C 5886

[Coverdale, Miles, bp. of Exeter]

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Certain moſt godly, fruitful, and comfortable letters of ſuch true Saintes and holy Martyrs of God, as in the late bloodye perſecution here within this Realme, gaue their lyues for the defence of Chriſtes holy goſpel: written in the tyme of their affliction and cruell impryſonment.

Though they ſuffer payne amonge men, yet is their hope full of immortalitie. Sap. 3.

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Cum gratia & priuilegio Regiæ Maieſtatis

For thy ſake are we put to death euery day, And are counted as ſheepe appoynted to be ſlayne. — Pſal. 44. Roma. 8.



How long O Lorde? — Pſalm. 13.
Behold, I come ſhortlye. — Apoc. 22.
Oh come Lorde Ieſu. — Apoc. 22.
He will come, and not tary. — Abac. 2.

Myles Couerdale vnto the Christian Reader, moste hartelye wysheth the continuall encrease of heauenlye taste and spirituall swetnesse, in the same assured saluation which commeth onely through Jesus Christ.

The more nigh that mens wordes & workes approch vnto ỹ moste wholesome sayinges & fruitful doings of ỹ old auncient Saincts & chosē childrē of god (which loued not only to heare his word, but also to liue therafter) the more worthy are they to be estemed, embraced, & followed. And therfore as we heare & read of many godly, both mē & wemen, whose cōuersatiō in old time was beautifyed wt̄ syngular giftes of ỹ holy ghost (according as ỹ Apostle describeth thē in the .xi. chap. to ỹ Hebrues) so haue we iust cause to reioyce, that we haue bene familiar & acquainted wt̄ some of those, which walked in ỹ trade of their forefeppes. For ỹ which cause, it doth vs good to read and heare, not the lying legendes of fayned, false, counterfayted, and popish canonized saincts, neither ỹ trifling toyes & forged fables of corrupted writers: but such true, holy, & approued histories, monuments, orations, epistles & letters, as do set forth vnto vs ỹ blessed behauiour of gods deare seruautes. It doth vs good (I say) by such comfortable remēbraunce, conceaued by their notable writinges, to be conuersaunt with them, at the least in spirite.

S. Hierome, writing to one Nitia, and hauyng occasion to speake of letters or epystles, maketh mention of a certayne Authour named Turpilius, whose wordes,

(sayeth he) are these: a letter or epistle, is the thyng alone ỹ maketh men present which are absent. For among those that are absent, what is so presente, as to beare and talke with those whom thou louest? Also, that noble Clarke Erasmus Roterodame, cõmendyng the booke of the Epistles or letters which S. Augustine dyd write, sayeth thus: by some of Augustines bokes we may perceaue, what maner of man he was being an infant in Christ. By other some, we may knowe what maner a one he was being a young man, and what he was being an olde man. But by thys onely booke (meaning the booke of the Epistles or letters) thou shalt knowe whole Augustyne altogether. And why doth S. Hierome or Erasmus saye thus? No doubt, euen because that in such writynges, as in a cleare glasse, we maye see and beholde, not onely what plentifull furniture and store of heauenly grace, wisedome, knowledge, vnderstanding, fayth, loue, hope, zeale, patience, mekenes, obedience, with the worthy fruites thereof, almighty god had bestowed vpon the same his most deare children: but also what a fatherlye care he euer hadde vnto them: how his mightye hand defended them: howe hys prouidence kept watch and warde ouer them: howe hys louyng eye loked vnto them: howe hys gracious eare heard their prayers: how he was alwaye myndfull of them, neuer forgat them, neither fayled them, nor forsoke them: how the armes of his mercye were streyched oute to embrace them, when soeuer they faythfullye tourned vnto hym: howe valiaunte also and stronge in spirite, howe ioyfull vnder the crosse, howe quyet and cheerefull in trouble he made them: what victorye of their enemyes, what deliuerannce oute of bondes and captiuitie, what health from sicknes, what recouerye from plagues, what plentye from scarcenesse: to bee shorte, what helpe at all nede and necessity he gaue and bestowed vpon them.

By such lyke mounmentes also and wrytynges, it is manifest and playne, how the same deare children of God in their time behaued themselues, aswel towards hym, as also towardes their frendes and foes: yea what the verye thoughts of their hartes were, when they prayed (as their maner was incessantlye to doe) when they confessed their sinnes, & complained vnto god: when they gaue thankes: when they were persecuted and troubled: when they were by the hand of god visited: when they felte, not onelye the horrour of death, the griefe of synne, & the burthen of gods displeasure by reason of the same: but also the swete tast of hys great mercy & eternal comfort through Jesus Christ, in theyr conscience. Of the which thinges, lyke as we may euidently perceiue rich and plentiful experience in the heauēly treasurie of that most excellēt boke which we cōmonly cal Dauids Psalter: so hath not god nowe in our days, left hymselfe without witnesses: yea no more, then he dyd in other ages before vs: but of his aboundante goodnes, euen when the late persecutiō was most cruel, and the enemies rage most extreme, he hath raised vp such zelous men & women, as (by the wonderful operation of hys holy spirit) of weake were made so valeant & strong in him (aswel against all idolatry, superstitiō, false doctrine and corrupted religion, as against their own old blemishes & sinnes) that they haue turned to flight, and cōfounded the whole rable of suche malicious papists, as were the persecutors and murtherers of them.

Wherby they that list not stil to be blind, may plainlye behold and see, not onely the terrible iudgementes of God ouer & against the wicked, but also his wonderful doinges mixt wit mercy in and towardes hys chosen: vnto whom, as vnto them that loue him, he causeth al things to worke for the best. So that with him, by the heauēly light of stedfast faith, they see lyfe euen in death: w̄ him, euen in beauti-

nes & sorrow, they faile not of ioy & comfort: wyth hym e-uen in pouerty, affliction and trouble, they neither perish nor are forsaken. How els could they be so patiēt, so quiet of minde, so therefull and merye in aduersitie and straite captiuitie: some beyng throwne into dungeons, vgsome holes, darke, lothesome and stinking corners: other some lying in fetters and chaynes, and loaded wyth so many irons that they could scarcely styrre: some tied in the stocks wyth their heeles vpwarde: some hauyng their legges in the stockes & their neckes chayned to the walle wyth gorgets of iron: some both handes and legges in the stockes at once: sometimes both hands in, and both leggs out: sometimes ẏ right hand with the left leg, or the left hand with the right legge fastened in the stockes wyth manicles and fetters, hauyng neither stoole nor stone to sitte on, to ease their wofull bodies withall: some standing in most painful engines of iron with their bodies doubled: some whypped & scourged, beatē with roddes, & bufketed with fistes: some hauing their handes burned with a cādel to trie their patience, or force thē to relente: some hunger pyned & most miserably famished. Al these torments & many moe, euē such as cruel Phalaris could not deuise worse, wer practised by the papists, the stout sturdy souldiours of Satan, thus delityng in variety of tiranny and torments, vpon ẏ Saints of god, as it is ful wel & too well knowen, & as many can testify wbich are yet aliue, and haue felte some smart therof. Yea & furthermore, so extremely were these deare seruantes of god delt withal, that although they were moste desirous by their pen and writing, to edify their brethren, other poore lambes of Christ, & one to comfort an other in him, yet were they so narowly watched and straitly kepte from al necessary helpes, as paper, inke, bokes & such lyke, that great maruail it is how they could be able to write any one of these or other so excellent & worthy letters. For

These engines are called Skeuingtons giues, the forme & maner wherof you shall see in the booke of Martyrs. Fol. 1651.

If these vnmerciful monsters had the reward of their tiranny that Phalaris had, yet shuld they not haue so muche as they haue iustly deserued.

so hardly were they vsed (as I said afore) for ỹ most part ỹ they could not end their letters begon: sometime for lacke of ease, being so fettered with chaines, & otherwise handled as you haue heard: sometime for lacke of light, when they could neither see to write wel, nor to reade their letters again: & somtyme through ỹ hasty cõming in of ỹ kepers or officers, who left no corner nor bedstraw vnsearched: yea somtime they were put to so hard shiftes, that lyke as for lacke of pennes they were fayne to write with ỹ lead of ỹ windowes: so for want of inke they toke their own blood, (as yet it remaineth to be sene) and yet somtime they were faine to teare & rent what they had writtẽ at the hasty cõming in of ỹ officers.

Not withstandyng al this cruel dealyng, they wrote verye manye worthy and fruitfull letters moe: whereof sundry are mentioned in this boke which shall God willing, be published hereafter, if they in whose handes they remaine, wil bring them to light.

Thus, thus vnkindly, thus churlishly, thus cruelly & vnnaturally were euẽ they entreated & handled, whose most notable & godly writings are here set forth in thys booke. For ỹ which, & such other monumẽts, great cause haue we to praise god: which he himself hath preserued & brought to light, no dout by his siguler great prouidẽce, ỹ herby we beig taught to haue his mighty mercy & merciful working ỹ more in reuerẽt & thãkful regard, might not onely consider what heauẽly strẽgth & rich possessiõ of cõstant faythe, of ardent zeale, of quiet patience, of peace & ioy in the holy ghost, he vseth to arme thẽ, ỹ can find in their harts to abhor al vngodlines both of doctrine & life: but also to ioine wt thẽ our selues in such sort, that loking to Jesus our captain, abiding ỹ crosse & despising ỹ shame, as they did for ỹ ioy ỹ was set before thẽ, may wt much quietnes of a good conscience, end this our short course, to his glory, to ỹ edifyeng of his church, to ỹ cõfusion of Satan, to ỹ hinderaunce of al false doctrine, & to our own eternal cõfort in the same our lord & alone Sauiour Jesus Christ. To whõ wyth the father and ỹ holy ghost be all honour, al glory, al thankes and all praise, world without ende. Amen.

Faultes escaped in the pryntyng.

Leafe	Line	Faultes	Corrected
3	22	I do	I do knowe
19	1	Ridley	Cranmer
19	30	Resilcat	Resilcat
20.	34	prouicatorum	procuratorum
26	3	tant a constantia	tantaque constantia
26	8	Annunciauerijt	Annunciauerunt
26	22	pusillum	pusillum
26	34	Religioni	Religionis
32	15	Sat egistis	Sategistis
32	25	*q̃ pij erant*	qui pij erant
33	23	*equa*	*æque*
44	14	omium	omnium
44	36	Cromerum	Cromeum
44	21	per manebit	permanebit
45	6	veritati	veritatis
49	16	felowes cõcaptiues	fellowes & concaptiues
51	33	Gloria Christ	Gloria Christi
53	5	before Ea.	before Easter
56	11	Commedo	Commendo
70	1	haue	haue done
72	2	Consilij	Concilij
78	4	in the fe.	in the second
90	21	loeuers	louers
92	37	after the Christes	after Christes
96	30	truth it is	truth is.
192	7	pupose	purpose
214	20	worlynges	worldlinges
223	1	Saunders	Philipot
249	28	Godtto	God to
251	30	me fro.n	from me
297	15	thy vengeaunce	gods vengeance
363	37	god	gods
394	10	fayre	farre
394	12	wouth	would
427	9	loseth	lasteth
429	9	inage	Image
476	5	myne owne	for myne owne
591	38	wholes	holes
567	1	R. Smith	I. Careles

Certayne godly and fruitfull letters of D. Cranmer late Archbishop of Canterbury, who first being impꝛisoned in the Tower of London, and afterward in Oꝛfoꝛd, was there cruelly burnt foꝛ the true testimony of Chꝛistes goꝛpel, in the yeare of our Loꝛde, 1556. the 16. daye of Febꝛuarye.

Thomas Cranmer Archbishop of Cauntꝛbury to Quene Mary.

MOst lamentably mourning & moning himself vnto your highnes Thomas Crãmer, although vnwoꝛthy either to wꝛite oꝛ speake vnto your highnes, yet hauing no pꝛsõ that I know, to be mediatour foꝛ me, and knowing your pitifull eares ready to heare al pitiful complaintes, and seing so many befoꝛe to haue felte your aboundaunt clemency in like case: am now constrained most lamentably and with most penitent and soꝛowfull heart, to aske mercy and pardon foꝛ my haynous folly and offence, in consenting and folowyng the Testamẽt and last will of our late soueraigne Loꝛd king Edward the fyꝛst your graces bꝛother, which will god knoweth, God he knoweth I neuer liked, noꝛ neuer any thyng greued me so much that your graces bꝛother did, and if by any meanes it had bene in me to haue letted the makyng of that will, I would haue done it, and what I said therin, as well to his counsell, as to himselfe, diuers of your Maiesties counsell can repoꝛt, but none so wel as the Marques of Noꝛthhãpton

He desired to be released of his offence foꝛ consentyng vnto kyng Edwardes wyll and so he was. but after was accused of hereſy, which he beſt liked foꝛ then he knewe hys cauſe was chꝛiſtes.

ton, and the Lord Darcy then Lord Chamberlayne to the kynges Maiesty, which two were present at the communication betwene the kynges Maiestye and me. I desired to talke with the kings maiesty alone, but I could not be sufered, and so I fayled of my purpose, for yf I might haue commoned with the king alone, & at good leasure, my trust was that I shuld haue altered hym from that purpose, but they being present, my labour was in vayne. Then when I could not disswade him from the said wyll, and both he and his priny counsell also enformed me that the Iudges & his learned counsell sayde, that the acte of entayling the crowne made by his Father, coulde not be preiudiciall to him, but that he being in possessiō of the crowne, might make his wil therof, this semed very straung vnto me, but being the sentence of the Iudges and other his learned counsell in the lawes of this realme (as both he and his Counsel informed me) me thoughte it became not me beyng vnlearned in the law, to stād against my prince therin, & so at lēgth I was required by the kinges maiesty him self to set to my hād to his wil, saying ý he trusted ý I alone would not be more repugnāt to his wil, thā the rest of the coūsel were (which words surely greued my harte very sore) and so I graunted him to subscribe his will, and to follow the same, whiche when I had set my hande vnto, I did it vnfainedly and without dissimulation. For the which I submit my selfe most humbly vnto your maiesty, acknowledging mine offence with most greuous and sorowfull hart, and beseching your mercy and pardon, which my hart geueth me, shall not be denied vnto me, being graūted before to so many which trauailed not so much to disswade both the King and his counsell as I did. And where as it is contayned in two acts of parliament (as I vnderstand,) that I with the Duke of Northumberland should deuise and compasse the deprivation of your Maiesty from your royal crowne, surely it is vntrue, for the Duke neuer opened his mouth to me, to moue me anye suche matter, nor I hym, nor his heart was not suche towardes me, seeking long tyme my destruction, that he woulde eyther truste me in suche a matter, or thinke that I would bee perswaded by him. It was other of the Counsel that moued me, and the Kynge hymselfe, the Duke of Northumberlād not beyng present. Neither before, neyther af-

ter

ter, had I euer any priuy communication wyth the duke of that matter, sauyng that openly at the coũsel table the duke said vnto me, that it became not me to say to the king as I dyd, when I went about to disswade hym frõ the sayd will.

Nowe, as concernyng the estate of religion as it is vsed in thys Realme of England at this presente, if it please youre highnesse to licence me, I woulde gladly write my minde vnto your maiestye. I will neuer, God willyng, be author of sedition, to moue subiectes from the obedience of their heades and rulers, whiche is an offence moste detestable. If I haue vttered my mind to your Maiestye, beyng a Christian Queene and Gouernour of this realme (of whom I am most assuredly perswaded that your gratious intent is, aboue al other thinges to prefer gods true word, his honour and glory) if I haue vttered I say, my mynd vnto your Maiestye, then I shall thynke my selfe discharged, for it lyeth not in me, but in your grace onelye, to see the reformation of thynges that be amysse. To priuate subiectes it appertaineth not to reforme thinges, but quietly to suffer that they cannot amẽd: yet neuertheless to shew your maiesty my mind in thinges appertaining vnto god, me think it my duety, knowyng that I do, and considering the place which in tymes past I haue occupied: yet will I not presume therunto wythout your graces pleasure first known, & your licẽce obtayned, wherof I most humbly prostrate to the ground do beseche your Maiestye, and I shall not cease daily to pray to almighty God for the good preseruation of your maiesty from all enemies bodily and ghostly, and for the encrease of all goodnes heauenly and earthly, duryng my life, as I do and will do, whatsoeuer come of me.

¶ An other letter to Quene Mary.

IT may please your Maiesty to pardon my presũption, that I dare be so bold to wryte to your highnes, but very necessity constraineth me, that your maiesty may know my mind rather by mine owne writing, than by other mẽs reportes. So it is that vpõ Saturday being the .7. day of this moneth, I was cited to appeare at Rome, the .lxxx. day after, there to make answer to such matters as shoulde be obiected against me, vppon the behalfe of the Kyng and youre moste excellente Maiestye:

whiche matters the Thurſday followyng were obiected a-
gainſt me by Doctor Martin and doctour Story your ma-
ieſties Proctours, before the byſhop of Glouceſter ſittyng
in iudgemēt by commiſſion from Rome. But alas, it can
not but greue ỹ hart of any natural ſubiect, to be accuſed of
the kyng and Queene of hys owne Realme, and ſpecially
before an outward iudge, or by auctority commyng from a-
ny perſon out of thys Realme, where the king and Quene,
as if they were ſubiects within their owne Realme, ſhal cō-
playne and require iuſtice at a ſtraungers handes agaynſt
theyr owne ſubiecte, beyng already condemned to death by
theyr owne lawes: as though the kyng and Queene could
not do or haue iuſtice within theyr owne Realme, againſte
theyr owne ſubiectes, but they muſt ſeke it at a ſtraungers
hands in a ſtraunge lād, the like wherof (I thinke) was ne-
uer ſene. I would haue wiſhed to haue had ſom meaner ad-
uerſaries, and I thynke that death ſhal not greue me much
more, than to haue my moſt dread and moſt gratious ſoue-
raigne Lord and lady (to whom vnder god I do owe all o-
bedience) to be myne accuſers in iudgement wythin theyr
owne realme before anye ſtraunger and outwarde power.
But forasmuch as in the tyme of the pryncе of moſt famous
memory King Henry the.8 your graces father, I was ſworn
neuer to conſent, that the byſhop of Rome ſhoulde haue or
exerciſe any autoritie or iuriſdiction in this realme of Eng-
land, therfore leaſt I ſhould allowe his authority contrary
to myne othe, I refuſed to make aunſwer to the byſhop of
Glouceſter ſytting here in iudgement by the Popes autho-
rity, leaſte I ſhould runne into periury.

The kinge and Quene make them ſelues no better than ſubiectes in complaining of their owne ſubiecte to an outward iudge, as though thei had no po-wer to pu-niſhe hym.

The firſt cauſe why he would not make anſwer to the Popes cōmiſſarye, is to auoyd periurye.

An other cauſe why I refuſed the Popes auctority is
this, that hys auctority as he claymeth it, repugneth to the
crowne imperial of this realme & to the lawes of the ſame,
whych euery true ſubiect is boūd to defēd. Fyrſt for that the
Pope ſayeth, that all manner of power, aſwel temporal as
ſpyrytual, is geuen fyrſt to him of God, and that the tempo-
ral power he geueth vnto emperours & kinges to vſe it vn-
der hym, but ſo as it be alwayes at hys cōmaundement and
becke. But contrary to thys clayme, the emperial crowne &
iuriſdiction temporall of thys realme, is taken immediatly
from God to be vſed vnder hym only, and is ſubiecte vnto

The ſecōd cauſe is, for ỹ the popes lawes ar cō trari to the crown and lawes of Englande.

none

none but to God alone.

Moreouer the imperial lawes & customes of this realme the king in his Coronatiõ, & al Iustices whẽ they receaue their offices, be sworne, and all the whole realme is bound to defend and maintayn. But contrary hereunto the Pope by his authority maketh voyde and commaundeth to blot out of our bokes, all lawes and customes beyng repugnãt to hys lawes, and declareth accursed all rulers and gouernours, all the makers, wryters, and executors of such lawes or customes, as it appeareth by many of the Popes lawes, wherof one or two I shall rehearse. In the decrees, distin. x. is written thus: *Cõstitutione contra canones & decreta præsulũ Romanorum vel bonos mores nullius sunt momenti.* That is, The constitutions or statutes enacted against the Canons and decrees of the bishops of Rome or their good customes are of none effect. Also, *Extra de sententia excommunicationis, noverit. Excommunicamus omnes hæreticos vtriusq; sexus quocũque nomine censeantur, & fautores, & receptatores, & defensores eorum: nec non & qui de cætero seruari fecerint statuta edita & consuetudines, contra ecclesiæ libertatem, nisi ea de capitularibus suis intra duos menses post huiusmodi publicationem sententiæ fecerint amoueri. Item excommunicamus statutarios, & scriptores statutorum ipsorum, nec non potestates, consules, rectores, & consiliarios locorum, vbi de cætero huiusmodi statuta & consuetudines editæ fuerint vel seruatæ, nec non & illos qui secundũ ea præsumpserint iudicare, vel in publicam formã scribere iudicata.* That is to say we excõmunicate al heretikes of both sexes, what name soeuer they be called by, and their fauourers & receptours and defendours, and also them that shall hereafter cause to be obserued, statutes and customes made against the liberty of the church, except thei cause the same to be put out of their bokes or records within two monethes after ỹ publication of thys sentẽce. Also we excommunicate the statute makers and writers of those statutes, & also the potestates consuls, gouernours & counsaillours of places where suche statutes and customes shall bee made or kepte, and also those that shall presume to gene iudgement according to them or put in to publyke forme of writing the matters so iudged. Now by these lawes, if the bishop of Romes au-

The oth of the king & Iustices, & the duty of subiectes.

thority which he claimeth by God, be lawfull, al your graces lawes and customes of your Realme, being contrarye to the popes lawes be naught, and alweil your maiestie as your iudges, iustices and all other executours of the same, stand accursed among heretickes, which God forbid. And yet this curse can neuer be auoyded (if the Pope haue such power as he claimeth) vntill such times as the lawes and customes of this realm, being contrary to his lawes, be taken away and blotted out of the law bokes. And although ther be many lawes of this Realme contrary to the lawes of Rome, yet I named but a few: as to convict a clarke before any temporall iudge of this Realme, for debte, felony, murther or for any other crime, which clarks by the Pops lawes be so exempte frō the kings lawes, that they can be no where sued but before their Ordinary. Also the pope by his lawes may geue al bishoprikes & benefices spirituall, which by the lawes of this realme, can be geuē but only by the kings & other patrones of the same, except they fal into ỹ lapse. By ỹ popes lawes *ius patronatus* shalbe sued onlye before ỹ ecclesiastical iudge: but by the lawes of this realme, it shalbe sued before the temporal Iudge, and to be shorte the lawes of this Realme do agre with the Popes lawes like fire and water. And yet the kings of this Realme haue prouided for their lawes, by the premunire: so that if anye man haue let the execution of the lawes of this Realme by any authority from the sea of Rome, he falleth into the premunire. But to mete with this, the popes haue prouided for their lawes by cursinge. For who so euer letteth the Popes lawes to haue full course within this realme, by the Popes power standeth accursed: So that the Popes power treadeth all the lawes and customes of this Realme vnder his fete, cursing al that execute them, vntil such time as they geue place vnto his lawes. But it may be said, that notwithstanding all the popes decrees, yet we do execute still the lawes and customes of this Realme. May not all quietlye without interuption of the pope. And where wee do execute them, yet we do it vniustly, if the popes power be of force, and for the same we stande excommunicate, and shal do, vntill we leaue the execution of our owne lawes & customes. Thus ye be well reconciled to Rome, allowing such authority. by the Realme standeth accursed before God, if the p ine any such autority.

The Popes lawes & the lawes of England are contrary.

These thinge (suppose) were not fully opened in the

parliament house, whē the popes authority was receiued
agayn within this Realme, for if they had. I doe not be-
leue that either the king or Quenes maiestye or the nobles
of this Realme, or the commons of the same woulde euer
haue consented to receaue againe suche a forraine auto-
ritye, so iniurious, hurtefull and preiudiciall, aswell to the
crowne, as to the lawes and customes, and state of this
realme, as whereby they muste needes acknowledge them
selues to be accursed. But none could open this matter wel
but the clergy, and that such of them as had red the popes
lawes, whereby the pope hath made himself as it were, a
God. These seeke to maintain the pope, whome they desi-
red to haue their chief head, to the intent they might haue,
as it were, a kingdom & lawes within thē selues, distinct
from the lawes of the crowne, and wher with the crowne
maye not meddle, and so beinge exempted from the lawes
of the crowne might liue in thys realme lyke Lordes and
kinges, without dammage or fear of any man, so that they
please they? byghe and supreame heads as Rome. For thys
consyderation, I weene, some that knewe the truthe, helde
they? peace at the Parliamente, where as, if they had done
they? duetyes to the crown and whole realme, they should
haue opened they? mouthes, declared the truth, & shewed y
perils & dangers that myghte ensue to the crowne & realme.
And if I should agre to allow suche autority within thys
realme, wherby I must needes confesse that your most gra
cious, byghenes and also youre Realme shoulde euer
continue accursed vntyl you shall cease from the executi-
on of youre owne Lawes and customes of youre realme:
I coulde not thynche my selfe true, eyther to youre high-
nes, or to thys my naturall countrye, knowyng that I
do know. Ignorance, I know may excuse other men, but
he that knoweth howe preiudiciall and iniurious the po-
wer and authority which he chalengeth euery where, is to
the crown, lawes and customes of thys realm, and yet wil
allow the same, I cannot se in any wyse howe he can kepe
dys due allegeaunce, fydelity and truth to the crowne and
state of this realme.

The Papistes to set vp a kingdom of they? own, dissēble the knowne truth and are false to the crowne.

An other cause I alleged, why I could not allow the auto-
ritye of the pope, whyche is thys. That by thys authori-
tye he submitteth not only the lawes of the realme, but
also

The thyrde cause why he could not allow the Pope.

The popes religion is agaynst Christs religion.

Why latin seruice ought not to be restored in Englande.

also the lawes of God, so that whosoeuer be vnder hys authority, he suffereth them not to be vnder Christes religion purely, as Christ did commaunde. And for one example I brought forth, that wheras by Gods lawes al christiā people be bounde diligently to learne hys word, that they may know how to beleue and liue accordingly, for that purpose he ordayned holy daies when they ought, leauyng apart all other busines, to geue themselues wholy to knowe & serue God. Therfore Gods wyll and commaundement is, that when the people be gathered together, the ministers shuld vse such language as the people maye vnderstand, and take profite therby, or els hold they peace. For as an harpe or lute, if it geue no certaine sound that men may know what is stryken, who can daunce after it, for all the sounde is in vayne: so is it vayne and profiteth nothyng, sayeth almighty god, by the mouth of S. Paule, if the priest speake to the people in a language which they knowe not, for els he may profite hymselfe, but profiteth not the people sayeth S. Paule. But herein I was answered thus, that S. Paul spake only of preachyng, that the preacher should speake in a tongue which the people did know, or els hys preachyng auayleth nothing. But yf the preachyng auayleth nothing, being spoken in a language, which the people vnderstande not, how should any other seruice auayle them, beyng spoken in the same language? And that yet S. Paule ment not only of preachyng, it appeareth plainly by his own words, for he speaketh by name expressely of prayyng, singyng, laudyng, and thankyng of God and of al other thynges which the Priestes say in the churches, wherunto the people saye Amen, which they did not in preachyng, but in other diuine seruice: that whether the Priestes rehearse the wonderfull workes of god, or the great benefites of god vnto mankind aboue all other creatures, or geue thāks vnto god, or make open profession of they faith, or humble confession of they synnes, wyth earnest requeste of mercy and forgeuenes, or make sute or request vnto god for any thyng: then al the people vnderstandyng what the Priestes say, myght ioyne they myndes and voyces wyth them and say *Amen*, that is to saye, allowe what the Priestes saye, that the rehersall of Gods vniuersall workes and benefites, the geuyng of thankes, the profession of faith, the confession of synnes, and

the

the requestes and petitions of the Priestes and the people, might ascend vp into the eares of god altogether, and be as a swete sauour, odour, and incense in hys nose: thus was it vsed many hundred yerrs after Christes ascension. But the aforesayde thynges cannot be done, when the priestes speake to the people in a language not knowen, and so they or theyr clarke in theyr name say, Amen, but they cannot tell wherunto: where as saint Paule saith, how can the people say Amen to thy well saying, when they vnderstand not what thou saiest? And thus was S. Paule vnderstanded of all interpretours, both the Grekes and Latines, olde and new, scholeautors and others, that I haue redde, vntyll about xxx. yeres past, at which time one Eckius with other of hys sort began to deuyse a new expositiō, vnderstanding S. Paule of preachyng only. But when a good number of the best learned men reputed wythin thys realme, some fauouryng the old some the new learnyng, as they terme it (where in dede that which they call the old, is the newe and that which they call the new, is in dede the old) but when a great number of such learned men of both sortes were gathered together at wynsor for the reformatiō of the seruice of the Churche: It was agreed by bothe wythout controuersie, (not one sayeng contrary) that the Seruyce of the Church ought to be in the mother tongue and that Sainct Paule in the. 14. chapter to the Corynthians was so to bee vnderstanded. And so is sainct Paule to be vnderstanded in the ciuil law more then a thousand yeres past, where *Iustinianus* a moste godly Emperour, in a synode writeth on thys maner. *Iubemus vt omnes episcopi pariter & presbyteri non tacito modo, sed clara voce quæ a fideli populo exaudiātur, sacram oblationem & preces in sacro baptismate adhibitas celebrēt, quo maiori exinde deuotione in depromendis Domini Dei laudibus audientium animi efferantur. Ita enim & Diuus Paulus docet in epistola ad Corinth. Si solummodo benedicat spiritus, quomodo is qui priuati locum tenet, dicet ad gratiarum actionem tuam, Amen, quandoquidem quid dicas non videt? Tu quidem pulchre gratias agis, alter autem non ædificatur.* That is to say: we commaund, that all bysshops and Prists celebrate the holy oblation and praiers vsed in holy baptisme, not after a stil & close maner, but wyth a cleare loud voyce, that they may be plain-

plainly heard of the faithful people, so as ȳ hearers mindes may be lifted vp therby with the greater deuotion, in vttering the prayses of the Lord God. For so Paule teacheth also in the epistle to the Corinthians: Yf the spirit doe onely bielle or say wel, howe shall he that occupieth the place of a priuate person, say Amen to thy thankes geuyng, for he perceiueth not what thou saiest? Thou doest geue thākes wel, but the other is not edified. And not onely the ciuile lawe, & al other writers a thousand & fyue hundreth yeres continually together, haue expounded S. Paule not of preaching onely, but of other Seruice saide in the churche: but reason also geueth the same, that if men bee commaunded to heare any thyng, it must be spoken in a language whiche the hearers vnderstand, or els as S. Paule sayth what auayleth it to heare? So that the Pope geuyng a contrary commaundement, that the people comming to the churche shall heare they wot not what, and answer they know not whereto, taketh vpon him to commaund not only against reason: but also directly against god. And againe I said, whereas our sauiour Christ ordained the Sacrament of his most precious body and blood, to be receaued of all christian people vnder the formes both of breade and wine, and saide of the cuppe, drinke ye all of this: the Pope geueth a cleane contrarye commaundemente, that no laye man shall drynke of the cup of their saluation: as thoughe the cuppe of Saluation by the blood of Christ, pertained not to lay men. And whereas Theophilus Alexandrinus, (whose workes Saincte Hierom did trāslate about cleauen hundred yeres passed) saith that if Christ had bene crucified for the Deuils, his cup shoulde not be denied them: yet the Pope denieth the cup of Christ to christen people, for whome Christ was crucified: so that if I should obey the Pope, in these thinges I muste nedes disobey my sauior Christ. But I was answered hereto (as commonly the papists do answer,) that vnder the forme of bread is whole christes flesh and blonde, so that whosoeuer receaueth the forme of bread receiueth alwel christes blond as his flesh. Let it be so: yet in the forme of breade onely, Christes blonde is not dronken but eaten, nor receaued in the cuppe vnder forme of wyne as Christ commaunded, but eaten with the flesh vnder the forme of breade, & moreouer the

1. Cor. 14.

The Pope cōmaūdeth dothagainst God & natural reasō. & the sacramēt oughte to be receaued in both kinds of all christuans.

the bread is not the sacrament of his bloud, but of his flesh only, nor the cup is not the sacrament of his flesh, but of his bloud only and so the Pope kepeth from al lay persons the Sacrament of their redemption by Christes bloud, which Christ commaunded to geue vnto them. And furthermore Christ ordayned the sacrament in two kindes, the one separated from the other, to be a representation of his deathe, where his bloud was separated from hys flesh, whiche is not represented in one kynde alone: so that the lay people receiue not the whole sacrament, wherby Christes death is represented as he commaunded. Moreouer as the Pope taketh vpon him to geue the temporal sword or royal & imperial power to kinges & princes: so doth he likewise take vpō him to depose them from theyr imperial states, if they be disobedient to hym, and commaundeth the subiectes to disobey their princes, assoyling the subiectes aswel of their obedience, as of their lawfull othes made vnto theyr true kinges and Princes directly contrary to gods commaundemente, who commaundeth all subiectes to obey theyr kinges or other rulers vnder them. One John Patriarche of Constantinople in the time of S. Gregory, claimed superiorite aboue all other bishops, to whom sainct Gregorye writeth, that therin he did iniurie to hys iij. brethren which were equall with hym, that is to say, the bishop of Rome, of Alexandria, & of Antiochia, which iij. were patriarchal seas, aswell as Constantinople, and were brethren one to an other: But sayeth Saincte Gregorye, if anye one shall exalte him selfe aboue all the rest to be the vniuersal bishoppe, the same passeth in pryde: but now the bishop of Rome exalteth himselfe not only aboue all bishops, but also aboue all kynges and Emperours, and aboue the whole world taking vpon hym to geue and take away, to set vp and put downe, as he shall thinke good. And as the deuill hauyng no such authoritie, yet toke vpon hym to geue vnto Christ all the kyngdomes of the world, if he would fall downe and worshippe hīn: in lyke manner the Pope taketh vppon hym to geue Empyres and kingdomes beyng none of hys, to suche as will fal downe & worship him and kysse his feete. And moreouer his lawyers and glosers so flatter him, that they say he may commaund Emperours and kynges to hold hys stirroppe when he lighteth vppon hys horse and to bee hys

The deuill & the Pope are like.

footemen

fodtemen. and that if any Emperour or kyng geue hym any thyng, they geue hym nothyng but that is hys owne, and that he may dispense agaynst Gods word, agaynste the old and new Testament, against S. Paules epistles and against the Gospel. And furthermore whatsoeuer he doth, although he draw innumerable people by heapes wyth hymselfe into hell: yet may no mortal man reproue hym, bicause he beyng iudge of al men, may be iudged of no man, & thus he sytteth in the tẽple of god, as he were a god & nameth himselfe Gods Vicar, & yet he dispenseth agaynst God. If this be not to play Antichrists part, I cãnot tel what is Antichrist, which is no more to say but Christs enemy and aduersary, who shall syt in the temple of God, aduauncyng hymselfe aboue all other, yet by hipocrisy and fayned religion shall subuert the true religion of Christ, and vnder pretense and colour of Christian religion, shall worke agaynst Christ & therfore hath the name of Antichrist. Now yf any man lyfte hymselfe hygher then the Pope hath done, who lifteth himselfe aboue all the world, or can be more aduersary to Christ thẽ to dispense agaynst Gods lawes, & where Christ hath geuen any cõmaundement, to commaund directly ẏ cõtrary ẏ mã must nedes be take for Antichrist. But vntyl ẏ tyme that such a person may be found, men may easly coniecture where to find Antichrist. wherfore seyng the Pope thus, to ouerthrow both gods lawes and mans lawes, taketh vpon hym to make Emperours and kinges to be vassals & Subiects vnto hym, specially the crowne of thys realme, & the lawes & customes of the same, I see no mean how I may cõsent to admit this vsurped power within this realme, cõtrary to myne othe, mine obedience to gods law, mine allegeaunce and duety to your maiesty, and my loue and affectiõ, to thys realme. This that I haue spoken against the power and authority of the Pope, I haue not spoken, (I take God to record and iudge) for any malice I owe to the Popes person, whom I know not, but I shal pray to god to geue him grace, that he may seke aboue al things to promote gods honour and glory, and not to follow the trade of hys predecessors in these latter dayes, nor I haue not spoken it for feare of punishment and to auoyde the same, thynkyng it rather an occasion to aggrauate, then to diminish my trouble: but I haue spoken it for my most bounden duty to the crowne,

The Pope is Antichrist that is Christs enemy

Wherfore the Pope is Antichrist.

liber

liberties, lawes, and customes of thys realme, but most especially to discharge my conscience in vttering the truthe to gods glory, castyng away all feare, by the comfort which I haue in Christes wordes, who sayeth: Feare not them that kill the body and cannot kill the Soule, but feare hym that can caste both body and soule into hell. He that for feare to lose this life will forsake the truth, shall lose the euerlasting lyfe: and he that for the truthes sake wyll spend hys lyfe, shall fynde euerlasting life. And Christ promiseth to stād fast with them before hys father which wil stand fast with him here: which comforte is so great, that whosoeuer hath his eyes fixed vpon Christ, cannot greatly passe of thys life, knowyng that he may be sure to haue Christ stand by him in the presence of his father in heauen. *Luke. 12* *Mathe. x.*

As touchyng the Sacrament, I saide that forasmuch as the whole matter standeth in the vnderstandyng of these wordes of Christ: Thys is my body, Thys is my bloud, I saye that Christ in these wordes made demonstratiō of the bread and wyne, and spake figuratiuely, callyng bread hys bodye and wyne hys bloud, bicause he ordeyned them to be the sacramēts of his body & bloud. And where the Papists say in these two pointes contrary vnto me, that Christ called not bread hys body, but a substaunce vncertayne, nor spake figuratiuely, herein I sayde I woulde be iudged by the olde church, and which doctrine could be proued the elder, that I would stand vnto. And forasmuch as I haue alleaged in my booke many olde autors both Grekes and Latynes, which about a thousand yeres after Christ continually taught as I do, if they could bryng forth but one old author that saith in these two poyntes as they say, I offred vi. or vii. yeres agoe, and doe offer yet styl, that I will geue place to them. But when I bryng forthe any author that sayeth in moste playne termes as I do, yet sayeth the other parte, that the authors mente not so: as who shoulde say, that the authors spake one thyng and mente cleane contrarye. And vppon the other parte, when they cannot fynde any one authour that sayeth in wordes as they say, yet saye they that the authors mēt as they say. Now whether thei or I speake more to the purpose herein, I refer it to the iudgemēt of all indifferent hearers. Yea the old church of Rome aboute a thousand

The sacraments haue the names of those thyngs wherof they are sacramentes.

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Luke. 12

Mathe. x.

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sād yeres togeither, neither beleued noꝛ vsed the Sacramēt as the church of Rome hath done of late yeares. Foꝛ in the beginning the church of Rome taught a pure & a sound doctrine of the sacramēt, but after that the church of Rome fell into a new doctrine of trāslubstantiatiō & with the doctrine they chaūged the vse of the sacramēt, cōtrary to ỹ Christ cōmaūded, & the old church of Rome vsed abone a M. yeares. And yet to defacc the old they say that ỹ new is the old: wher in foꝛ my part I am cōtent to the tryal to stand, But their doctrine is so fonde and vncomfoꝛtable, that I marueile that any man would allowe it, if he knewe what it is, and what so euer they beare the people in hand, that which they wꝛite in theyꝛ bookes hath nother truth noꝛ comfoꝛte. Foꝛ by their doctrin, of one body of Christ is made two bodies: one naturall hauing distance of members with foꝛme and pꝛopoꝛcion of a mannes perfite body, and thys bodye is in Heauen, but the bodye of Christe in the Sacrauente by theyꝛ own doctrine, must nedes be a monstruous body, hauing neyther distance of members noꝛ foꝛme, fashion oꝛ pꝛopoꝛcion of a mans naturall body, and such a body is in the sacrament (teache they) and goeth into the mouth with the foꝛme of bꝛeade, and entreth no farther than the foꝛme of bꝛead goeth, noꝛ tarieth no lōger thā the foꝛme of bꝛead is by natural heate in digesting, so that when the foꝛme of bꝛeade is digested, that bodye of Christe is gone. And foꝛasmuch as euil men be as long in digesting as good mē, the body of Christ (by theyꝛ doctrine) entreth as far, & tarieth as long in wicked as in godly mē. And what cōfoꝛte cā be herein to any Christian mā, to receaue Christs vnshapē body, and it to entre no farther than the stomake, and to depart by and by, as sone as the bꝛead is consumed? It semeth to me a moꝛe sound and comfoꝛtable doctrine, that Christe hath but one body, & that hath foꝛme and fashion of a mans true body, which body spiritually entreth into ỹ whole mā body and soule, and though the sacrament be consumed, yet whole Christe remayneth and fedeth the receauer vnto eternall lyfe, if he continue in godlines and neuer departe, vntill the receauer foꝛsake him. And as foꝛ the wicked, they haue not Christ within thē at al, who cā not be wher Belial is. And this is my faith, and as me semeth a sound doctrine

The Papists make Christ two bodyes.

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according to Gods word, and sufficient for a Christian to be leue in that matter. And if it canne be shewed vnto me, that the popes authority is not preiudicial to the thinges before mentioned, or that my doctrine in the sacrament is erroni-ous (which I thinke can not be shewed) then I was neuer nor wilbe so peruerse, to stand wilfully in mine owne opi-nion, but I shall (with al humility) submit my self vnto the Pope not only to kisse hys feete, but an other part also.

An other cause why I refused to take the B. of Gloucestre for my iudge, was the respect of his own perso, being more than once periured wylfully, for that he beynge diuerse times sworne, neuer to consent that the B. of Rome shoulde haue any iurisdiction within thys realme, but to take the king and his successours for supreame heades of thys realme, as by gods lawes they be: contrary to this lawful oth the said B. sate then in iudgement by autority frō Rome, wherin he was periured, and not worthy to sit as a iudge.

The second periury was, ỹ he toke his bishoprike both of the Queenes Maiestye & of the Pope, makyng to eche of thē a solemne oth, which othes be so cōtrary, that in the one he must nedes be periured. And furthermore in swering to the Pope to mayntayne his lawes, decrees, aconstitutions, ordinances reseruations, and prouisions, he declareth him selfe an enemye to the Imperial crowne and to the Lawes and state of this Realme: whereby he declared himselfe not worthy to syt as a iudge within this Realme, and for these considerations I refused to take him for my Iudge.

¶ This was written in an other letter to the Quene.

I Learned by D. Martin, that at the day of your maiesties coronation, you toke an othe of obedience to the pope of Rome, and the same time you tooke an other othe to this realme to maintayne the lawes, liberties and customes of the same. And if your Maiesty did make an oth to the pope, I think it was according to the other othes, which he vseth to minister to princes, which is to be obedient to him, to de fend hys person, to mayntayn his autority, honour, lawes landes & priuileges. And if it be so, than I beseech your ma-iestye to looke vppon your othe made to the Crowne and

and the realme, and to expende and way the two othes together, to see how they agree, and then to do as your graces conscience shall geue you, for I am surelye perswaded that willingly your maiesty will not offend nor do against your conscience for nothyng. But I feare me there be contradiction in your othes and that those which should haue enformed your grace throughly, did not their duryes therin. And if your maiesty ponder the two othes diligently, I thynke you shall perceaue that you were deceaued, and then your hyghnes may vse the matter as god shal put in your heart. Furthermore I am kept here from company of learned me, from bookes, from counsel from penne and ynck, sauyng at thys tyme to wryte to your Maiesty, which all were necessary for a man in my case. wherfore I beseech your maiesty that I may haue such of these as may stande wyth your maiesties pleasure. And as for mine appearaunce at Rome, if your Maiestie wyl geue me leaue I wyl appeare there, & I trust that god shall put in my mouth to defend his truth there, as well as here, but I referre it wholly to your Maiesties pleasure.

Your poore oratour. T. C.

To the Lordes of the Counsaile.

IN most humble wise sueth vnto your ryght honourable Lordships, Thomas Cranmer late Archbishop of Canterbury, beseching the same to be a meanes for me vnto the quenes hyghnes for her mercy and pardon. Some of you know by what meanes I was brought & trayned vnto the will of our late soueraigne lord king Edward the vi. & what I spake against the same: wherin I refer me to the reportes of your honors. Furthermore this is to signifye vnto your lordships that vpon Monday, Tuesday, & wednisday last past, were open disputations here in Oxford against me, maister Ridley, & M. Latymer in three matters concernyng the Sacrament. First of the real presence, secondly of reansubstantiation, & thyrdly concerning the sacrifice of the masse. How the other two were vsed I cannot tell, for we were separated, so that none of vs knewe what the other sayde nor how they were ordered. But as con-

They put to him three questions but they suffred him not to answere fully in one

concernyng my selfe I can report, that I neuer knew nor heard of a more cõfused disputation in al my life. For albeit ther was one apointed to dispute against me, yet euery mã spake hys mynd and broughte forth what him lyked with out order, and such hast was made, that no answer could be suffered to be geuen fully to anye argument, and in such weighty and large matters there was no remedy, but the disputations must nedes be ended in one day, whyche can scantlye well be ended in three monethes. And when we had answered them, then they would not appoynt vs one day to bryng forth our proues that they mighte answere vs agayn, beyng required of me therunto, whereas I my selfe haue more to saye then canne be well discussed in .xx. dayes. The meanes to resolue the truth, had bene to haue suffered vs to answere fully to all that they could say, and then they againe to answere to all that we could say. But why they would not answere vs, what other cause canne ther be, but that either they feared ỳ matter that they were not able to answere vs, or els (as by their hast might wel appeare) they came, not to speake the truthe, but to condemne vs in post hast before the truth might be thorowly tryed and heard, for in all hast we were al three condemned of heresy vpon fryday. This much I thought good to signify vnto your Lordships, that you may know the indifferent hãdling of matters, leauing the iudgemẽt therof vnto your wisdomes, and I beseech your Lordships to remẽber me a poore prisoner vnto the Quenes maiestye, and I shall pray, as I do dayly, to god for the long preseruation of your good Lordships in al godlines and felicity.

Beholde Sathan sleepeth not. Their cruel desire to reuenge colde abide no delaye.

¶ A letter wherin he reproueth and condemneth the false and sclaunderous reportes of the papistes which said that he had set vp masse again at Canterburye.

AS the Deuel Christes auncient aduersary is a liar and the father of lyinge: Euen so hath he sturred vp hys seruauntes and membres to persecute Christe and hys true woorde and Religion wyth lyinge, whych

he ceaſſeth not to doe moſte earneſtly at this preſent. For whereas the prince of famous memory king Henry the viii. ſeing the great abuſes of ỹ latin maſſe, reformed ſome thing therin in his time, & alſo our late ſouereaign lord king Edwarde the vi. toke the ſame whole away for ỹ manifold errors & abuſes therof, & reſtored in the place therof Chriſtes holy ſupper according to chriſts own inſtitutiõ and as the apoſtles in the primatiue church vſed the ſame: the deuil goeth about by lying to ouerthrow the lords holy ſupper & to reſtore his latin ſatisfactory maſſe, a thing of his own inuẽtiõ & deuiſe: and to bring the ſame more eaſely to paſſe, ſome haue abuſed the name of me Thomas Archb. of Canterbury, bruting abroade ỹ I haue ſet vp the maſſe at Canterb. & that I offred to ſay maſſe at ỹ burial of our late ſouereaigne prince king Edward the. 6. & alſo that I offred to ſay maſſe before ỹ Quenes highnes & at Paules church, and I wote not where. And although I haue bene well exerciſed theſe .xx. yeres to ſuffer & beare euill reportes & lyes, & haue bene much greued thereat, but haue borne al thinges quietly: yet whẽ vn true reports & lies turne to the hinderãce of gods truth, they be in no wiſe to be ſuffred. Wherfore theſe be to ſignify vnto the world, ỹ it was a falſe, flattering, lying and diſſẽbling mõke which cauſed maſſe to be ſet vp there with out mine aduiſe or counſel, Reddat illi dominus in die illo. And as for offring my ſelf to ſay maſſe before ỹ quenes highnes, or in any other place, I neuer did it, as her grace wel knoweth. But if her grace giue me leaue I ſhalbe ready to proue againſt al that wil ſay the cõtrary, ỹ al that is ſaid in the holy cõmuniõ ſet out by ỹ moſt Iunocẽt & godly prince king Edward the vi. in his high court of parliamẽt, is conformable to ỹ order which our ſouereaigne Chriſte did both obſerue & cõmaunded to be obſerued, & which his apoſtles & primatine church vſed many yeres: where as the maſſe in many thinges not only hath no foũdatiõ of Chriſt, his apoſtels nor the primatiue church, but is manifeſtly cõtrary to the ſame, & cõtaineth many horrible abuſes in it. And although many vnlearned & malitio⁹ do report ỹ maiſter Peter Martyr is vnlearned, yet if the Quenes highnes wil graũte therunto, I & the ſayd mayſter Peter Martyr, & other iiij. or v. which I ſhal chooſe, wil (by gods grace) take vpõ vs, to defend not only ỹ cõmon prayers of the church, ỹ miniſtration of the ſa

cra-

This was D. Thornton, afterward a cruell murderer of gods ſainctes: of whoſe horrible ende, reade in the boke of martirs. Fol. 1706.

ctamẽts & other rites & ceremonies, but also al ỹ doctrine & religion set out by our soueraigne lord king Edward the 6. to be more pure & according to gods word than any other ỹ hath bene vsed in Englãd this M. yeres: so that gods word may be the iudge, & that the realõs & proues vpõ both parties may be set out in writing, to the intent aswel that al the world may examine & iudge theron as that no mã shal start back from his writing. And wher they bost of the fayth that hath ben in the church this M. & v. hundreth yeres, we wil ioyne with them in this poynt, and that the doctrine and vsage is to be followed whiche was in the churche a M. and fyue hundreth yeres past: and we shall proue that the order of the church set out at thys presẽt in thys realme by act of parleamẽt, is the same ỹ was vsed in ỹ church. 1500. yeres past, & so shal they be neuer able to proue theyrs.

An epistle to a certayn lawyer for hys aduise and counsel touchyng hys appeale.

NAturæ lex hoc ab omnibus postulat, vt quatenus citra diuini numinis iniuriam fieri potest, quisq; vitam tueatur suam. Quod cum tribus abhinc diebus mihi in mentem venisset, simulq; memoriæ occurisset appellatio Martini Lutheri, a Leone decimo ad concilium generale: cõstitui & ipse cõcilium generale legitimũ & liberũ appellare, ne temerè & incõsulto vitã prodere meã. Verũ cũ appellationis materia ad legisperitos spectet, cuius ego ignarus sũ, cũq; Lutheri appellatio ad manũ mihi nõ sit: decreui amico alicui fido & Iurisperito, cõciliũ meũ hac in re pandere, cuius opera in hoc negotio vterer: at tu quidem vnus occurristi, qui mihi in hac Academia visus es ad hoc munus idoneus. Sed summam hæc res taciturnitatem postulat, vt antequã res fiat, nemo resciscat. Dies mihi dictus est vt respondeã Romæ 16. huius mensis, ante quem mihi prouocandũ esse puto, ac post sentẽtiã appellãdum. Sed an mihi primum prouocandum, & appellãdũ sit a iudice delegato ad ipsũ põtificẽ, ac deinde ad cõciliũ generale, an omisso pontifice ad concilium primum appellandũ sit, cõcilio mihi opus est tuo. Porro appellationis causæ mihi multæ sunt. Primo quod iuramento astrictus sim, nunquam me cõsensurum in authoritatem Romani Pontificis. Deinde cum ego respondere omnino renuerem, ad articulos mihi obiectos ab Epis-

copo Gloceſtrenſi iudice delegato, reſponderam tamẽ doctori Martino & Storeo cum hac proteſtatione quod reſpõſio mea non dabatur iudici neque in iudicio, ſed extraiudicialis eſſet, & poſt reſponſum datum petebam reſponſionis meæ copiam, vt eandem mihi emendare liceret, vel addendo, vel mutando, vel ſubtrahendo. Quanquã hæc mihi promiſſa ſunt, & a Gloceſtrenſi & a procuratoribus regis & Reginæ, omnino tamẽ fefellerunt fidem, non dantes emendandæ reſponſionis meæ copiam, & nihilominus (vt audio) inter acta iudicialia adſcripſerunt. Poſtremo, cum cauſa defectionis a Romano pontifice & a papiſtica religione iuius vocor, vt iam mihi lis ſit aduerſus põtificem Romanum, & nemo æquus iudex ſit in cauſa ꝓpria: æquum mihi videtur vt cõcilĩ appellẽ, præſertim cũ ius naturæ (vt aiũt) appellationis remedium nemini negandũ cẽſeat. Iam cum ad hanc rem maxima taciturnitate opus ſit, ſi forſan ob rerum imperitiã aliorũ conſiliis tibi opus ſit, obteſtor tum te per chriſtianam fidem ac charitatem, vt cuius cauſa ſit nemini ſignifices. Et cum iam inſtet tempus, & mature opus ſit facto, hoc me ſinas a te impetrare, vt ſepoſitis aliis ſtudiis atq; negotiis, huic vni incumbas quouſq; perfeceris. Potiſſima ſane appellationis meæ cauſa eſt, vt (ſi ita deus voluerit) donetur eouſque viuendi tempus, quouſque cæptum contra Marcum Antonium Conſtantium reſponſũ abſoluero. Quod ſi veritatis hoſtes meæ appellationi deferre nolint, (quod exiſtimo) fiat voluntas dei, ſuſque deque fero, modo glorificetur Deus, ſiue per vitam, ſiue per mortem: melius eſt enim multo mori pro Chriſto & cum illo regnare, quam in hoc carnis ergaſtulo concludi, niſi in fratrum vtilitatem ad maiorẽ Dei gloriam propagandam, liceat aliquamdiu militare. Cui ſit omnis gloria in æuũ, Amẽ. Eſt & alia appellationis cauſa, quod cum Romã vocatus ſim illic dictatus cauſam, interim carcere detineor vt comparêre mihi ad dictum diem non liceat. Cum autem de ſtatu & vita mea agitur & pro defenſione mea Iuriſperitorum conſilio mihi opus eſſet, quum id peterem, négatum eſt omne aduocatorum, procuratorum & iuriſconſultorum cõſilium & auxilium. Vale.

The ſame in engliſh

THe law of nature requyreth of al men, that so farforth as it may be done without offence to god, euery one should seke to defend and preserue hys owne life. Whiche thyng, when I about three dayes ago bethought my selfe of, and therewithall remembred how that Martyn Luther appealed in hys time from Pope Leo the tenth to a generall counsell (least I shoulde seeme rashlye and vnadvisedly to cast away my self) I determined to appeale in lyke sort to some lawful and free general counsel. But seyng the order and forme of an appeale perteyneth to the lawyers, wherof I my self am ignorant, and seing that Luthers appeale cōmeth not to my hand: I purposed to breake my mind in this matter to some faithful frēd & skilful in the law, whose helpe I myght vse in thys behalf, and you only among other came to my remembraunce as a man moste meete in this vniuersitye for that purpose. But this is a matter that requyreth great silence, so that no man knowe of it before it bee done. It is so that I am sūmoned to make myne aunswer at Rome, the .xvi. day of this moneth, before the which daye I thynke it good after sentence pronounced to make mine appeale. But whether I should fyrst appeale from the iudge delegate to the Pope, and so afterwarde to the generall counsell, or elles leauyng the Pope, I shoulde appeale immediatly to the counsell: herein I stand in neede of your counsell. Many causes there bee for the whiche I thinke good to appeale. First because I am by an oth bounde neuer to consēt to the receiuing of the bishop of Romes authority into this realme. Besides this, where as I vtterly refused to make aunswere to the articles obiected vnto me by the bishop of Glouceſter appointed by the Pope to bee my iudge, yet I was content to aunswer Martyn and Story, with this protestation, that mine answer should not be taken as made before a iudge, nor yet in place of iudgement, but as perrayning nothing to iudgement at al: and moreouer after I had made mine aunswere I required to haue a copy of the same, that I might, either by addyng therunto, by alteryng or takyng from it, correcte and amend it, as I thought good. The which though both the bishop of Glouceſter and also the kyng and Quenes proctors promised me

yet haue they altogether broken promise with me, and haue not permitted me to correct my sayde aunsweres according to my request, and yet notwithstandyng haue (as I vnderstande) regestred the same as actes formally done in place of iudgemente. Finallye forasmuch as all thys my trouble commeth vpon my departinge from the bysshop of Rome and from the popishe religion, so that nowe the quarel is betwixte the Pope himselfe and me, and no man can be a lawfull and indifferente iudge in his owne cause: it seemeth (me thinke) good reason that I shoulde be suffered to appeale to some generall counsell in thys matter: specially seinge the lawe of nature (as they saye) denyeth no man, the remedye of appeale in such cases. Now, since it is very requisite that this matter shoulde be kepte as close as mayē be, if perhappes for lack of perfect skill herein you shall haue nede of further aduise: then I beseche you euen for the fidelity and loue you beare to me in Christ, that you wyl open to no creature aliue whose the case is. And forasmuch as the time is now at hand, and the matter requireth great expeditiō, let me obteine thys much of you, I beseche you, that layng a side all other your studies and busines for the time, you wyll applye thys my matter onlye tyll you haue broughte it to passe. The chiefeste cause in very deede (to tell you the truth) of thys myne appeale is, that I myghte gayne time (if it shall so please God) to lyue vntill I haue finished myne aunswere againste Marcus Antonius Constantius which I haue now in hand. But if the aduersaryes of the truthe wil not admyt myne appeale (as I feare they will not) Gods wyl be done: I passe not vpon it so that God may therein be glorified, be it by my life or by my death. For it is muche better for me to dye in Christes quarell & to raigne wyth hym, then here to be shutte vp & kept in the prison of thys body, vnlesse it were to continue yet stil a whyle in this warrefare for the commodity and profite of my Brethren and to the further aduauncyng of Gods glorye, to whome be all glorye for euermore. Amen.

There is also yet an other cause whye I thynke good to appeale, that where as I am cited to goe to Rome to aunswere there for my selfe, I am notwythstandyng kepte hertaste in prison that I cannot there appeare at the tyme appoynted. And moreouer forasmuch as the state I stande in

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is a matter of lyfe and death, so that I haue greate neede of learned counsel for my defence in thys behalfe: yet when I made my earnest request for the same, all manner of cõsell and helpe of proctors, aduocates and lawers was vterlye denyed me.

Your louing frende T.L.

To maistres Wilkinson a godlye matrone, exhorting her to flye in the time of persecution and to seke her dwellyng where she might serue God accordinge to hys word.

The true comforter in all distresse is only God thorow his sonne Jesus Christ, and who soeuer hath him, hath cõpany enough although he were in a wildernes al alone, and he that hath xx. thousand in hys company, if god be absent, is in a miserable wildernes and desolation. In hym is all comfort, and with out him is none. Wherefore I beseech you seeke your dwelling there, as you may truly and rightly serue God and dwell in hym and haue him euer dwelling in you. What can be so heuy a burden as an vnquiet conscience, to be in such a place as a mã can not be suffred to serue God in Chrystis true religiõ? If ye be loth to depart from your kin & frendes, remember that Christe calleth them hys mother sisters & brothers that do his fathers wil. wher we find therfore god truly honored accor *Math.3.* dyng to his wyl, there we can lack neither frend nor kin. If you be loth to departe for slaunderyng of gods worde, remember that Christ when his howre was not yet come, departed out of hys countrey into Samaria, to auoyde the *Iohn.4.* malice of the scribes and pharisees, and commaunded *Mat.5* hys Apostles that if they were pursued in one place, they should flye to an other. And was not Paule let downe by a basket out at a window to auoid ỳ persecution of Areta: *2. Corin.2.* And what wisdõ & policye he vsed frõ time to time to escape the malice of hys enemies, ỳ acts of ỳ Apostles do declare. And after the same sort did ỳ other Apostles: albeit whẽ it came to such a poynt, ỳ they could no longer escape daunger of the persecutours of gods true religiõ, thã they shewed thẽ selues, ỳ they flyeng before came not of feare but of Godlye wisdome to doe more good, and that they woulde not rashelye without vrgente necessitye offer

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themselues to death, which had bene but a tẽptation of god. Yea when they were apprehended and coulde no longer anoyde, then they stode boldly to the profession of Christ, thẽ they shewed how litle they passed of death, how much they feared god more then men, howe much they loued and preferred the eternal lyfe to come aboue this short & miserable life. wherfore I exhort you, aswell by Christs commaundemẽt, as by the example of him and his Apostles, to withdraw your selfe from the malice of your and gods enemies, into some place where god is most purely serued, which is no slaunderyng of the truthe, but a preseruing of your selfe to god and the truth, and to the societie and comfort of Christes litle flocke. And that you will doe, do it with spede, leaste by your owne follye you fall into the persecutors handes, and the Lord sende hys holy spirite to leade and guide you where soeuer you go, and all that be godly willsay, Amen.

T. C.

Letters of Doctor Ryd-
ley late Byshop of London, who af-
ter longe imprisonment, was spitefull-
ly and cruelye martyred in Oxford for
the constante confession of godes true re-
ligion, In the yeare of oure Lorde
God. 1555. the xvi. day
of October.

Ad fratres in captiuitate carnis & per varios carceres dispersos, sed in vnitate spiritus atque sacrosanctæ religionis in visceribus Iesu Christi conglutinatos.

Gratia vobis & pax ac misericordia multiplicetur. Quam gratiarũ actionem pro vobis fratres reddere possumus domino, super omni consolatione quam de vobis concepimus in domino, qui Sathana sæuiente, & peromnia fallaciarum genera mundo imponere studente, & regnum suum iampridem collabascere, ruinamq; minitari incipiens, erigere atq; denuo instaurare sedulo satagente, tanquam in Petra firmissime fundati, permanetis immobiles. Iamq; licet Sathan per suos satellites ac ministros, multos (vt audiuimus) quotidie ptrahat ad sese, vt stellas etiam e cœlo prosternere dicatur, alijs nimirũ metum mortis, aut amissionis commodorum huius mundi incutiendo, alijs pollicendo aut ostentãdo illecebras huius mũdi, opes videlicet, atq; omnis generis lautitias, ædes amplas, lata prædia, opima sacerdotia, ac quid non? vti prostrati adorent non in domino, sed in dracone, serpente antiquo qui est diabolus, magnam illam bestiam & imaginem eius, vtque cum regibus terræ & minore be Apoc. xiii.
stia & pseudoprophetis scortari velint cum Babilonica meretrice & cum illa lætari atque luxuriari, & de vino prostitutionis eius inebriari: Benedictus tamen deus, & pater domini nostri Iesu Apo. xvii
Christi, qui vobis dedit pectus masculum, quique fortitudine spiritus

ritus

ritus ita vos in interno hominecorroborauit, vt isthæc oĩa siue terri
culamẽta, siue huius mundi illicebras ꝑ vanitatibus ac meris nugis
nihiliq; tricis contemnere posſitis, quiq; ita cordibus vestris, tãta cõ
ſtãtia, fiduciã ac amorẽ domini nostri Iesu Christi persuasit, in se-
uit, alteq; impressit, vt nullis Antichristi machinis, quantum
uis alioqui aut terribilibus aut plausibilibus, sinatis vobis alium
Iesum aut aliũ Christũ, præter eum quẽ prophetæ prædixerũt, apo-
stoli annũcianerint, & sancti dei martyres suo sãguine cõfessi sunt.
In hac fide (fratres) state, & ne rursus iugo seruitutis aut superstitio-
Math. 24 nis implicemini. Nostis enim fratres quẽadmodũ seruator noster
præmonuit suos, futurũ vt venirẽt qui aliũ Christũ mũdo ostenta
rẽt, eumq; tot miraculorũ & fallaciarũ dolis atq; fraudibus cõmen
darẽt, vt electi quoq; si fieri posſet, seducerẽtur: tam fortẽ futuram
esse prædixit illusionẽ seruator. Sed durate (fratres) atq; cõfidite, &
memineritis mũdũ a nostro Agonotheta deuictũ esse. Maior enim
est qui in nobis est, quã qui est in mũdo: & pollicetur nobis domi-
1. Iohn. 4. nus vt propter electos, dies malitiæ abbreuiẽtur. Interea vos, quod
facitis, fratres, durate, durate inquã & vosmet rebus, vt quidam
Virgil gentilium poetarũ dixit, seruate secundis: pergite præbere vos stre
Æneid. 1. nuos athletas domini, & adiuuate decertantem euangelij fidẽ. Pa
Heb. x tiẽtia vobis opus est, vt cũ volũtatẽ domini peregeritis, reportetis
promissionẽ. Adhuc enim pusillũ tẽporis, & qui venturus est veni
et & nõ tardabit: Iustus enim ex fide viĉturus est, & si se subduxe
rit non probabitur animo meo, dicit dominus. At nos non sumus
qui subducamus nos in perditionẽ, sed ad fidẽ pertinemus in acqui-
Math. 10. sitionẽ animæ. Nõ sinamus (fratres) vllis mũdi tonitruis verba illa
Christi nostris cordibus excidere: ne terreamini ab illis qui occidũt
corpus: reliqua nostis. Nõ enim scribo vobis vt ignorantibus veri-
tatẽ, sed vt eam cognoscentibus, tãtũ vt per mutuã fidẽ cõsolationẽ
cõmunem capiamus confirmemurq;. Nulla vnquã melior aut ma-
ior causa vel contemnendæ vitæ vel profundendi sãguinis. Nulla
esse potest causa, aut certioris veritatis, euidentiæ, aut claritatis.
Non enim agitur controuersia de ceremoniola aliqua, sed de sub-
stantia vniuersæ religioni nostræ, adeoq; de Christo ipso. Num
alium Christum pro eo qui solus est æterni patris æternus filius, qui
est splendor gloriæ & expressa imago substantiæ patris, in quo
vno plenitudo diuinitatis corporaliter inhabitat, qui est solus via,
veritas & vita, admittere agnoscereq; volumꝰ aut possumus? Ab-

sit fratres, absit tãta procul impietas a nobis. Nã quãquã etiã sint qui dicãtur dij, siue in cœlo siue in terra, quẽadmodũ sunt dij multi & domini multi, nobis tamẽ vnus est deus, qui est pater ille ex quo omnia & nos in illum, & vnus Dominus Christus per quẽ omnia & nos per illũ: sed non in omnibus est scientia. Hæc est (inquit Iohannes) vita æterna vt cognoscant te solum verum deum & quem misisti Iesum christum. Si quis igitur nobis alium deum obtrudere velit præter eum quem Paulus & Apostoli docuerunt, non audiamus, sed vt anathema procul fugiamus. Profunditates Satanæ non ignoratis fratres, non enim cessabit ille circuire vos, vt quærat quouis modo quem deuoret: sed viriliter agite, & cõfortemini in Domino: & licet hostes vestri, & aduersarij veritatis omnibus mundi prefidijs muniti fuerint, & vos adoriãtur, nolite tamẽ propterea animũ despõdere, sed confidite duci vestro Christo, confidite spiritui veritatis & veritati causæ vestræ, quæ vt tenebris ꝑ nequitiã Satanæ obduci, ita extingui non potest. Stant enim a nobis (ingẽtes deo gratiæ) certissime, euidẽtissime, clarissimeq, õnes prophetæ, apostoli, & õnes, procul dubio, veteres ecclesiastici scriptores vsq; ad tẽpora neotericorũ. Cõfidam⁹ ergo & plenã in domino capiamus cõsolationẽ: nec terreamini ab aduersarijs, quæ enĩ illis causa est perditionis, vobis autẽ salutis, & hoc a deo, quia vobis donatũ est nõ solũ vt in eũ credatis, verũ etiã vt ꝑ illo patiamini, & dũ probris afficimini in nomine christi, cogitate vos voce Petri, imo & christi saluatoris, beatos esse cũ prophetis, cũ apostolis, cũ martyribus christi, quoniã gloria & spiritus domini sup vos requiescit. Iuxta illos seruator noster maledictis afficitur, iuxta vos glorificatur: quid enĩ aliud vos ꝑsequẽdo aut etiã crudeliora designãdo vobis facere possũt, quã vestras vobis coronas insignire, ornare, & multiplicare. sibi vero plagas suas & iras dei graues accumulare & aggrauare? Ergo, ne tũ quidẽ tũ maxime in nos debacchãtur, male precemur illis fratres, scientes quoniam dum nos ob Christum infectantur, in seipsos maxime sæuiunt ardentesq; in capita propria carbones congerunt: sed bene precemur potius, scientes nos in Christo vocatos esse, vt benedictionem hæreditate possideamus. Precemur ergo vt dominus è cordibus eorum errorum tenebras dissellat & veritatis lucẽ illis faciat illucescere, vt agnitis erroribus, supplices pœnitudine ad dominũ conuertãtur, & nobiscũ solũ illũ verũ deũ qui est pater luminũ & eius vnicũ filiũ dominũ Iesũ, christum agnoscant atq; in spiritu & veritate adorent, Amen.

I Cor. 8

Iohn. 17

phil. 1

1. pet. 4

Rom. 12

1. pet. 3.

Vester in Domino frater, quem tabellarius vobis denunciabit, per Dei gratiam ad conuiuendum & commoriendum. The same in English.

☞ To the Brethren remaynyng in Captiuitie of the flesh, and dispersed abroade in sundry prisons, but knit together in vnity of spirite and holy religion in the bowels of the Lord Jesus.

GRace, peace, and mercy be multiplied among you. what worthy thãks can we render vnto the Lord for you my brethrẽ, namely for the great consolation which throughe you we haue receaued in the lorde, who notwithstandyng the rage of Satan that goeth about by all maner of subtil meanes to begyle the world, and also busilye laboureth to restore and sette vp his kingdome agayne that of late beganne to decaye and fall to ruyne: ye remayne yet still vnmoueable as men surely grounded vpõ a strõg rocke. And now albeit that Satan by hys souldiours and wycked ministers daily (as we heare) draweth numbers vnto him, so that it is said of him that he plucketh euen the very starres out of heauen, whiles he dryueth into some men the feare of death and losse of all theyr goods, and sheweth and offereth to other some the pleasaunte baites of the world, namely riches, wealth and all kynd of delights, and pleasures, fayre houses, great reuenewes, fatte benefices, and what not? & all to the intent they should fall down and worshyp, not in the lord but in the dragon the old Serpent which is the diuell, that great beast, and his image, and should be enticed to commit fornication wyth the strompet of Babilon, together wyth the kynges of the earth, wyth the lesser beast, and with the false prophets, and so to reioice and be pleasaunt with her, and to be dronkẽ with the wine of her fornication: yet blessed be god the father of our Lord Jesus Christ which hath geuen vnto you a manly courage & hath so strengthned you in the inward man, by the power

Apoc. xii.

Apo. xvii.

of

of his spirite, that you can contemne aswell all the terrors, as also the vayne flatterynge allurements of the worlde, estemynge them as vanities, mere trifles, & thinges of nought, who hath also wroughte, planted, and surely stablished in in your hearts so stedfast a faith and loue of our lord Jesus Christ, ioyned with suche constancie, that by no engines of Antichrist, be they neuer so terrible or plausible, ye will suffer any other Jesus or any other Christ to be forced vppon you, besydes hym whome the Prophets haue spoken of before, the Apostels haue preached and the holye Martyrs of God haue confessed and testified with the effusion of theyr bloode. Jn this faith stand ye fast my brethren, and suffer not your selues to be brought vnder the yoke of bondage and superstition any more, For ye knowe bretherne, howe that oure Sauioure warned hys before hande, that suche shoulde come as would poynt vnto the worlde an other Christ and would set hym out with so many false myracles and with such deceaueable and subtyle practises, that euen the very electe (if it were possible) should be thereby disceaued: suche strong delusion to come dyd our Sauiour geue warnyng of before. But continue ye faithfull and constante and be of good comfort, and remember that our graūd captayn hath ouercome the worlde, for he that is in vs is strōger then he that is in the worlde, and the Lorde promiseth vnto vs that for the electes sake the dayes of wickednesse shall be shortned. Jn the meane season abide ye and endure with patience as ye haue begun, endure I say, and reserue youre selues vnto better times, as one of the Heathen Poetes said. Cease not to shewe your selues valiaunt Souldiors of the lord and healpe to maintayne the trauelyng faith of the gospell. Ye haue nede of patience, that after ye haue done the will of god, ye may receaue the promises. For yet a very little while, and he that shall come will come and wil not tary, and the iust shal lyue by faith: but if any withdraw himselfe, my soule shall haue no pleasure in him (saieth the Lord. But we are not they which do withdraw our selues vnto damnatiō, but beleue vnto the saluation of the soule. Let vs not suffer these wordes of Christ to fall oute of oure heartes, by anye manner of terrors or threatnynges of the worlde: feare not them which kil the body, the rest ye knowe.

Gal.5

1.Iohn.4.

Virgil eneid.1.

Phil.1.

Heb.10.

1.Iohn.2

For

For I write not vnto you as to men which are ignorant of the truth but which kno we the truthe, and to this ende only, that we agreeyng together in one faith, may take comfort one of an other, and be the more confirmed and strengthened therby. we neuer had a better or more iuste cause either to contẽue our life, or shed our blood: we can not take in hand the defence of a more certayne, cleare and manifest truth. For it is not any ceremony for the which we contend but it toucheth the very substãce of our whole religion, yea euen Christe him selfe. Shall we, either can we receaue and acknowledge any other Christ in stead of him who is alone the euerlastyng sonne of the euerlastiug father, and is the brightnes of the glory, and liuely image of the substaunce of the father, in whom only dwelleth corporally the fulnes of the godhed, who is the onely waye, the truthe, and the lyfe? Let such wickednes (my brethren) let such horrible wickednes be farre from vs. For although there bee that are called gods, whether in heauen either in earth, as there be manye
1. Corin. 8. gods and many Lordes, yet vnto vs there is but one God, which is the father, of whom are all thinges and we in him, and one Lorde Jesus Christ by whom are all thynges and we by him: but euery mã hath not knowledge. This is life
Iohn. 17. eternal (saith s. Iohn) ỹ they know thee to be the only true god & whom thou hast sent Jesus Christe. Yf any therfore would force vpon vs any other God beside hym whome Paule and the Apostles haue taught, let vs not heare hym, but let vs flye from hym & hold hym accursed. Brethren ye are not ignoraunte of the deepe and profound subtilties of Sathan, for he wyll not cease to raunge about you, seeking by all meanes possible whome he maye deuoure: but playe ye the men and be of good comforte in the Lorde. And albeit your ennemies and the aduersaries of the truthe armed with al worldly force and power that may be, do set vppon you: yet be not ye fainte harted, nor shrink not therfore: but truste vnto your captayne Christe, trust vnto the Spirite of truthe, and trust to the truth of your cause, which as it may by the malice of Sathan bee darkened, so canne it neuer be cleane put oute. For we haue (hygh prayse be geuen to God therfore) moste playnly, euidently, and clearly on oure side, all the Prophetes, all the Apostles, and vndoubtedly all the

aunciente Ecclesiasticall writers whiche haue written vntyll of late yeares paste, Lette vs bee hartye and of good courage therefore, and throughlye comforte oure selues in the Lorde. Be in no wyse afrayde of youre aduersaries, for that which is to them an occasion of perdition, is to you a sure token of saluation, and that of God. For vnto you it is geuen, that not only ye should beleue on him, but also suffer for hys sake. And when ye are called vppon for the name of Christ, remember that by the voyce of Peter, yea and of Christe oure Sauioure also, ye are counted with the Prophetes, wyth the Apostles and wyth the holye Martyrs of Christe, happy and blessed therfore: for the glory and spirite of god resteth vpon you. On theyr parte our sauiour Christ is euell spoken of, but on your parte he is glorified. For what can they els do vnto you by persecuting you and worlyng all crueltye and vilanye agaynste you, but make your crownes more glorious, yea beautify & multiply the same, and heape vpon themselues the horrible plagues and heauy wrath of god: and therfore good brethren, thoughe they rage neuer so fiercely against vs, yet let vs not wyshe euill vnto them agayne, knowyng, that whiles for Christs cause they vexe and persecute vs, they are lyke madde men, most outragious and cruell agaynst themselues, heapyng hotte burnyng coales vppon theyr owne heades: but rather let vs wyshe well vnto them, knowyng that we are therunto called in Christ Jesu, that we should be heyers of the blessyng. Let vs praye therfore vnto god that he woulde dryue out of their hartes thys darkenes of errours, and make the light of his truth to shyne vnto them, that they acknowledging their blyndnesse, may with al hũble repentaunce be conuerted vnto the Lorde, and together with vs confesse him to be the only true God, which is the father of light, and his only sonne Jesus Christ, worshipping hym in spirite and veritye, Amen. The spirite of our Lord Jesus Christe comforte your hartes in the loue of God and patience of Christ. Amen.

Phil. 1.

1. pet. 4

1. pet. 3.

your brother in the Lord, whose name this bearer shall signify vnto you, ready alwais by the grace of god to liue and die with you.

Ad

Ad fratres qui Christum cum cruce amplectuntur.



Ratia vobis & pax a Deo & domino nostro Iesu Christo multiplicetur, Amen. Licet a vobis (fratres) nihil nuper accepimus, neque vobis aliquid noui nunc nũtiandum habemus, tamen ideo visum est nobis aliquid vobis scribere, vt intelligatis nos memoriam vestri bonam habere perpetuam, sicut vos de nobis habere mimine dubitamus. Veniente nuper ad nos harum latore, & anuntiante nobis vestrã omnium in domino constantiã, fortitudinem & patientiam multam, repleti sumus consolatione & gaudio, gratias agentes deo & patri per dominum nostrum Iesum Christũ, qui ita illuminauit vultum suum sup vos & lumine intelligentiæ spiritualis ita illustranit corda vestra, vt quod nuper dũ essetis in mũdo liberi, verbo & doctrina passim prestare satagistis, nunc propter Christum captiui, quãtum licet verbo, sed multo magis opere atq; vestro exemplo, prestare non cessastis, hoc est sermonem vitæ sustinentes, lucetis tanquam luminaria in munda phil.2 *in medio nationis prauæ & tortuosæ, idq; tãto cum maiore domini nostri Iesu Christi gloria fratrumq; vestrorum emolumento & vtilitate, quanto nunc Satan magis sæuit, maioresq; luci euangelicæ conatur inducere tenebras. De tenebris autem quas nunc ecclesiæ Anglicanæ Satan offundit, quis potest dubitare? Nuper Christus, saluator, Apostoli, prophetæ & doctores ipsius in tẽplo loquebantur populo Anglicano anglice, ita vt ab eis q̃ pij erant & rerum cœlestium studiosi, in ijs que ad vitæ eternæ redemptionem de necessitate salutis pertinebant, clare & absq; enigmate facile intelligi poterant: nunc vero quæ ab illis olim in edificationem ecclesiæ scripta sunt, leguntur in lingua peregrina citra interpretationẽ, manifeste contra preceptum Pauli Apostoli, ita vt a nemine prorsus qui alienã & peregrinã illã linguam non didicerit, intelligi possmt. Nuper sacro sancta illa mysteria cœlestia, quibus nos sibi Christus inseuit & suo corpori complantauit atq; nos inter nos mutuo colligauit, quibus natos deo aluit, auxit, atq; corroborauit, deniq; quibus aut ordinem inter sanos docuit, aut egrotis*

vel

volgia vel corpore velut salubria pharmaca tradidit, oĩa populo clare in sua lingua tradebãtur, ita vt quisq; quãta & q̃ immẽsa a deo accepisset, quid cuiq; ex dei prescripto deberet, quid in sua quisque vocatione professus esset & obseruare teneretur, vnde languenti remedium esset petendum, facile is cui deus mentem & animum hec intelligendi auidum dedit, quã facillime intelligere poterat: nunc vero omnia hec ita traduntur, vt eorum omnium populus Christi sanguine redemptus, & cui hec maxime a Christo instituta sunt, ne tantillum quidem intelligere possit. Nuper (quum quid orare debemus vt oportet, nescimus) dominus noster Iesus christus in sua quam omnibus tradi volsit oratione, atq; etiam spiritus sanctus in psalmis, hymnis & cantionibus spiritualibus quæ in sacris bibliis reperiuntur, vniuersum populum Anglicanum anglice docuit, vt & quæ petenda essent iuxta voluntatẽ patris peterẽt, & corda cũ labijs in oratione cõiungerẽt: nunc vero oĩa sub inuolucro ligneæ peregrinæ iubẽtur claudi, vnde necessario sequi oportet, populũ, neq; quid orat neq; quid orare debeat posse intelligere: & quomodo potest cor voci cõiungere quũ quid vox valeat, magis quam brutũ intelligere nequeat? Postremo, audio pessim in pulpitis nunc damnari catechesim illã editã nuper in sermone vulgari. Oh malitiam demoniacam & humani generis per Christum salutis partæ, plane inuidam. Omnino Satan tantam lucem vulgari p orbẽ, diu sustinere nõpotuit: nihil equæ in suo regno subuertendo efficere posse intellexit, quàm si à teneris annis sacris imbuti pueri Christum didicissent: vnde non tantum pueros, sed & senes atq; ætate proiectiores, qui ab infatia christũ prius nõ didicisset, vna cũ pueris christũ discere necesse erat. Ergo nũc exclamat & nocifera tur. Sed quid faciũt aliud (fratres) qui Satanæ in hac impietate operã impendunt atq; ministrãt, quã illis quibus Christus seruator noster in euangelio, clarum illud interminatur & intonat dicens: Væ vobis qui clauditis regnum ante homines, qui tu illis clauem scientiæ: ipsi non introijstis, & introire volentes prohibuistis. Et vnde fratres dixerimus has tetras & exitiosas tenebras in mundum inuectas exhalasse? vnde quæso, quã ex fumo fornacis magni putei abyssi, vt iam obscuratus sit sol & aër ex fumo putei? Iam iam procul dubio, fratres, apud nos puteus apertus est, locustæ luxuriã- Matth. 23 Apoca. 9.

tur, & abaddon regnat. Ergo fratres qui estis Christi, qui signum dei habetis in frontibus vestris, hoc est arra spiritus, obsignati estis
Apoc. vij. in populum peculiarem Deo: viriliter agite & confortamini.
1. Iohn. v. Maior enim est qui est in nobis quam qui est in mundo. Scitis autem quod omne quod natum est ex deo vincit mundum, & hæc est victoria quæ vincit mundum, fides nostra. Fremat, frendat & insaniat quantumlibet mundus, scitote quod nemo potest nos tollere de manu patris, quia maior est omnibus: qui proprio filio suo non pepercit, sed pro nobis omnibus tradidit illum, & proinde qui fieri potest vt non cum illo omnia nobis
Rom. viij donet. Quis intentabit crimina aduersus electos dei? Deus est qui iustificat, quis ille qui condemnet? Christus est qui mortuus immo & qui suscitatus est, qui & intercedit pro nobis. Quis nos separabit a dilectione Dei? Num afflictio? Num angustia? Num persecutio? Num fames? Num nuditas? Num periculum? Num gladius? reliqua nostis fratres. Speramus plane cum Paulo, per gratiam Domini nostri Iesu Christi, quod nihil prorsus nos poterit separare a dilectione Dei quæ est in Christo Iesu Domino nostro. Quod vt & vobis sit & nobis omnibus contingat gratia & misericordia seruatoris nostri Iesu Christi, & nos pro vobis (Deo volente) indesinenter orabimus, & vos pro nobis ne aliquando orare desinatis, etiam atq; etiam in visceribus Iesu christi (fratres in Domino charissimi) quantum possumus obnixe precamur. Bene valete fratres charissimi. Gratia domini nostri Iesu Christi sit semper cũ omnibus vobis. Amẽ.

Vester in domino. N.R.

The same in English.

To the brethren which constantly cleaue vnto Christ in suffring affliction wyth hym and for hys sake.

GRace and peace from GOD the father and from oure Lorde Iesus Chryst bee multiplied vnto you, Amen.

Al-

Although hytherne, we haue of late hearde nothyng from you, neyther haue at thys presente anye newes to send you: yet we thought good some thing to wryte vnto you, wherby ye might vnderstand that we haue good remembrance of you continually, as we doubte not but ye haue of vs also. when this messenger comming vnto vs from you of late, had brought vs good tidinges of your great constancye, fortitude and patience in the Lord: we were filled with much ioye and gladnes, geuynge thankes to god the father thrugh our lord Iesus Christe, which hath caused his face so to shyne vpon you, & with the lighte of spirituall vnderstanding, hath so lyghtned your hartes, that nowe being in captiuity and bandes for Christes cause, ye haue not ceased, as much as in you lyeth, by wordes, but much more by dede and by your example, to stablishe and confyrme that thyng, which when ye were at liberty in the world, ye laboured to publish and set abroad by ỹ word, & doctrine: that is to say, holding fast the word of life, ye shine as lights in ỹ world in ỹ middes of a wicked & croked natiõ, & that with so much the greater glory of our Lord Iesus Christ and profite of your brethren, by how much Satan more cruelly nowe rageth & busily laboureth to darken the lighte of the gospell. And as for the darknes that Satan nowe bringeth vpon the church of England, who nedeth to doubt therof? Of late time our sauiour christ, his Apostles, prophetes and teachers, spake in the temple to the people of englãd in the english tongue, so that they might be vnderstande playnly and without any hardnes, of ỹ godly & such as sought for heauẽly knowlege in maters which of necessity of saluatiõ perteyned to the obteyning of eternall life: but nowe those thinges whiche once were written of them for the edifienge of the congregation, are red in a straunge tongue without interpretation, manifestlye agaynste Saincte Paules commaundemente, so that there is no manne hable to vnderstande them, whyche hath not learned that straunge and vnknowen tounge. Of late dayes those heauenlye misteries, wherbye Christe hath engrafted vs into hys body, and hath vnited vs one to an other, whereby also being regenerate and borne a newe vnto God, he hath nourished, encreased and strengthned vs, wherby P bi. 2.

wherby moreouer, either he hath taught and set forth all or
vere mouges them whych are whole, or els to the sycke in
soule or body hath geuen, as it were, holsome medicines &
remedies: those I say, were all playnly set forth to the peo-
ple in theyr owne language, so that what great & exceding
good thinges euery man had reteined of god, what duty e-
nery one owed to an other by gods ordinance, what euery
one had professed in his vocation & was bound to obserue,
wher remedy was to be had for ỹ weake & feble: he, to whō
God had geuen a desire and wylyng hart to vnderstande
those thinges, might sone perceaue and vnderstande: But
now all these thinges are taught and set forth in such sorte,
that the people redemed with Christes bloode, & for whose
sakes they were by Christ himself ordained, cā haue no mā-
ner of vnderstandinge therof at all. Of late (forasmuche as
we know not how to pray as we oughte) our Lorde Jesus
Christ in his prayer, wherof he would haue no man igno-
rant, and also the holy ghost in the psalmes, hymnes, & spi-
rituall songes which are set forth in the bible, did teach and
instruct al the people of England in the english tounge, that
they might aske such thynges as are according to the will
of the father, & might ioyne theyr harts & lippes in prayer
together: but now al these thynges are cōmaūded to be hid
& shut vp frō thē in a straūge tonge, wherby it must nedes
follow, ỹ the people neyther can tel how to pray nor what
to pray for: and how can they ioyne theyr hartes and voice
together when they vnderstande no more what the voyce
signifyeth, then a brute beast? Fynally I heare say that the
Catechisme which was lately set forth in the english tong,
is now in euery pulpet condēned. Oh deuelish malyce, and
most spitefully iniurious to the saluation of mankynd pur-
chased by Jesus Christ. In dede Satan could not long suf-
fer that so great light should be spread abroad in the world:
he saw well inough that nothyng was hable to ouerthrow
hys kyngdome so much as if children being godly instruc
ted in religiō, should learn to know Christ whiles they are
yet yonge: whereby not only children but the elder sort al-
so, & aged folke ỹ before wer not taught to know Christ in
theyr childhode, should now euē & childre & babes be inured
to learne to know hym. Now therfore he roareth now he
rageth. But what els do they bretheren, which serue Satan

and

and become his ministers & slaues in mainteynyng of this impietie, but euen the same which they did, to whom Christ our sauiour threatneth this curse in the gospel: wo vnto you which shut vp the kingdō of heauē before mē, & take away the key of knowledge from them: ye your selues haue not entred in, neither haue ye suffred them that would enter to come in. And from whence shall we say (brethren) that this horrible and mischeuous darknes procedeth which is now brought into the world? from whence I pray you, but euen from the smoke of the greate fornace. the bottomles pitte, so that the sonne and the ayer are now darked by the smoke of the pitte? Now, euen now out of doubte (brethren) the pit is opened emongs vs, and the locusts beginne to swarme and abbadon now reigneth. Ye therfore (my brethrē) which perteine vnto Christ, and haue the seale of god marked in your foreheads, that is to witte, are sealed vp with the earnest of the spirit to be a peculier people vnto god, quite your selues like men & be strong, for he that is in vs, is stronger then he which is in the world: and ye know that al that is borne of god ouercōmeth ꝑ world, & this is our victory that ouercōmeth the world, euen our fayth. Let the world freate, let it rage neuer so much, be it neuer so cruell & bloody, yet be ye sure that no man can take vs out of the fathers handes, for he is greater then al: who hath not spared his owne sonne but hath geuen him to death for vs all, and therfore howe shal he not with him, geue vs all thynges also? who shal lay any thyng to the charge of gods elect? It is god that iustifieth, who shall then condemne? It is Christ that is dead, yea rather which is risen agayne, who is also at the right hand of god & maketh request also for vs. who shall separate vs from the loue of Christ? shal tribulation, or anguish, or persecution, or famine or nakednes, or peril, or sword? the reste ye know brethrē. We are certainly persuaded with S. Paul by the grace of our Lord Jesus Christ, that no kind of thing shalbe hable to separate vs from the loue of god which is in Christ Jesus our Lorde. Which thing, that it may come to passe by the grace and mercy of our lord Jesus Christ to the comfort both of you and of vs all, as we for our partes wil continually God willyng, pray for you: so (deare Brethren in the Lord) wyth all earnest and harty request, we beseche

Math. 23.

Apoc. 9.

Apoca. 7.

1. Iohn. 5

Rom. 8.

you euen in the bowels of our Lord Iesus Christe, that ye will not cease to pray for vs. Fare ye well deare brethren. The grace of our Lord Iesus Christ be with you all euermore. Amen.

Yours in the Lord Nicolas Ridley.

To the Quenes maiesty.

IT may please your maiestye for Christe our sauiours sake in a matter of cõscience, & now not for my selfe but for other poore men, to vouchsafe to heare and vnderstande this mine humble supplication. It is so honorable princes) that in the time whiles I was in the ministery of the sea of London, diuers poore men tenants therof, haue taken newe leases of theyr tenantries & holdinges, and some haue renued and changed theyr old, & therfore haue payed fines & summes of money both to me & also to the Chapter of Paules for the confirmation of the same. Now I heare say, that the B. which occupieth ỹ same rowme now, wil not allow the aforesaid leases, which must redound to many poore mens vtter ruine and decay. wherefore, this is myne humble supplication vnto your honorable grace, that it may please the same for Christes sake, to be vnto the foresayd poore men theyr gracious patrone and defẽdour, either that they may enioy theyr foresayd leases and yeres renued, as whẽ their matter shalbe heard with conscience, (I suppose) both iustice, cõscience & equity shal require, for that theyr leases shalbe founde (I truste) made without fraud or couen either of their part or of mine, & also the old rentes alwayes reserued to the sea without any kind of damage therof: or if this wil not be graũted, then that it may please your gracious highnes to commaund that the poore men may be restored to theyr former leases and yeares, and may haue rendred to thẽ agayne such summes of money as they payde to me and to the chapter for theyr leases and yeres so now takẽ frõ thẽ. which thing, cõcerning the fines payd to me, may be easely done, if it shal please your maiestye to cõmaũd some portion of those goods which I left in my house, to be geuen vnto them. I suppose that halfe of the

Behold the cruel and vniust dealing of Bõner.

He can not deale iustly and truly with men, which is vntrue to god, and a hater of al truth.

value

value of my plate whyche I lefte in myne offices, and specially in an yron cheste in my bedde Chamber, wil go nighe to restore all suche fines receyued: the true summes and parcels wherof are not set in their leases, and therfore if that way shall please your hyghnes, they must be knowen by such wayes and meanes as your maiesty by the aduise of men of wisedome and conscience shall appoint. But yet for Christes sake I craue and most humbly beseche your maiesty of your most gratious pitye and mercy, that the former way may take place. I haue also a poore sister that came to me out of the north, with iij. fatherles childrē for her relief, whome I maried after to a seruaunt of myne owne house: she is put out of that which I dyd prouyde for them. I beseech your honorable grace, that her case may bee mercifullye considred, & that the rather in contēplatiō that I neuer had of him which suffred indurance at my entrance to the sea of London, one penye of hys moueable goodes, for it was almost halfe a yere after hys deposition, afore I did enter in that place: yea, and also if any were left knowē to be his, he had licence to cary it awaye, or there for hys vse it dyd lie safe, and his officers do know, that I paid for ꝑ lead which I foūd there whē I occupied any of it to the behoofe of the church or of ꝑ house. And moreouer I had not only no part of his moueable goods, but also as his old receiuer & then min, called M. Staūton cā testify, I paied for him towards his seruantes cōmō liueries and wages after his deposition 53. li. or 55. poūdes, I cannot tel whether. In al these matters I beseech your honourable maiesty to heare the aduise of mē of conscience, and especially the archbishop now of yorke, which for that he was continually in my house a yeare and more before myne impriſonment, I suppose he is not altogether ignorant of some part of these things, and also hys grace doth know my sister, for whose succour and some relief, now vnto your highnes, I make most humble suit.

The. xvi. day of October, Anno. 1555. N. R.

If to succor the widow and fatherles is pure and vndefiled religiō as Saincte Iames sayth: Then is Boner and his religiōs filthye and abhominable whiche doth such wrong to the Widow and fatherles.

Notwithstanding these godly and iust requestes, no iustice could be had vntil that now of late some of these shameful iniuries, by order of law haue bene redressed.

¶ An answer to a letter written vnto him by west sometyme hys Chaplayne.

I wyshe

I wish you grace in god and loue of the truth without the which truely stablished in mens hartes, by the mighty hād of almighty god, it is no more possible to stand by the truth in Christ in time of trouble, then it is for the ware to abide the heat of the fyre. Syr, know you this, that I am (blessed be God) perswaded that this world is but transitory, and (as sainct John saith) the world passeth away & the lust therof. I am persuaded christs wordes to be true: whosoeuer shall confesse me before men, him wil I confesse also before my father which is in heauen, and I beleue that no earthly creature shall be saued, whom the redemer and sauiour of the world shal before his father deny. This the lorde graunt that it may be so grafted, established, and fixed in my harte, that neither thinges present nor to come, high nor low, life nor death bee able to remoue me thence. It is a goodly wish that you wish me depely to consider thynges pertaynyng vnto gods glorye: but if you had wished also ỹ neither feare of death, nor hope of worldly prosperity should let me to maintain gods word and his truth, which is his glory and true honour, it would haue liked me well. You desire me for gods sake to remember my selfe. In dede syr, now it is tyme so to doe, for so farre as I can perceiue, it standeth me vpon no lesse daunger, then of the losse both of body and soule, and I trowe then it is time for a man to awake, if any thyng will awake him. He that will not feare him that threatneth to cast both body & soule into euerlasting fier, whom will he feare? with this feare, O Lord, fasten thou together oure fraile flesshe, that we neuer swarue from thy lawes. You say you haue made much suite for me. Sir God graunt that you haue not in suyng for my worldly deliueraunce, empayred and hindered the furtheraunce of Gods worde and his truthe. You haue knowen me long in dede, in the which tyme it hathe chaunced me (as you say) to misslyke some thynges. It is true, I graunt: for sodayne chaunges wythout substantial and necessary cause, and the heady setting forth of extremities, I did neuer loue. Confession vnto the minister which is able to instruct, correcte, comforte, and enforme the weake, wounded, and ignorannt conscience, in dede I euer thought myght do much good in Christs congregation, and so I assure you I think

i. Iohn. 2
Math. 10.

Luk. 12.

euen

euen at this day. My doctrine and my preaching, you saye you haue heard often, & after your iudgement haue thought it godly, sauyng onely for the Sacrament, whiche thyng although it was of me reuerently handled and a greate deale better then of ỹ rest (as you say) yet in the marget you write warely, and in this world wisely: and yet me thoughte all sounded not well. Syr, but that I see so many chaunges in thys worlde and so much alteration, els at this your saying I would not a lyttle maruayle. I haue taken you for my frend, and a man whom I fansied for plainesse and faithfulnes as much (I assure you) as for your learnyng: and haue you kept this so close in your hart from me vnto this day? Sir, I consider mo thinges then one, and will not say al that I thynke. But what nede you to care what I think, for any thing that I shal be able to do vnto you, either good or harme? You gene me good lessons to stand in nothyng against my learning & to beware of vayne glory. Truely sir, I herein lyke your counsel very wel, and by Gods grace I entend to follow it vnto my liues ende.

To write vnto those whom you name, I cannot see what it will auayle me. For this I would haue you know, that I esteme nothyng auailable for me, which also wil not further the glory of God. And now, because I perceiue you haue an entire zeale and desyre of my deliueraunce out of this captiuitie and worldly misery, if I shoulde not beare you a good heart in god agayne, me thynke I were to blame. Sir how nighe the daye of my dissolution and departure oute of thys world is at hand, I can not tel: the Lords wyll be fulfilled how soone soeuer it shall come. I know the Lordes wordes must be verified on me, that I shall appeare before the incorrupt iudge, and be countable to him of al my former life. And although the hope of his mercye is my shooteanker of eternall saluation, yet am I perswaded, that whosoeuer wittingly neglecteth and regardeth not to cleare his conscience, he cānot haue peace with God nor a liuely fayth in his mercye. Conscience therefore moueth me, consideryng you were one of my familye and one of my household, of whom then I thynke I had a speciall cure, and of all them which were within my house, whiche in dede ought to haue bene an example of godlinesse to al the rest of my cure, not only of good

life

lyse, but also in promotyng of gods word to the vttermost of their power: but (alas) now when the tryal doth separate the chaffe from the corne, how small a deale it is, god knoweth, which the wynd doth not blowe awaye: this conscience I say doth moue me to feare least the lightnes of my family shal be layd to my charge for lack of more earnest & diligent instruction which should haue ben done. But blessed be god which hath geuen me grace to see this my default and to lament it from the bottome of my heart before my departyng hence. This conscience doth moue me also now to requyre both you and my frend Doctour Haruy, to remember your promises made to me in times past, of the pure settyng forth & preachyng of gods word & hys truth. These promises, although you shal not nede to fear to be charged with them of me hereafter before the world, yet loke for none other (I exhort you as my frēdes) but to be charged with them at gods hand. This conscience and the loue that I beare vnto you, biddeth me now say vnto you both in gods name, feare god and loue not the world: for god is able to cast both body and
Psa. 2. soule into hel fire. when hys wrath shal sodenly be kindled, blessed are al they that put their trust in him. And the saieng
Iohn. 2. of S. Iohn is true: al ỹ is in the world, as ỹ lust of ỹ flesh, ỹ lust of the eies and the pryde of life, is not of the father, but of the world, & the world passeth away and the lust thereof, but he that doth the wyl of god abideth for euer. If this gift of grace, which vndoubtedly is necessarily required vnto eternall saluation, were truely and vnfainedly grafted and firmely stablished in mens harts, they would not be so light, so sodainly to shrinke from the mainteynaunce and confession of the truth, as is now (alas) sene so manifestly of so many in these days. But here peraduēture you would know of me what is ỹ truth. Syr, gods word is the truth, as S. Iohn
Iohn. 17. saith, and that euen the same that was heretofore. For albeit
Eccl. 27 man doth vary and chaunge as the moone, yet Gods word is stable & abideth one for euermore: and of Christ it is truly said, Christ yesterday and to day, the same is also for euer.
Heb. 13 when I was in office, all that were esteemed learned in gods word, agreed this to be a truth in gods word written, that the common praier of the Church should be had in the common tongue. You know I haue conferred with manye,

and

& I ensure you I neuer found man (so far as I do remember) neyther olde nor newe, Gospeller nor Papist, of what iudgement so euer he was, in this thyng to be of a contrary opinion. If then it were a truth of gods worde, thinke you that the alteration of the world canne make it an vntruthe? If it cannot, why then doe so manye men shrinke from the confession and maintenaunce of thys truthe receyued once of vs all? For what is it I pray you els to confesse or deny Christ in this world, but to maintayne the truth taught in gods word, or for any worldly respecte to shrynke from the same? This one thyng haue I brought for an ensample: other thynges be in like case, which now particularly I nede not to rehearse. For he that wil forsake wittingly, either for feare or gayne of the world, any one open truthe of gods word, if he be constrained, he wil assuredly forsake god and all his truth, rather then he will endaunger himselfe to lose or to leaue that he loueth better in deede then he dothe God and the truth of his word. I like very wel your playn speaking, wherin you saye: I must either agree or dye, and I thynke that you meane of the bodily deathe whiche is commō both to goode & bad. Syr, I know I must dye whether I agree or no. But what folly were it then to make such an agreement by the which I could neuer escape thys deathe which is so common to al, and also incurre the gilte of death and eternall damnation? Lord graunt that I maye vtterly abhorre and detest this damnable agreement so long as I liue. And bycause (I dare say) you wrote of frendship vnto me this shorte earnest aduertisement, and I thinke verelye wishyng me to lyue and not to die, therfore bearing you in my hearte no lesse loue in god than you do me in the world, I say vnto you in the worde of the lorde (and that I say to you I say to all my frendes and louers in god) that yf you doe not confesse and maintayne to your power and knowledge, that which is grounded vpon gods word, but will either for feare or gayne of the world shrinke and play the *Apostata*, in dede you shall dye the deathe: you know what I meane. And I beseche you al my true frendes and louers in God, remember what I saye, for this maye be the laste tyme peraduentute that euer I shall write vnto you.

From Bocardo in Oxford, the 18. day of Aprill. 1554.

N. R.

Apostata was he which fled from hys captaine to the enemy. He was also so called that departed from the chrystyans to the Iewes & Gentiles

Chariſs.fratri & venerabili in Chriſto com- preſbytero Ioanni Hopero gratiam & pacem.

DIlecte frater & venerabilis in Chriſto compreſbyter, cõdonet mihi precor tua dilectio, quod hactenus a tua captiuitate, tua ſimul & mea, tuam dilectionem meis literis non ſalutauerim, quando (ingenue fateor) mihi abste (quæ tua erat humanitas) binæ literæ datæ fuerũt, diuerſis quidem temporibus, ſed eis ſẽper profecto in quibus aut mihi per iniquitatem temporis reſcribere bene non licuit, aut ſi reſcripſiſſem de literis ad te tuto perferendis multum dubitaui. Iam vero chariſſime frater, quum ex illis tuis lucubrationibus, quas mihi non niſi obiter videre contigit, facile intelligo nos in ijs quæ ſunt noſtræ religionis fundamenta & baſes omium (aduerſus quas mundus hodie tantopere inſanit) probe conuenire, & in vnũ conſpirare, vtcũq; in rebus minoribus & religionis appẽdicibus olim tua prudentia & mea ſimplicitas, in aliquibus (fateor) vtercq; ſuum ſẽſum habebat: iam inquam cognoſcat tua dilectio, quod ex animo (deus mihi teſtis eſt) in viſceribus Chriſti te diligam frater in veritate, propter veritatem quæ permanet in nobis, & vt mihi perſuaſum habeo, per gratiam dei per manebit nobiſcum in æternũ. Quoniam autem (vti videofrater) mundus cauſam ſuam agere nõ ceſſat, & cõtra Chriſtum ſeruatorẽ quantũ poteſt maximis munitionibus cõſpirat, & ſũmas conatur erigere altitudines aduerſus

1. Corin. 10 *cognitionẽ Dei: iungamus frater dextras in Chriſto, & pro noſtra viriliquantumq; in nobis ſitum erit, non armis carnalibus ſed ſpiritualibus, ſi non poſſumus demoliri, ſaltem pulſemus illas altitudines, & ſimul nos iam Frater præparemus ad diem diſſolutionis noſtræ, per quam cum Chriſto poſt momentaneam carnis iſtius noſtræ afflictionem, in æternum gratia Domini Ieſu Chriſti, ſimul cum illo triumphabimus in gloria ſempeterna. Obſecro frater, ſaluta meo nomine venerandum illum tuum concaptiuum & mihi vere venerabilem patrem D. Cromerum, de quo (mihi crede) ex primo die quo de eius ſanctiſſima & grauiſs. conſtan-*

tia

tia in confessione veritatis euangelicæ audiui, semper maximã consolationem maximumq; gaudium concepi in domino: integritatem enim eius viri, grauitatem & innocentiã, iãpridẽ vniuersa pene (credo) nouit Anglia. Benedictus igitur deus qui nobis in tanta abundantia iniquitatis, & in tanta ruina pietatis, talem nobis dedit in isthac veneranda canitie testẽ sui Euangelij veritati. Infœlix quem tanti viri, tam grauis & innocentis pietas & constans confessio nihil permouere possũt ad cognoscendam veritatem dei. Non peto iam, frater, vt mihi quicquam rescribas, multum enim vereor ne literæ intercipiantur: quanquã scias mihi de tua constantia & fortitudine in Domini caussa audire semper fore gratissimum. Et vt tuæ fraternitati hactenus non rescripserim, bis tamẽ vt potui tibi significandum curaui quod a me in tuis literis cognoscere voluisti. Nec adhuc profecto frater, possum animum meum mutare: tot enim mihi videre videor pericula, quæ me impellunt vt consulam, ne tuarum lucubrationum editionem festinare velis, saltem sub titulo nominis tui. Multum enim vereor ne hac occasione & tibi os obstruatur in posterum, & alijs quoq; captiuis omnia anferantur, quibus, alioqui multis (deo ita volente) poterunt p desse. Bene vale in Domino Chariss. frater, & si qui alij in vestris ædibus sũt vobiscum in caussa Christi concaptiui, precor illis meo nomine salutem vti possis, velis impartiri, et omnium uestrũ precibus apud dominum me, atq; meos concaptiuos in domino, etiã atq; etiam humillime commendo, & rursus atq; in æternum in Christo bene vale frater Chariss. The same in english

To my most deare brother, and reuerend fellow Elder in Christe, John Hoper, grace and peace.

My dearely beloued brother and fellow Elder, whō I reuerence in the lord, pardon me I beseech you, that hitherto since your captiuitie and myne, I haue not saluted you by my letters: wheras, I do in deede confesse, I haue receiued from you (suche was your gentlenes) two letters at sundry tymes, but yet at such times as I could not be suffred to write vnto you againe, or yt I might,

haue writē, yet was I greatly in dout, lest my letters shuld not safely come vnto your hāds. But now my dere brother, for as much as I vnderstād by your workes, which I haue yet but superficially sene, that we thronghly agree & wholy consent together in those thynges which are the grounde, & substātial points of our religiō, against the which ỳ world so furiously rageth in these our dais, howsoeuer in time past in smaller matters & circūstāces of religion, your wisdom & my simplicity (I cōfesse) I haue in som points varied: Now (I say) be you assured, that euen with my whole heart (God is my witnes) in the bowels of Christ, I loue you & in truth for the truthes sake, which abideth in vs, and (as I am perswaded) shall by the grace of God, abyde with vs for euermore. And because the world, as I percene brother, ceaseth not to play his pageant, & busely conspireth against Christ our sauior, with all possible force and power, exaltyng high thinges against the knowledge of god: let vs ioyne handes together in Christ, and if we cannot ouerthrowe, yet to our power and as much as in vs lieth, let vs shake those hyghe thinges, not with carnal but ꝓ spiritual weapōs: & withall brother, let vs prepare our selues to ỳ day of our dissolution, wherby after the shorte time of this bodely affliction, by the grace of our lord Iesus Christ, we shall triumphe together with him in eternall glory.

2. Cor x.

I pray you brother salute in my name that reuerend father, your fellow prisoner Doctor Crome, by whom since the first day, ỳ I heard of his most godly & fatherly constancy in confessing ỳ truth of the gospel, I haue conceiued great consolation and ioy in the lord. For the integritie and vprightnes, the grauitie & innocēcy of that mā, al Englād I think, hath knowen long ago. Blessed be God therfore, whiche in such abundance of iniquity, & decay of all godlinesse, hath geuen vnto vs in this reuerend old age, such a witnes for the truth of his gospel. Miserable & hard harted is he, whō the godlines & constant confession of so worthy, so graue, & innocent a mā, wil not mone to acknowledge & cōfesse the truth of god. I doe not nowe brother require you to write anye thing to me againe, for I stād much in feare lest your letters should be intercepted before they can come to my hands. Neuertheles know you, that it shalbe to me great ioy to heare

Of this good fathers godly ende and constant cōfession of the truth, you shall read in the next editiō of the boke of martyrs

of

of your constancie and fortitude in the lords quarel. And albeit I haue not hitherto writen vnto you, yet haue I twise as I could, set vnto you my mind touching ỹ matter which in your letters you required to know, neither can I yet bether be otherwise persuaded. I see me thinkes so many perils wherby I am earnestly moued to cousel you not to haste the publishyng of your workes, especially vnder the title of your own name. For I feare greatly least by this occasion, both your mouth should be stopped hereafter, & al things taken awaye from the reste of the prisoners whereby otherwise, if it so please god, they may bee able to doe good to many. Farewell in the lord my most deare brother, and if there be any more in prison with you for Christes cause, I beseech you as you may, salute them in my name: to whose praiers, I do most humbly and hartely commẽd my selfe and my fellow prisoners concaptiues in the lord, and yet o ice againe and for euer in Christ, my most deare brother, Farewell.

¶ A letter of M. Edmunde Grindal, then being in exile for the testimony of the truth, and now bishop of London, to D. Ridley prisoner in Oxforde, whiche we thoughte good here to place, for that the letter followyng is an aunswer therof.

GRatiam & consolationem a Domino & seruatore nostro Iesu christo. Syr I haue often bene desirous to haue written to you and to haue heard from you, but the iniquity of the tymes haue hitherto always put me forth of all hope and comfort. Now at thys present god semeth to offer some likelyhode, that these might come to your handes, which I thought to vse, referring the rest to Gods dispositiõ. Your present state, not I only (who of all other am most boũd) but also all other our brethrẽ here, do most hartely lament, as ioyned with the most miserable captiuitie that euer anye church, of Christ hath suffred. Notwithstanding we geue god most humble thankes, for that he hath so strengthened you and others your concaptines, to professe a good professiõ before so many witnesses. And

I doubt nothyng, but he that hath called you and them not onely to beleue vpon hym, but also to suffer for hym, dothe not leaue you destitute of that vnspeakable comfort which he vseth to minister abundantly to his in the schole of the crosse. He graunte that his name may be glorified in you, whether it he by life or death, as may be most to his honour, and your euerlasting consolation.

Syr I thought it good to aduertise you partelye of our state in these parties. We be here dispersed in diuers and seuerall places. Certayne be at Tigurye good students of either vniuersity a number, very well entreated of maister Bullinger, of the other minysters and of the whole citye. An other number of vs remayne at Argentine, and take the commodity of maister Martyrs lessons, who is a very notable father. Maister Scory and certayne other with hym be in Frisland, and haue an englishe church there, but not very frequent. The greatest number is at Frankeforde where I was at this preset by occasiō, a very fayre city, the magistrates fauourable to our people, with so many other cōmodities as exiles cā well loke for. Here is also a church, and now (god be thanked) well quieted by the prudency of maister Coxe and other whiche mette here for that purpose. So that now we trust god hathe prouided for such as will flye forth of Babilon, a restyng place where they may truly serue hym and heare the voice of their true pastour. I suppose in one place and other dispersed, there be wel nigh an hundreth students and ministers on this side the seas. Such a lord is god to work dyuersly in his, accordyng to his vnsercheable wisdom, who knoweth best what is in man.

Cyprianus de lapsis.

Primus est victoriæ titulus gentilium manibus apprehensum, dominum confiteri. Secundus ad gloriam gradus est, cauta secessione subtractum domino reseruari. Illa publica, hæc priuata confessio est. Ille iudicē seculi vincit, hic contentus deo suo iudice, conscientiā purā cordis integritate custodit. Isthic fortitudo promptior, hic solicitudo securior. Ille appropinquante hora sua iam maturus inuentus est, hic fortasse dilatus est, qui patrimonio derelicto idcirco secesit, quia non erat negaturus, confiteretur vtiq; si fuisset & ipse detentus.

We haue also here certayn copies of your aunswers

answeres in the disputatiō. Itē Antoniana obiecta cum responsione. *The treatise in english against transubstantiatiō, whych in tyme shalbe translated into Latine. It hath bene thought best not to printe them till we see what god will do with you, bothe for incensyng of their malicious fury, and also for restrayning you and others from writing hereafter, which should be a greater losse to the church of Christ, than forbearing of these for a tyme. If I shal know your wil to be otherwise in it, the same shalbe followed. Thus much I thought good to let you vnderstād cōcerning these matters and cōcerning the poore state of men here: who most earnestly and incessantly do cry vnto god for the deliuery of his churche, to behold the causes of the afflicted, and to heare the grones of hys imprisoned, knowyng that you, who in this state haue more familiar accesse vnto god, do not forget vs. God comfort you, ayde you, and assist you with his spirit and grace, to cōtinue his vnto thend, to the glory of his name, the edification of his church, and the subuersion of Antichristes kyngdome. Amen.*

From Franckford the 6. of may. 1555. E. G.

¶ The aunswer of D. Rydley to the former letter.

BLessed be god our heauenly father which enclined your hart to haue such a desyre to write vnto me, & blessed be he againe which hath heard your request and hath brought your letters safe vnto my hāds: and ouer al this I blesse him through our lord Iesus Christ, for the great cōfort I haue receiued by the same, of the knowledge of your state and of other our dearly beloued brethren and coūtrey men in those parties beyonde the sea.

Dearly beloued brother Grindall I say to you & all the rest of our brethren in Christ with you, reioyce in the lord, & as ye loue me and the other my reuerend fatthers and concaptiues (which vndoubtedly are gloria Christi) lamente not our state, but I beseche you and them all to geue vnto our heauenly father for his endles mercies and vnspeakable benefites euen in the myddes of all our troubles geuen vnto

vs, most harty thankes. For know ye that as the weight of his crosse hathe increased vppon vs, so he hathe not nor doth not cease to multiply his mercies to strengthē vs, & I trust, yea by his grace I dout nothing, but he will so do for Christ our masters sake cuē to thend. To heare ꝑ you & our other brethrē do find in your exile fauour & grace wt the magestrates, ministers and citizens at Tigury, at Frankforte and other where, it doth greatly comfort (I dare say) al here that do in dede loue Christ and his true word. I ensure you it warmed my hart to here you by chaunce to name some, as Scory and Lore &c. Oh that it had come in your mynde to haue said somwhat also of Cheeke, of Turner, of Leauer, of Samplō, of Chambers, but I trust to god they be all well. And syr, seing you saye that there bee in those parties with you of students and ministers so good a number, now therfore care you not for vs, otherwyse then to wishe that gods glory may be set forth by vs. For whensoeuer god shall call vs home (as we loke daily for none other, but when it shall please god to saye, Come) ye, blessed be God, are enoughe through his aid, to light and set vp again the lanterne of his word in England. As cōcernyng the copies ye say ye haue with you, I wonder how euer they did wander and coulde fynd the way to come to you. My disputation, excepte you haue that which I gathered my self after ꝑ disputatiō done, I can not thynke ye haue it truely. If ye haue that, then ye haue there withall the whole maner after the which I was vsed in the disputation.

This disputatiō of his owne penning is in the boke of Martyrs.

As for the treatise in english *contra transubstantiationē, vix possū adduci vt credam operæpretiū fore vt in latinū trāsferatur. Cæterū quicquid sit, nullo modo velim vt quicquā quocunq; modo meo nomine ederetur, donec quid de nobis dns cōstituerit fieri, vobis prius certo cōstiterit:* & thus much vnto your letters. Now although I suppose ye knowe a good part of our state here (for we are forth cōming, enē as whē ye departed. &c) you shal vnderstād ꝑ I was in ꝑ tower about the space of .ij. monethes close prisoner, & after ꝑ had graunted to me without my labour, the liberty of ꝑ tower. & so continued about half a yeare, and then bicause I refused to allowe the masse with my presence, I was shutte vppe in close prison agayne. The last Lent saue one, it chaunced by reason of the tumult

styred

stirred vp in Kente, there was so manye prisoners in the Tower, that my L. of Canterb. M. Latimer, M. Bradforde and I we re put altogether in one prison, where we remained still almost to the next easter, and then we three, Canterb. Latymer and I, were sodainly sent a little before Easter to Oxford, and were suffred to haue nothyng with vs, but that we caried vpon vs. About the whitsontide folowyng was our disputations at Oxford, after the which was all taken from vs, as penne and yuke, &c. our owne seruauntes were taken from vs before, and euery one had put to him a straunge man, and we eche one appointed to be kept in seuerall places, as we are vnto this day.

Blessed be god we three at the writyng hereof, were in good health and (in god) of good cheare. we haue loked long ago to haue bene dispatched, for we were all three on one daye within a day or two of our disputations, of D. weston beyng the head commissioner, condemned for heretykes, and synce that tyme we remayne as we were of hym leaft. The Lordes will bee fulfilled in vs, as I doe not doubte, but by his grace it shall be to hys glory and our endles saluation through Jesus Christ our Lord.

Likewise the Lord hitherto hath preserued abone al our expectation our deare brother, and in Christes cause a strog Champion I. Bradford. He is likewise condemned, and is already deliuered vnto the seculer power, & writes, (as we haue heard say) geuen oute for hys execution, and called in again. Thus ꝑ lord so long as hys blessed pleasure is, preserueth whom he lysteth, notwithstandyng the wonderfull ragyng of the world. Many (as we heare say) haue suffred valiauntly, confessyng Christes truth, and nothyng yelding to the aduersary, yea not for the feare or paynes of death.

The names of them which I knew, & haue now suffered are these, Farrer the B. of S. Dauids, Hoper the B. of worcester, Rogers tuus olim comprebendarius, D. Taylor of Hadley, M. Saunders, and one Tomkyns a weauer, and now this last day M. Cardmaker with an other were burnte in Smithfield at Londō, & many other in Eſſex & kent, whose names are writtē in ꝑ boke of life, whō yet I do not know.

west your old companion & sometime mine officer (alas) hath relented (as I haue heard) but the lord hath shortned

This West whē he had relented & sayd masse against his conscience, shortly after pined away and died for sorow.

hys daie, for anone he died and is gone. Grimbolde was caught by the heele and cast into the marshalsee, but now is at liberty agayne, but I feare me he escaped not without some becking and bowyng alas of hys knee vnto Baal.

My deare frende Thomas Ridley of the Bulheade in cheape, which was to me the most faithful frend that I had in my trouble, is departed also vnto god. My brother Shipsyde that hath maryed my syster, hathe bene almoste halfe a yere in prison for deliuering (as he was accused) of certain thynges, I weene, from me: but now, thankes be to god, he is at liberty agayne, but so that the bishop hath taken from hym hys parke.

Of al vs three rēcaptiues at Oxford I am kept most strait, and with least libertie, *vel quia viro in cuius ędibus, ego custodior, vxor dominatur (licet modo sit prefectus ciuitatis) mulier vetula, morosa, & superstitiosiss: quæ etiā hoc sibi laudi ducit quod me dicatur artissime & cautissime custodire, vir autem ipse Ritchius nomine, mitis satis est omnibus, vxori vero plusquam obsequentiss. Licet vxorem (vti nosti) nunquam habuerim, tamen ex hac quotidiana consuetudine quam cum istis coniugibus habeo, videor mihi nonnihil posse intelligere quàm graue malum & intollerabile iugum sit cum mala mulierem coniugio colligari. Recte ergo sapiens dixit, vxor bona donum Dei: & iterum, mulieris bonæ beatus vir. Vel hæc inquam causa est, vel quia a magnis magistratibus (nescio quas ob causas) illud est vt ita fieret, ipsis mādatum: id quod illi si quando de meæ nimia seruitute apud eos conqueror, sedulo sæpe rursus mihi inculcant.*

At Cambridge (as I heare say) *Omnes studiorū & statutorū reformationes nuper factæ, nunc sunt denuo deformatæ & deletæ, & omnia sunt in pristinum chaos & in antiquum papismum reducta: omnes collegiorum prefecti qui synceritati euāgelij fauebāt, vel qui coniugati erāt, loco moti sunt, & alij papisticæ factionis in eorum loca surrogati, quod & de socijs collegiorum qui noluerunt flectere genu Baall factū esse audio. Nec mirū, nā & istud passim factū est in vniuerso regno angliæ, in omnibus Archiepiscopis, Episcopis, Decanis, prebēdarijs, Sacerdotibus ecclesiarum & in toto clero:* and to tel you much naughty matter in a few wordes, *Papismus apud nos vbique in pleno suo antiquo robore regnat.*

The

The Lord be mercifull and for Christes sake pardon vs our olde vnkindnesse and vnthankefulnesse: for when he powred vppon vs the giftes of hys manifolde graces, and fauour (alas) we dyd not serue him nor rendered vnto hym thankes according to the same. We pastors many of vs wer to cold and bare to much (alas) with the wycked world, our magistrates did abuse to theyr owne worldlye gayne bothe gods Gospell and the ministers of the same, the people in many places was waywarde and vnkynd. Thus of euerye syde and of euery sort we haue prouoked Gods anger and wrathe to fall vppon vs: but blessed might he be that hathe not suffred hys to continue in those wayes, which so wholy haue displeased hys secrate maiesty, but hath awaked them by ℔ fatherly correctiō of his own sons crosse, vnto his glory and our endles saluation through Jesus Christ our Lord. My daily prayer is (as god doth knowe) and by gods grace shalbe so lōg as I line in this world, for you my deare brethren that are fled out of your own countrey, bicause ye wil rather forsake al worldly things, thē ℔ truth of gods word. It is euen the same that I vse to make to God for all those churches abroad through the world, which haue forsakē the kingdō of Antichrist, & professed openly the purity of the gospel of Jesus Christ: that is that god our eternall father for our sauior christs sake, wil daily encrease in you ℔ gracious gift of his heauenly spirit to the true setting forth of his glory & of his gospel, & make you to agre brotherly in the truth of the same, that there ryse no rote of bitternes amōg you, ℔ may infect that good sede that god hath sowē in your hartes already, and finally ℔ your life may be so pure and so honest according to the rule of Gods woorde and according to that vocation whereunto we are called by the Gospell of Christ our sauior, that the honesty & purity of the same may prouoke al that shal se or know it, to the loue of your doctrine, and to loue you for your honestye & vertues sake, and so both in the brotherly vnitye of your true doctrine & also in the godly vertue of your honest life, to glorify our father which is in heauen.

Ex nostratibus magni aliquot magistratus, Cancellarius Wint. Comes Arundellus, & dñs Pachetus iam legatione fūgitur vna cū Cardinali Polo, in partibus trāsmarinis ad cōponēdā (vt aiūt) pacē inter imperatorem, regem nostrum, & Francorum regem. Post

illorum magistratuum nostrorum reditum, & partum reginæ, quē iam quotidie expectamus & iam aliquandiu expectauimus, quēq; deus pro sui nominis gloria dignetur bene illi fortunare: nos tunc statim nihil aliud quam nostræ confessionis de hoste nostro antiquo, triumphales in domino coronas expectamus.

Omnium vestrum precibus me humillime & ex toto corde cōmēdo. In primis tuis ô charissime in Christo frater & dilectiss. Grindalle, & chariss. fratrū & vnice mihi in dño dilectorū Checi Coxi Turneri, Leueri, Sampsonis, Chamberi, & omniū fratrū nostrorū & conterraneorum qui apud vos degunt & diligunt dominū nostrum Iesum Christum in veritate. Cōmedo etiam vobis reuerendiss. patres & concaptiuos meos in domino Thomam Cranmerum iam vere magni pastoris & Archipresulis nomine digniss. & veteranum illum nostræ gentis Anglicanæ verum Apostolum & Christi. H. Latimerum. Condona mihi frater harum prolixitatem, non enim posthac credo chariss. frater, meis literis iam amplius aliquando turbaberis. Oxonij.

To M. Cranmer and M. Latymer beyng separated from hym and prisoners in seuerall places.

THe cause of my brothers enprisōmēt is this, so farre as I can perceaue. There is a younge man called M. Brymbolde whiche was my chaplain a preacher, & amā of much eloquēce both in the englisth and also in the Latin. To this man beyng desirous of al things which I had written and done synce the beginning of mine emprisonmēt, my brother (as is said) hath sent copies, no more but of all things ỹ I haue done. First a litle treatise whiche M. Latymer and I wrote in the toure, where is before my my sayings. M. R. & before M. Latimer. M. L. Also an other draught which I drew out of the Euangelists & of S. Paul, & the words of ỹ lordes supper, are figuratiuely to be vnderstand, alleaging out of the doctors only vi: three of the greke church, which are Origen, Chrisost. ad Cesa. monachū, & Theodoret & three of the latin church: Tertullian, Augustine, & Gelasius. He had of my brother also a copy of my iij. positions to the three

quē

questions here propounded to vs at Oxford: the also a copy of my disputation in the scholes as I wrote it my selfe after the disputation. Item the letter Ad fratres in diuersis carceribus. All these thinges they haue gotten of Grymbold (as my brother doth suppose) not that Grymbold hath bewrayed hym but (as is supposed) one whiche my brother trusted to carye his letters vnto Grymbolde: for it will not synke into my heade to thinke that Grymbold woulde euer playe me such a Iudas part. Although these things are chaunced farre otherwise then I had thoughte they shoulde (for my mynd was that they shoulde not haue comme abrode vntil my body had bene layd to reste in peace) yet truely I suppose this is not thus chaunced without gods gracious prouidence which he hath ouer al his, and I trust that god of his goodnes shal turne it to hys owne glory. For it shal euidently appeare to the reader of these thinges whych they haue, that the cause why I do dissent from the Romish religion is not any study of vayne glory or of singularitye, but of conscience, of my bound duty towardes god & towardes Christes church and the saluation of myne owne soule, for the which by gods grace I wyll wyllingly ieoperd here to lose life lands and goods, name and fame, and what els is or cã be vnto me pleasãt in this world. My brother as yet, because they nether shewed any comissiõ or authority wher bye they did examine him nor also anye thynge of his letters (although they said they had them) as yet I say my brother hath confessed nothing. But I loke for none other but he shalbe forced to tel wher he hadde the copies and where they be, and I wylbe content that he shal say the truth, that he had them all of me, let them come and take them & caste them into the fire, if god know they wil promote his glory: they can do no more then he wil suffer them. Bicause in the booke of M. R. and H. L. it is saide in the ende that. H L. hath caused his seruant to write it, I would Austine should haue word yf any farther search be, to kepe hym out of the way. God shall rewarde you both for my brother: You my Lord of Caunt. for your meate and dayly comfort, and you father L. for your mony and comfortable messeges. I trust in God my brother though he be younge yet wyl studye to, learne to beare Christes crosse patienly as a yong Scholer in Christs Schole: God encrease his grace in vs all. Amen.

To

To maister Bradford prisoner in the kinges Bench.

WEl beloued in Christ our sauiour, we all with one harr wish you, with all those that loue god in dede and truth, grace and healthe, and specially to oure dearely beloued companions which are in Christs cause and the cause both of theyr brethren and of theyr owne saluation, readye and willing to put theyr necke vnder the yoke of Christs crosse. How ioyful it was to vs to heare the reporte of D. Taylor & of his godly confession &c: I assure you, it is hard for me to expresse. Blessed be God which was and is the gener of that and all godly strength and stomacke in the time of aduersity. As for the rumors that haue or doe go abroade either of our relenting or massing, we trust that they which know god and theyr dutye towardes theyr brethren in Christ, will not be to lyght of credit to beleue them. It is not the sclaunderers euell tounge but a mans owne euell deede, that can with God defile a man, and therfore by gods grace, you shal neuer haue cause to doe otherwise then you say you do, that is not to doubt but that we will continue, &c. Like rumor as you haue heard of oure commynge to London hathe beene here spreade of the commynge of certayne learned men prisoners hether from London: but as yet we knowe no certeyntye whether of these rumors is or shalbe more true. Know you ỹ we haue you in our dayly remembrance, and wish you and all the rest of our forsayde companions, well in Christ. It should do vs much comfort if we might haue knowledge of the state of ỹ rest of our most dearely beloued, which in this troublesome time doe stande in Christes cause, and in the defence of the truth therof. We are in good health thankes be to God, & yet the manner of our entreting doth chaung as soure ale doth in sõmer. It is reported to vs of our kepers, that the vniuersity beareth vs heauely. A cole chaunced to fal in the night out of the chimney & burnt a hole in the floore, & no more harme was done, the balises seruants sitting by the fyer. An other night there chaunced a drunken fellow to multiply wordes, and for the same he was set in Bocardo. Vpon these thinges as is reported, there is rise a rumor in the towne & countrey about, that we

that we would haue broke the prisō & such violēce, as if the
balifes had not plaid the prety men, we should haue made a
scape. We had out of our prisō a wal that we might haue wal
ked vpon, and our seruants had liberty to go abroad in the
towne or fieldes: but now both they and we are restrayned
of both. The bishop of Worceter passed by vs through Ox-
ford, but he did not visit vs. The same day begainne our re-
straint to be more, and the boke of the communion was ta-
ken from vs by the balifes at the Mayors commaundemēt.
No man is licenced to come vnto vs: afore they might that
woulde, see vs vpon the wal, but that is so grudged at and
so euel reported, that we are now restrayned &c. Sir blessed
be God, with all oure euell reportes, grudginges and re-
strayntes, we are mery in God, and all our care is & shal-
be by gods grace, to please & serue him, of whome we loke
and hope after this temporall and momentany miseries, to
haue eternall ioy and perpetuall felicity, with Abraham, Ia-
saac and Iacob, Peter and Paule and al the blessed compa-
ny of the aungels in heauen, through Iesus Christ our lord.
As yet there was neuer lerned man or any scholer or other
ỳ visited vs since we came into Bocardo, which now in Ox-
ford may be called a colledge of quondās: for as you know
we be no fewer here thē thre, and I dare say, euery one well
contented with his portion, whiche I doe recken to be our
heauenly fathers gracious & fatherly good gift. Thus fare
you wel. we shal with gods grace one day mete together &
be mery: the daye assuredly approcheth apace, ỳ lord grāt
ỳ it may shortly come, for before ỳ day come I feare me the
world wyl wax worse & worse: but thē al our enemies shal
be ouerthrown & troden vnder foote, righteousnes, & truth
then shall haue the victory and beare the bell away, where-
the lord graunte vs to be partners & all that sincerely loue
the truth. We al pray you, as you can to cause al our commē
dations to be made to all such as you know did visit vs &
you when we were in the towre with their frendly remē-
brances & benefites. Mistres Wilkinson & mistres Warcup
haue not forgottē vs, but euen since we came into Bocardo
& their charitable & frēdly beneuolence, haue cōforted vs:

Bocardo is a stin-king and filthy prison for drunkards whores and harlottes and the vi-lest sort of people.

not

Not that is we lacke, (for god be blessed which euer hetherto hath prouided sufficiently for vs) but it is a great cõfort & an occasion for vs to blesse god when we se that he maketh them so frendly to tender vs, whom some of vs were neuer familierly acquaynted withall.

Yours in Christ N. R.

To maister Bradford.

This was a treatise of the communiõ with other thinges which M. Bradforde sent to hym to peruse & to geue his iudgement therof.

Dearely beloued, I wysh you grace mercy & peace. Accoꝛding to youꝛ mind I haue ꝛun ouer all youꝛ papers, and what I haue done (which is but smal) therin may appeare. Sir what shall beste be done with theꝛe thinges, now you must consider: foꝛ if they come in sight at this time, vndoubtedly they must to the fier with theyꝛ father, and as foꝛ any safegarde that youꝛ custody can be vnto them, I am sure you loke not foꝛ it: foꝛ as you haue bene partner of the woꝛke, so I am sure, you loke foꝛ none other, but to haue and receaue like wages and to dꝛinke of the same cuppe. Blessed be god that hath geuen you libertye in the meane ceason, ỹ you may vse youꝛ pen to his gloꝛy, & to the comfoꝛt (as I heaꝛe say) of manye. I blesse god dayly in you and all youꝛ whole companye, to whome I beseche you to commend me hartly. Now I loue my cõtreyman in deede and in truth, I meane. D. Taylor, not now foꝛ my earthly countreis sake, but foꝛ oure heauenly fathers sake, whome I heard say, he did so stoutly in time of perill confesse: and yet also now foꝛ our countreis sake and foꝛ all our mothers sake, but I meane of the kingdome of heauen and of heauenly hierusalem, and bicause of the spꝛite which bꝛingeth in hym, in you, and in youꝛ cõpany such blessed fruites of boldnes in the loꝛds cause, of pacience, and constãcy. The Loꝛd which hath begon this woꝛke in you al, perfoꝛme and perfite this his own dede, vntill his own day come. Amen.

As yet, I perceine you haue not beene baited & the cause therof God knoweth, which wil let them do no moꝛe to his then is his pleased will and good pleasure to suffer them to do foꝛ his own gloꝛy and to the pꝛofit of them which be truly his, foꝛ the father whiche dothe guide thẽ that be christs to Christe is moꝛe mighty than all they, and no man is able to pulle thẽ out of the fathers hands: except, (I say) it please

our

our father, it please our maister Christe to suffer them, they shal not be able to sturre one heare of your heades. My brother. N. the bearer hereof, would that we shoulde say what we thynke good concerninge your mynde: that is, not for to aunswere excepte ye myghte haue somewhat indifferent iudges. We are (as ye know) separated, & one of vs can not in any thing consult with an other, and muche straite watching of the baylifes is about vs that there be no priuy conference amongest vs. And yet (as we heare) the scholers beare vs more heauelye then the townsemen. A wonderful thing, among so many, neuer yet scholer offred to any of vs (so farre as I know) any manner of fauor either for or in Christes cause. Now as concerning your demaunde of our counsell, for my part I do not mislike that which I perceiue ye are minded to do: for I loke for none other, but if ye aunswere before the same commissioners that we did, ye shalbe serued & handled as we were, though ye were as wel lerned as euer was either Peter or Paule. And yet further I think that occasion afterward may be geuen you, and the consideration of the profite of your auditory may perchaūce moue you to doe otherwise. Finallye, determinately to saye what shalbe beste, I am not able: but I truste he, whose cause ye haue in hand, shal put you in minde to do that which shalbe most for hys glory, the profite of his flocke, and your owne saluation. This letter must be common to you & M. Hoper, in whome and in hys prison fellowe good father Crome, I blesse god euen from the bottome of my harte: for I doubte not but they both doe to our mayster Christe, true, acceptable and honorable seruice and profitable to his flocke, the one with hys penne and the other wyth hys fatherlye example of patience and constancye and all manner of true godlynes. But what shall I nede to say to you, let this be common amonge your brethren: among whome (I dare say) it is with you as it is with vs, to whome all thinges here are common: meate, money, and what soeuer one of vs hath that can or may doe an other good. Althoughe I sayde the baylifes & our hostes straitly watch vs that we haue no conference or intelligence of any thynge abroade, yet hath God prouided for euery one of vs in ỹ stede of our seruants faythful fellowes which wilbe content to heare and see, and to do for vs what so euer they can: it is Gods worke surely,

blessed

blessed be God for his vnspeakeable goodnes. The grace of our Lorde Jesus Christe and the loue of God, and the communion of the holy goste be with you all, Amen, Amen. As farre as London is from Oxford, yet thence we haue receaued of late both meate, money, and shyrtes, not onlye from such as are of our acquayntance, but of some whom this bearer can tell, with whome I had neuer to my knowledge any acquaintance. I knowe for whose sake they do it: to hym therfore be all honoure glorye and due thankes, And yet I pray you do so much as to shew them that we haue receiued theyr benevolence, and (god be blessed) haue plentye of all such things. This I desire you to do, for I know they be of maister Hoopers and your familier acquayntaunce. Maister Latimer was crased, but I heare nowe thankes be to God that he amendeth agayne.

Yours in Christ N. R.

To maister Bradford.

BRother Bradford I wish you and your companye in Christ, yea & al the holy brotherhode that nowe wyth you in diuerse prisonnes suffreth and beareth pacientlye Christis crosse for the mayntenance of his gospell: grace, mercy and peace from god the father and frō our Lorde Jesus Christe. Syr, considerinye the state of this chiualrie and warfare, wherein I doubte not but we be set to fight vnder Christes banner and his crosse against oure goostly enemy the deuill and the old serpent Satā, me think I perceaue two thinges to be his most perilous and moste daungerous engines which he hath to impugne christs verity, his gospel, his faith: and ỹ same two also to be the most massye postes and most mighty pillers, wherby he maintey neth and vpholdeth his Satanical sinagoge. These two sirs are they in my indgement: the one his falle doctrine and idolatrycall vse of the Lords supper, and the other, the wicked and abhominable vsurpation of the primacye of the sea of Rome. By these two Satan semeth to me principally to manteine and vphold his kingdom: by these two, he driueth downe mightely (alas) I feare me, the third part of the starres

Apo. 8.

in

in heauen. These two poysonfull rotten postes he hathe so painted ouer with such a pretence and colour of religion, of vnitye in Christes church, of the catholike fayth and suche like, ỳ the wily serpẽt is hable to deceaue (if it were possible) euen the elect of god. wherfore Iohn sayd not lout great cause, if any know not Satans subtilties and the dounge- *Apoc. ij.*
ons thereof, I will wishe him no other burden to be laden withal. Sir, because these be his principal and maine postes wher vppon standeth all his falshode, craft, and trecherye, therfore according to the pore power that God hath giuen me, I haue bended mine artillary to shoote at the same. I know it to be but little (God knoweth) that I can do, and of my shote I know they passe not. Yet wyll I not (God willing) cease to do the best that I can, to shake those cankered and rotten postes. The Lord graunt me good successe, to the glory of hys name and the furtherance of Christes gospell. I haue now alredy (I thanke god for this present time spent a good part of my powder in these scryblyngs, wher of thys bearer shall geue yon knowledge. Good brother Bradforde, let the wicked surmise and saye what they liste, know you for a certeynty by gods grace, without al doubt, that in Christes gospelles cause, against and vpon the fore- sayd gods enemyes, I am fully determined to liue and die. Fare well deare brother, and I beseche yor. and all the reste of our brethern, to haue good remembrãce of the condemned heretikes (as they call them) of Oxforde in your prayers. The bearer shall certifye you of our state. Fare well in the Lorde.

From Bocardo.

Yours in Christ. N. R.

To maister Bradford

DEarelye beloued brother, blessed be God onre heauenlye father for hys manifolde and innu- merable mercies towardes vs, and blessed mighte he be that hath spared vs thus long to- gether, that eche one of vs maye bleese his mer cye and clemencye in other vnto this daye a- bone the expectation and hope of any worldlye appearance.

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where as you wryte of the outragious rule that Sathan our goostly enemy beareth abrode in the worlde, wherbye he stirreth and rayseth so pestilente and heynous heresies, as some to deny the blessed trinity, some the diuinity of our sauiour Christ, some the diuinity of the holy goost, some the baptisme of infants, some original sinne, and to be infected with the errors of the pelagiās, & to rebaptise those that haue ben baptised with Christes baptisme alredy: alas syr this doth declare this time and these dayes to be wicked in dede. But what can we looke for els of Sathan here and of his ministers but to do the worste that they can so farre forth as god shal or wil suffer them. And now me thincke he is lesse to be merueled at at this tyme if he bestirre him by al manner of meanes, ỳ the truth in deede doe take no place. For he seeth now (blessed be God) that some goe aboute in deede and in truth, not trifeling, but with the losse of all that they are able to loose in thys worlde, goodes landes, name, fame and life also, to setforth Goddes woorde and hys truth, and by Goddes grace shall do, and abide in the same vnto the ende: now therfore it is time to be stirre him I trowe. And as for the diuersitye, of errourres, what careth he thoughe one be neuer so contrarye to an other? He rekeneth all (and so he may) to be his who soeuer preuayle, so that truth preuayle not. Neuertheless good brother, I suppose that the vniuersal plage is most daungerous which at this day is (alas) fostered and maintersully holden vp by wytte, worldly policy, multitude of people, power and al worldly meanes. As for other the deuilles Baltroppes that he casteth in our wayes by some of hys busye headed yonkers, I truste they shall neuer be able to do the multitude so greate harme. For blessed be god, these heresies before time when Satan by his seruants hath bene about to brocb them, haue by gods seruantes alredy bene so sharpely & truly confounded, that the multitude was neuer infected with them, or els where they haue bene infected, they are healed againe, that now the perill is not so greate. And where you say that if your request had bene heard, things (you thinke) had bene in better case then they be: know you ỳ cōcerning the matter you meane, I haue in latin drawne out the places of the scripures and vpon the same haue noted what I can for the time. Syr in those matters I am so tearful, that I dare not speak farther,

yea

yea almost none otherwise then the very texte dothe (as it wer) lead me by ẏ hād. And where you exhort vs to help &c: O lord what is els in this world ẏ we now shold list to do? I blesse my lord god I neuer (as me thinketh) had more nor better leasure to be occupied with my pen in such things as I cā do to set forth (when they may come to light) gods glory. And I blesse my lorde god through Jesus Christe, my hart and my worke are therin occupied, not so fully & perfectly as I wold, but yet so as I blesse god for ẏ same. Fare well deare brother, the messenger tarieth & I may not now be longer with you. The lord I trust verely shall bring vs thether where we shall eche one with other in Christe oure sauiour, reioyce and be mery euerlastingly.

He meaneth here the matter of Gods election, whereof he afterward Wrote a godly and comfortable treatise remaynyng yet in the hādes of som, and hereafter shal come to light, if god so will.

Your brother in Christ, N. R.

¶ To maister Bradford.

Dearely beloued brother Bradforde, I hadde thought of late that I had written vnto you your last farewel, vntill we should haue met in the kingdome of heauen, by our deare brother Austine, and I sente it to meete you in Lankeshyre, whether it was said here you were appointed to be sent to suffer. But now, sith they haue chaūged their purpose and prolonged your death, I vnderstande it is no other thyng, then that onte happened to Peter and Paule. The whiche although they were of the firste which were cast in prison, and as litle shoned peryll as any other did, yet god would not haue them put to death wyth the first, because he had more seruice to be done by their ministery, which his gratious pleasure was they should do: so without doubte deare brother I am persuaded that ẏ same is the cause of the delay of your Martyrdome. Blessed be the holy Trinity, the father, the sonne and the holy Ghoste, for you threefolde confession. I haue redde all three wyth great comforte and ioye and thankesgeuyng vnto God for his manifolde giftes of grace, wherewith it is manifeste to the godlye reader that GOD dyd assyste you mightilye. And blessed be God agayne and agayne, which gaue you so good a mynde and remembraunce of your othe once made against the bishop of Rome, least you should be pertaker of

the common periury which all men almost are nowe fallen into, in bringyng in agayne that wicked vsurped power of hys. Which othe was made accordyng to the Prophete, in
Ieremy.4. iudgement, in ryghteousnes, and in truth, and therfore can not without periurye be reuoked: let Satan roare and rage and practise all the cruelty he can. Oh good lord that they are so busye with you about the church. It is no new thing brother that is happened vnto you, for that was alwayes the clamor of the wycked bishops and priestes against gods true prophets: the tẽple of the lord, the tẽple of the lord, ỹ tẽ-
Ezechi.7. ple of ỹ lord: & they said ỹ law shal not departe frõ the priest nor wisdom frõ the Elder, and yet in them whom they only estemed for theyr priests and sages, there was neither gods law, nor godly wisdome. It is a maruelous thyng to heare what vayne communication is spreade abroad of you. It is said here that you be pardoned your lyfe, and when you were appointed to be banished and to go, I can not tel whether, you should say that you had rather here suffer, then go where you could not lyue after your conscience, and that this pardon should be begged for you by Borne the Bishop of Bathe, for that you saued his lyfe. Agayne, some say and amonges other myne hostes reported, that you are hyghlye promoted, and are a great man with my lorde Chauncelor. This I could not beleue, but did denye it as a false lye: so surely was I alwayes perswaded of your constancye. what god will do with vs he knoweth. In the meane tyme wonderfull it is to behold how the wysedome of GOD hath infatuated the policye of the worlde and scattered the crafty deuises of the worldlye wyse. For when the state of religion was once altered, and persecution beganne to ware whote, no man douted but Cranmer, Latymer, and Rydley, shoulde haue beene the fyrste to haue beene called to the stake. But the subtyle policye of the world setting vs aparte, fyrst assaulted them, by whose infirmitey they thought to haue more vauntage, but god disapoynted their subtyll purpose. For whom the world esteemed weakest (praised be god) they haue found most strong, sounde and valyaunte in Christes cause vnto the death, to gene suche an onset as I dare say all the aungels in heauen do no lesse reioyce to behold in them, then they dyd in the victorious constancy of
Iohn.15. Peter, Paule, Esay, Helyas or Hieremy. For greater loue

no

no man hathe than to bestowe hys lyfe &c. Good brother haue me and vs all continuallye in your remembraunce to god in your prayers, as God willyng we shal not be in our prayers forgetfull of you.

Your owne in Christ. N.R.

¶ To maister Bradford.

BRother Bradford, I wilhe you in Christ our Sauiour, grace, mercy, and peace, and to al thē which are with you or any where els captiues in Christ, and to heare that ye be al in good health and stand constātly in the confession of Christes gospell, it dothe hartely reioyce vs. Knowe you lykewyse that we all here bee (thankes be to god) in good health and comforte, watchyng wyth our lampes lyght (I trust in god) when it shall please *Math. 25.* our maister the brydegrome, to call vs to wayte vpon hym vnto the mariage. Now we suppose the daye doth approche apace, for we heare that the Parliamente is dissolued. The Burgesses of Oxforde are come home, and other newes we heare not, but that the kyng is made protector to the prince to be borne, And that the bishoppes haue full authoritye *Ex officio*, to enquire of heresies. Before the Parliament began, it was a rumour here that certayne from the Conuocation house was appoynted, yea readye to haue come to Oxford, and then there was spyed out one thynge to lacke for want of a law, to performe theyr entente. Nowe seyng they cānot want no law, we cannot but looke for them shortly, I trust to gods glory, let them come when they will. &c.

Brother Bradford I maruayle greatly of good Austine where he is, for that I heard say he promised hys mayster to haue bene here before thys tyme, and he had from me that I would bee lothe to loose, yea to wante when tyme shal be that it myghte doe, nay helpe me to do my lord and my maister Christ seruice. I meane my scriblynges *de abominationibus sedis Romanæ & pōtificū Romanorū*. I haue no copye of the same, & I loke daily to be called *in certamen cum antiquo Serpente*, and so I tolde hym, and I weene you also by whose meanes I was more moued to let hym haue them, I doubte not of hys fidelitye: I praye God he bee in

healthy and at libertye, for I haue bene and am carefull for him. I haue heard that maister Grimbolde hathe gotten hys libertye: I fe without anye blemishe of Christes glory I am right glad therof. My brother in law is wher he was that is in Bocardo the common Jayle of the towne. I haue written her a letter to maister Hooper, I pray you cause it to be written to him agayne. Commend me to all your prison fellowes and our brethren in Christ. If Austine were here I would haue had more to say. The lorde graunt that all be with him wel, who euer preserue you and al that loue our sauiour Christ in synceritie and truth, Amen.

Yours by gods grace in our maister Christs cause vnto the stake, & thencefoorth without al daunger & peril for euer and euer. I am sure you haue heard of our new apparel, & I dout not but London will haue their talke of it. Yet knowe you that although this semeth to vs in our case muche thankes worthye, yet haue we not that apparell that we loke for, for thys in time wil weare, and that which we loke for rychtly done on will endure, and is called stola immortalitatis.

N. R.

¶ To maister Bradford.

O deare brother, seyng the time is now come wher in it pleaseth the heauenly father for Christ oure sauiour hys sake, to call vpon you, and to dyd you to come, happy are you that euer ye were borne, thus to be awake at the lords callyng. Euge serue bone & fidelis, quia super pauca fuisti fidelis, super multa te constituet, & intrabis in gaudium domini. O deare brother, what meaneth this, that you are sent into your owne natiue countrey? The wisdom and policy of the world may meane what they will, but I trust god will so order the matter finally by his fatherly prouidence, that some greate occasion of Godes gratious goodnesse shalbee plenteouslye powred abroade amongest his, our deare brethren in that countrey by this your Martyrdome. where the Martyrs for Christs sake shed their bloud and lost their liues, O what wondrous things hath Christ afterward wrought to his glory, and confirmation of their doctrine? If it be not the place that sanctifieth the man, but the holy man dothe by Christe sanctifye the place: Brother

Bradford

Bradford, then happy and holy shall be that place, wherein thou shalt suffer, and shalbe with thy ashes in Christs cause sprinkled ouer with all. Al thy countrey may reioyce of thee that euer it brought forth such a one, whiche wouldе render his lyke agayne in his cause, of whom he had receyued it. Brother Bradford, so long as I shal vnderstand ỹ thou art in thy iorney, by gods grace I shall cal vpon our heauenly father for christs sake, to set thee safely home: and then good brother speak you and pray for the remnaunt that are for to suffer for christs sake, according to that thou thē shalt know more clearely.

we do loke now euery day, when we shall be called on, blessed be god. I weene, I am the weakest manye wayes of our company, and yet I thanke our Lord god and heauenly father by Christ, ỹ synce I heard of our deare brother Rogers departing and stout confession of Christ and his truth euen vnto the death, my hart (blessed be God) so reioyced of it, that since ỹ tyme I say, I neuer felt any lūpish heauines in my heart as I graunt I haue felte sometimes before. O good brother, blessed be god in thee, and blessed be the tyme that euer I knew thee. Farewell, farewell.

Your brother in Christ, N. R.
Brother farewell.

¶ To maister Bradford.

Gratiam & pacem. &c. Although I weene it is not yet iii. days ago, synce you heard from me, yet haning suche a messēger & so diuerslye enforced, I cannot but say som thing to you. what? shal I thāke you for your golden token? what meane you man? Do you not know that we haue *victum & amictū e penario regio?* I was so moned with your tokē that I cōmaunded it straight way to be had to Bocardo which is our cōmon Jayle. I am right glad of Austines returne for I was (as I told you) carefull for him. Blessed be God that all is wel. I haue seue what he brought from you, and shortly surueyed the whole, but in such celerity, that other also might see the same before Austines returne: so that I noted nothyng but a confused some of the matter, and as yet

This token was a piece of gold, which he sent to relieue his brother Shipside prisoner in Bocardo.

yet what the reſt haue done, I can tel nothing at al, & it was at the writing hereof in their handes. To your requeſt and Auſtines earneſt demaund of the ſame, I haue aunſwered him in a briefe letter, and yet he hath replyed agayne: but he muſt go without any further aunſwer of me for thys tyme. I haue told Auſtine that I for my part, as I can and may for my tarditie and dulnes, will thynke of the matter. We are ſo nowe ordered and ſtraitlye watched, that ſcantly our ſeruantes dare do any thyng for vs: ſo much talk and ſo many tales (as is ſaid) are told of vs abroad. One of vs cānot eaſely nor ſhortly be of knowledge of an others mynd, and you know I am yongeſt many wayes. Auſtines perſwaſions may do more with me in that I may do conuenientlye in this mater, armed with your earneſt and zelous letters, then any rhetorike either of Tullye or Demoſthenes, I enſure you therof. With vs it is ſaid ỳ M. Grymbold was adiudged to be hanged drawen and quartered, of whome we heare now, that he is at liberty. So we heard of late, ỳ M. Hooper was hanged drawen and quartered in dede, not for hereſy but for treaſon, but bleſſed be god, we here now that all is true in like. False tongues wil not ceaſe to lie and miſcheuous hartes to imagine the worſt. Farewel in Chriſt, & token for token now I ſend you not, but knowe this, that (as it is told me) I haue two ſcarlet gownes that ſcaped I cānot tel how, in the ſpoil, wherof you ſhal haue your part. Commende me to all our brethren, & your felow priſoners in the Lord. *Yours in Chriſt. N, R*

He meaneth here Harry Harta froward free wil man, who had written a treatiſe againſt gods free electiō, which Bradford ſent to M. Rydley, Cranmer, and Latymer to peruſe, deſyring M. Rydley to anſwer the ſame.

Note the lyeng ſpirit of the papiſtes, whereby you may ſe whoſe children they are.

To Auguſtine Berneher, then ſeruaunt to M. Latymer, and nowe a faithfull miniſter in Chriſtes churche, to whom becauſe he might not come to the priſon to ſpeake with hym, he wrote as followeth.

BRother Auſtine you are hartelye welcome to Oxford again, you haue made good ſpede in dede, and bleſſed be god for his gratious goodnes that al is well with you. That our dearly beloued brethren in Chriſt are al in good cōfort, harty in chriſts cauſe & ſtandſtedfaſt in the confeſſion of his true doctrine: it reioiſeth (I enſure you) my hart in god to hear of it. This day was D.

Croke

Troke with me, and both he & mystres Irish mine hostes, told me that M. Hoper is hanged drawn and quartered for treasō, but I did not beleue them, for it is not the firste tale that mine hostes hath told me of M. Hoper. And I trust the tydings that wer here spread abroad since your departure, that M. Grymbold also should haue bene arraigned & condemned for treason to be hanged and quartered, was not true: let me heare if there be any such thyng. Not three dais agoe, there was a priuy warning geuen me from a man of god, one Lisley a glouer, that we prisoners here al iij. should be shortly and sodenly conueied into iij. seueral colleges: for what purpose & how to be ordred god knoweth. At ỳ which time and at the earnest request of that fornamed mā of god, I did deliuer vnto him some of the thynges I had in hand to write out: what they be you shall know of hym. Besides the things which he hath, I haue some thyngs els, which (if it please god) I wold wish might come to light, if perchaūce any therby might receaue the light to loue the truth ỳ better and to abhorre the falsehode of Antichriste. I haue written annotations *in priorem librū Tonstalli plenius, in secundum verò parcius: optarem vt transcriberētur ne fortassis vna mecum fiant subito Vulcani cibus.* I haue also many things, but as yet confusedly set together, of the abhominable vsurpatiō, pride arrogancy, and wickednes of the sea and bishop of Rome, and altogether in Latine. If those thynges were written out, I would wyshe that M. Bradford would take them & translate and order them as he should thinke might beste helpe to open the eyes of the symple for to se the wickednes of the Synagoge of Sathan. But that at your last beyng here you cast cold water vpō mine affection towards Grimbold, els me thinke I could appoint wher he might occupy himselfe to hys owne profite in learnyng which he lyketh, & to no small profytte whych myghte ensue to the church of Chryst in England: as if he wonlde take in hand to interprete *Laurentius Valla*, which (as he knoweth) is a mā of singuler eloquence, his boke I mean, which he made & wrote against that false fained fable, forged of *Constātinus magnus*, & his dotatiō, & glorious exaltation of the sea of Rome: & whē

he hath done that, let him translate a worke of Eneas Siluius de gestis Basilienſis concilii. In the which although there be many thinges that sauoureth of the pan, and also he hymselfe was afterwarde a bishop of Rome: yet I dare say the papistes would glory but a lyttle to see suche bookes goe forthe in Englysshe. If you wil know where to haue these bokes or treatises, you may haue them both together, and many lyke treatises whiche painteth oute the wickednesse of the sea of Rome, in a boke set forth by a papist called *Ortwinus Gratius*, intitled Fasciculus rerum expetendarum & fugiẽdarum. In that boke you shal haue confessionem fratrum Waldensium, men of much more learnyng, godlynes, sobernes, and vnderstandyng in Gods word, then I would haue thoughte them to haue bene in that tyme, before I dyd reade theyr workes. If suche thinges hadde bene set forthe in our English tong heretofore, I suppose surely greate good might haue come to Christes thurche thereby. To my good Ladies grace and to my Ladye Vane, what thankes can I gene, but desyre almyghtye God to lyghten, comforte, and strengthen them euermore in hys wayes. The other two whome you mention, I know not, but the Lord knoweth them: to whom in them all and for all their kyndnesse, I gene most harty thanks. Maister Bradford desireth that thãks should be rendred vnto you, for your comfortable ayd, wherwyth you comforte hym, but you must tell hym that he must byd them thanke you for hym, whyche are not bound to thanke you for them selues, and yf he doe so, then I weene, all we prisoners of Oxford, shall so stoppe hys mouth.

Brother Austine, you for our comforte doe runne vp and downe, and who beareth your charges God knoweth. I knowe you muste needes in so doyng take muche paynes: I pray you take thys poore token of my good wil towardes your charges.

To Augustine Bernher.

BRother Augustine, I blesse god with all my harte in hys manyfold mercifull giftes giuen vnto our deare brethre in Christ, especially to our brother Rogers whome it pleased to setforth first, no doubt but of his gratious goodnes & fa-

fatherly fauor towardes hym. And likewise blessed be God in the rest, as Hoper Saunders, and Taylor, whome it hath pleased the Lord likewise to set in the forefrount of the battayle, against his aduersaries, and hath endewed them al (so far as I can here) to stand in the confession of his truth and to be content in his cause & for his gospels sake to lose their life. And euermore and without end blessed be enē the same our heauenly father for our deare and entierly beloued brother Bradford, whome now the Lorde (I perceiue) calleth for: for I wene he wil no longer vouchsafe him to abide amonge the adulterous and wycked generation of thys world. I do not doubt but that he (for those giftes of grace which the Lord hath bestowed on him plenteously) hath holpen those which are gone before in their iorney, that is, hath animated and encouraged them to kepe the high way, *& sic currere vti tandem acciperent premium*. The Lord be his comfort, wherof I doe not doubte, and I thanke God hartely that euer I was acquaynted wyth hym, and that euer I had suche a one in my house. And yet agayne I blesse God in our deare brother and of thys tyme *protomartyr* Rogers, that he was also one of my callinge to be a prebendarye preacher of London. And nowe because Grindall is gone (The Lord I doubt not hath and roweth wherein he will bestowe him) I trust to God it shall please him of his goodnes to strengthen me to make vp the trynytye out of Paules churche, to suffer for Christ, whome God the father hath annoynted, the holye spirite doth beare witnes vnto, Paule and al the Apostles preached. Thus fare you well. I had no paper, I was constrayned thus to write.

Protomartyr is the first Martyr: whome he so called, because he was the first that suffred here in those bloudy dayes.

To Augustine Berneher.

BRother Austine I thanke you for your manifolde kindenesse. I haue receiued my Ladies graces almes, sixe Royalles syxe shillinges and eyghte pence. I haue written a letter here vnto her grace, but I haue made no mention therof, wherfore I desire you to render to her grace harty thankes. Blessed be God, as for my selfe I wante nothyng, but my Ladies almes commeth happilye to relieue my poore brothers necessity, whome you know they haue cast and kepe in prison as

This almes was sent him by the Lady Katherin Duches of Suffolk, to whō he wrote againe a worthy letter, which is lost and many other written both to her & others.

(as I suppose) ye ou know the cause why. Farewell brother Austine, & take good heede I pray you, & let my brothers case make your ꝑ more wary. Read my letter to my ladies grace. I would maistres Wilkinsō & maystres Warcup had a copy of it: for although ꝑ letter is directed to my ladies grace alone, yet the mater therof pertaineth indifferētly to her grace and to all good women, which loue God and his worde in deede and truth.

Yours in Christ. N. R.

¶ To Maistres Glouer, a woman zelous and harty in the cause and furtherance of Gods gospell.

MAistres glouer, I wysh you grace & peace, and although I am not acquainted with you, yet neuertheles, hearing that your husbād master Glouer is in prison for gods wordes sake, and also that you are a womā harty in gods cause, and thirdly that old father Latimer is your vncle or nere cosin, whō I do thinke ꝑ lord hath placed to be his standerd bearer in our age and country agaynst his mortal foe Antichrist: I was thus bold to write vnto you in goddes behalf, to do accordinge to the report which I here of you: that is, that you be hartye in Goddes cause, and hartye to youre mayster Christ, in furdering of hys cause and settinge fourth his souldiours to hys warres to the vttermost of your power. Let no carnality nor worldly regard of any thinge let you to declare your trew hart, which you are said to beare to your mayster christ aboue all other thinges. Be harty nowe also to your husbande, and declare your selfe to loue him in God as the true faythfull christiā womā vnto her husbād is bound to do. Now seing your husbād which is set by gods ordināce to be your head, is redy to suffer & abide in aduersity by his masters cause, & to cleaue to his head christ: see likewise that you do your dutye accordyngly, and cleaue vnto him your hed: suffre with him ꝑ you maye furder his cause. His cause nowe I vnderstande to be Christes cause, and ther-

therefore beware good syster in Chryste, that in no wyse ye hynder it. Loue so hys bodye and the case and wealthe thereof, as youre loue maye further hym to the wynnynge bothe of bodye and soule vnto euerlastynge lyfe. And thys loue shall bothe God allowe, your husbande shall haue iuste cause to reioyce thereof, and all the godlye to commend you therefore, and to number you for the same, amonge the godlye and holye women of God. To youre husbande I haue wrytten more: And thus fare you well nowe good deare Syster in our saviour Chryst. I was the bolder to wryte vnto you, for that I vnderstoode my dearely beloued brother Austyne, whome I call Faustus, shouldbe the carier, a manne whome I thynke God hathe appoynted to doe much pleasure for hys preste seruauntes to hys warres.

Yours in Christ. N.R.

To a frend that came to visite hym in prison but could not speake wyth hym.

WEl beloued I thancke you hartelye for youre manyfolde kyndnes, but the Lorde shal, (I trust) acquite you youre meede. Thoughe Sathan rage, the Lorde is stronge inough to brydle hym, and to put an iron chayne ouer hys nose when it shal please hym. In the meane tyme they that are the Lordes, wyll flee vnto hym, & assuredly he wyl not forsake them that seke vnto hym, in verye deede and in truthe. Thys bearer my manne is trustye, you maye sende your token by hym. Let Nycolas keepe styll the shyrtes. The Lorde rewarde that Ladye Mriatte, whyche for hys sake hathe thus remembred me: I doe not knowe her personne. what canne I render to maystres wylkynson for all her benefytes: Nothyng surelye but to desyre the Lorde to acquite her with hys heauenlye grace. If you tarye I shall haue more to saye to you peraduenture hereafter. Nowe *Vale in Domino charissime.*

Yours in Christ. N.R.

The

¶ The manner of D. Ridleyes handlinge in the Scholes at Oxford, and of the impudent, spitefull, & cruel dealing of the papistes: which he set before his disputation by way of a preface, and is not vnfitte here to be placed among the letters, translated out of his lattin copy into englysh.

I Neuer yet in all my life sawe or heardе anye thing done or handled more vaynelye or tumultuously, then the disputation which was had with me of late in the scholes at Oxford. And surelye I coulde neuer haue thoughte, that it had bene possible to haue found anye within this realme, beyng of any knowlege, learning and auncient degree of schole, so brasen faced and so shameles, as to behaue themselues so vainly and so like stage players, as they did in that disputation.

The Sorbonical clamours which at Paris when popery most reigned, I in times paste haue sene, might be worthely thought, in comparison of this Thrasonicall and glorious ostentation, to haue had muche modesty. Howbeit, it was not to be wondred at, for that they which should there haue bene Moderatoures, and rulers of others, and whiche should haue geuen a good example in woorde grauitye &c. as Paule teacheth, gaue worst example of all, and did, as it were, blowe the trompet to other, to rayle, rage, roare, and cry out. By reason wherof good christian reader, it is manifest that they neuer sought for any truth, but only for the glorye of the world, and a bragginge victorye. But besides the innumerable raylinges, rebukes, and taunts wherwith I was bayted on euery side, least our cause, which in deede is gods cause, and his churches, should also by the false exãples of our disputations, be euel spoken of & slaundered to the world, & so ẏ verity sustayne hurt & hinderãce therby: I haue thought good to wryte my annsweres my selfe, that whosoeuer is desirous to know them and the truth withall, maye thereby perceyue those thinges, whiche were chiefly obiected against me, and also in effect, what was annswered of me to euerye of them. Howebeit good Reader,

1. Tim. 4.

I con-

I cõfesse this to be most true, that it is impossible to set forth either al ỳ was (God knoweth) tumultuously spoken, & like as of mad men obiected of so many, whiche spake oftẽtimes hudle, so that one could not well heare an other: eyther all that was aunswered of me briefly to such and so diuerse opponentes. Moreouer, a great part of the time appointed for the disputations, was vainly spente in most contumelious tauntes, hyssinges, clapping of handes and triumphes more then tolerable euen in stage playes, and that in the english tounge to get the peoples fauor withall. All which thinges, when I with godly griefe did suffer, and therwithall did openly bewayle and witnes, that that companye of learned men, and scholes which were appoynted to graue men and to graue matters, were contaminate and defiled by such folish and Robinhodepastimes, and that they which were the doers of such things, did but therby openly shew theyr vanity: I was so far by my such humble complaynt from doinge good, or helping any thing at al, that I was enforced, what wyth hissing & showting, and what with authority, to heare such great reproches and slaunders vttered agaynste me, as no graue man without blushing, could abide the herynge of the same spoke of a most vile knaue against a most wretched ruffiane. At the beginning of the disputatiõ, when I should haue confirmed mine answer to the fyrst proposition in few woordes, and that after the maner of diputations, before I could make an ende of my probation, whiche was not verye longe, euen the doctours them selues cried oute, he speaketh blasphemies, blasphemies, blasphemies. And whẽ I on my knees most humbly & hartly besought thẽ, that they would vouchsafe to heare me to ỳ end, wherat ỳ prolocutor somethyng moued (as it seemed) cried out let him reade it, let him read it: Yet whẽ I again began to read it, there was by & by such a cry and noyse blasphemies, blasphemies, as I (to my remembrance) neuer heard or redde the like, except it be one which was in the actes of the Apostles stirred vp of Demetrius the siluer smith and others of his occupation cryenge out agaynst Paule, greate is Diana of the Ephesians, great is Diana of the Ephesians: and excepte it were a certayn disputation which the Arrians had against the Orthodoxes & such as were of godly iudgment in Affricke, where it is sayd

that

that such as ỹ presidents & rulers of ỹ disputatiõ were, such was also ỹ end of ỹ disputatiõ. Al was done in hurly burly, and the slaunders of the Arrians wer so outragious, that no thyng could e quietly be heard. So wryteth *Victor* in the 5e booke of his history. And thus the cryes and tumultes of these men agaynste me, nowe so preuayled, that whether I would or no, I was inforced to leaue of the readinge of my probations although they were but short. And of the truthe herof, I haue al those that were present beyng of any discretion or honestye to be my witnesses. But hereof wil I cease to complayne any further &c.

¶ To Doctor Weston, requiring performaunce of certaine promises made vnto him, but neuer fulfilled, according to thaccustomed wily & vnfaythful dealyng of the papistes.

MAyster Prolocutor, ye remember I am sure how you promised me openlye in the Scholes after my protestation, that I should see how my aunsweres were there taken and written of the notaries, whome you appoynted (*Me fateor neminem recusante*) to write what should be sayd, and to haue had licence for to haue added vnto them, or for to haue altered them, as vpon more deliberation shoulde haue seemed me beaste. Ye graunted me also, at the deliuerye of myne aunswere vnto your fyrste proposition, a copye of the same. These promyses be not performed. If your suddeyne departure be any part of the cause therof, yet I pray you remẽber that they maye be performed, for performance of promyses is to be looked for at a righteouse iudges handes. Now I send you here myne annswers in writynge to your seconde and thyrde propositions, and doe desire and require earnestlye a copye of the same, and I shall by Gods grace, procure the paynes of the writer to be payde for and satisfyed accordinglye. When I woulde haue confyrmed my sayenges with authorities or reasons, you sayde there openlye that I shoulde haue hadde time and place to saye and bryngе what so euer I could an other time. And the same your sayenge

What promises he made openly in the scholes that were neuer performed, reade in the booke of Martyrs Folio. 958.

eng was then there confyrmed of other of the Commissioners: Yea and I dare say the audience also thought then that I shoulde haue had another daye to haue broughte and sayd what I could saye, for the declaration and confyrmation of mine assertions. Now that this was not done, but so sodēly sentence geuen before the cause was perfectlye heard, I can not but meruell at all, and the due reformation of all things which are amisse, I commit vnto almighty god my heauenly father, which by hys deare son our sauiour Christ (whome he hath made the vniuersall iudge of all flesh) shall truely & rightuously iudge both you and me,

Maister Proloquutor I desire you, and in Gods name require you, that you truly bring forth and show al my thre aunswers writen & subscribed with mine own hand, vnto ỹ higher house of the cōuocatiō, & specially vnto my lord chauncelor, my Lordes of Duresme, Elie, Norwich, Worcetor, & Chichester, and also to show and exhibite this my writynge vnto them, which in these few lines I write herevnto you. And that I do make this request vnto you by this my writyng, know you ỹ I dyd take witnes of ths, by whom I did send you this writing, & of those which were then with thē present, that is of the baylifes of Oxford, and of Maister Irish Alderman than there called to be a witnes.

By me N. Rydley. 23. Aprilis. 1554.

To a Cosin of hys.

GOds holye spyrite be with you nowe and euer, Amen. when I cal to remēbrabnce (beloued cosine) the state of those ỹ for fear of trouble, either for losse of goods, wil do in the sight of the world, those thinges that they know and be assured are contrary to the will of God, I can do no lesse but lament theyr case, beyng assured that the ende therof wyll be so pitifull, without spedye repentaunce, that I tremble and feare to haue it in remembraunce. I woulde to God it lay vpon some earthly burden, so that fredome of conscience mighte begeuen vnto them. I write, as god knoweth, not of presumption but onlye lamentinge theyre state whome I thought nowe in thys daungerous time, should haue geuen bothe you and me comfortable instructions.

But

But alas, in stede therof, we haue perswasions to follow (I lament me to rehearse it) superstitions idolatrye, yea & that worste of all is, they will seeke to proue it by the scripture. The Lord for his mercy turne theyr hartes. Amen.

Your N. L.

A letter which he wrote as his last farewell, to al his true and faythefull frendes in God a litle before he suffred: with a sharpe admoniton by by the way, to the papists the enemies of the truth.

AT the name of Jesus let euery knee bow, both of thyngs in heauen, and things in earth, and thinges vnder the earth, and let euerye tonge confesse that Jesus Christ is the lord vnto the glory of God the father. Amen.

As a man minding to take a farre iourney and to depart from his familiar frendes, commenly and naturally hath a desire to byd his frendes farewell before hys departure: so liktwise now I loking dayly when I should be called for to departe hence from you (O al ye my dearely beloued brethren and sisters in oure Sauioure Christe, that dwel here in this world) hauing a like mind towardes you all, & also blessed be God of this such time & leasure, whereof I right hartely thank his heauenly goodnes: do byd you all my deare brethren and sisters (I say) in Christ, that dwel vpon the earth, after such manner as I can, Farewell.

Farewel my deare Brother George Shypside, whome I haue euer found faythfull, trusty, and louinge in all state and condicions, and now in the time of my crosse, ouer all other to me most frendly, and steadfast, & that which liked me best, ouer all other thinges, in Gods cause euer harty.

Farewell my deare sister Alice his wyfe: I am gladde to heare of thee that thou doest take Christes crosse, whiche is layed now (blessed be God) both on thy backe and mine, in good parte. Thanke thou GOD that hathe geuen thee a godly, and a louing husband: se thou honor him, and obey hym, according to Gods lawe. Honour thy mother in lawe his mother, and loue al those that pertayne vnto hym, being ready to do them good as it shall lye in thy power. As for thy

thy chyldren, I doubte not of thy husbande, but that he whyche hathe geuen hym a hearte to loue and feare God, and in God them that pertayne vnto hym, shall also make hym frendely and benefyciall vnto thy children, euen as yf they had bene gotten of hys owne body.

Farewell my welbeloued brother Iohn Rydley of the waltowne, and you my gentle and louyng Syster Elizabeth, whome beſydes the naturall league of amitye, your tender loue whiche you were layde euer to beare towardes me aboue the reſte of youre brethren, dothe bynde me to loue. My mynde was to haue acknowledged this youre louyng affection, and to haue acquyted it wyth dedes, and not wyth woordes alone. Youre daughter Elizabeth I byd farewell, whom I loue for the meeke and gentle Spirite that God hath geuen her, which is a precious thyng in the ſyght of God.

Farewell my beloued Syſter of Vnthancke, wyth all youre chyldren my nephewes and nices. Synce the departure of my Brother Hughe, my mynde was to haue beene vnto them in the ſtead of theyr father: but the Lorde god muſt and will be theyr father, if they wil loue hym and feare him, and lyue in the trade of hys law.

Farewell my welbeloued and worſhipfull Coſyns maiſter Nicholas Ridley of wyllimountſwick and your wife, and I thanke you for all youre kyndneſſe ſhewed bothe to me, and alſo to all youre owne kynſefolke and myne. Good Coſyn, as GOD hath ſette you in that oure ſtocke and kyndred, not for anye reſpecte of youre perſonne, but of hys aboundaunte grace and goodneſſe to bee as it were the Belweather to order and conducte the reaſte, and hathe alſo endued you wyth his manyfold gyftes of grace bothe heauenlye and worldlye aboue others: ſo I praye you good Coſin (as my truſte and hope is in you) continue and increaſe in the mayntenaunce of truthe, honeſtye, righteouſneſſe and all true godlyneſſe, and to the vttermoſt of your power, to wythſtande falſehode, vntruthe, vnrygh-teouſneſſe and all vngodlyneſſe, whych is forbid and condempned by the word and lawes of God.

Farewel my yong Coſin Rafe Whitfield. Oh your tyme

was verye shorte wyth me: my mynde was to haue done you good, and yet you caughte in that little tyme a losse: but I truste it shall bee recompenced as it shall please almighty god.

Farewell al my whole kyndred and countreymen, fare well in Christ altogether. The Lorde which is the searcher of secrets, knoweth that accordyng to my hartes desire, my hope was of late that I should haue come among you, and to haue brought wyth me aboundaunce of Christes blessed Gospell, accordyng to the duetye of that office and ministerye, whereunto among you I was chosen, named and appointed by the mouth of that our late piereles Prince king Edwarde, and so also denounced openly in hys court by his priuye counsayle.

I warne you all my welbeloued kynsfolke and countreymen, that ye be not amased or astonied at the kynde of my departure or dissolution, for I ensure you I thynke it the most honour that euer I was called vnto in all my life, and therfore I thanke my Lorde GOD hartely for it, that it hath pleased hym to cal me of hys great mercye vnto this hyghe honour, to suffer deathe wyllynglye for hys sake, and in hys cause: vnto the which honour he called the holy Prophets, & hys dearly beloued Apostels, and hys blessed chose martyrs. For knowe ye that I doubte no more, but that the causes wherefore I am put to deathe, are gods causes and the causes of the truthe, then I doubte that the Gospell whyche Iohn wrote is the Gospell of Christe, or that Paules Epystles are the verye worde of GOD. And to haue a harte wyllyng to abyde and stande in gods cause & in Christs quarell euen vnto death, I ensure thee (O man) it is an inestimable and an honourable gyft of GOD genen onely to the true electes and dearely beloued children of GOD, and inheritoures of the kyngdome of heauen. For the holye Apostle, and also Martyr in Christes cause, Sayncte Peter sayeth: yf ye suffer rebuke in the name of Chryste, that is in Christes cause, and for hys truthes sake, then are ye happye and blessed, for the glorye of the Spirite of God resteth vppon you. If for rebukes sake suffered in

1. Pet. 4

Christe

Chrystes name, a man is pronounced by the mouthe of that holye Apostle, blessed and happye: howe muche more happye and blessed is he that hathe the grace to suffer death also? wherfore al ye that be my true louers & frends, reioice and reioyce with me agayne, and render wyth me harrye thankes to God oure heauenly father, that for hys sonnes sake my Sauioure and redemer Christ, he hathe vouchsafed to cal me, beyng elles without hys gratious goodnes in my selfe but a synnefull and a vyle wretche, to call me (I say) vnto this hygh dygnitye of hys true Prophetes, of hys faythfull Apostles, and of hys holye electe and chosen Martyrs, that is to die and to spende thys temporall lyfe in the defence & mayntenãce of hys eternal and euerlastyng truth.

Ye knowe that be my Countreymen dwellyng vpon the borders, where (alas) the true man suffreth oftentimes muche wronge at the theues hande, if it chaunce a man to be slaine of a theefe (as it oft chaunceth there) whiche wente oute with his neyghbour to helpe hym to rescue hys goods agayne, that the more cruelly he be slayne, and the more sted fastly he stooke by his neyghboure in the fighte agaynst the face of the theefe, the more fauoure and frendeshyp shall all hys posteritie haue for the slayne mans sake of al them that be true, as long as the memorye of his facte and his posteritye dothe endure: euen so, ye that be my kynsefolke and countreyemen, knowe ye (howe soeuer the blynde, ignorannt and wycked worlde hereafter shall rayle vppon my death, which thyng they can not do worse then their fathers did of the death of Christ our sauiour, of his holy prophets, Apostles and Martyrs) knowe ye (I say) that both before God and all them that be godly, and that truely know and followe the lawes of God: ye haue and shal haue by goddes grace euer cause to reioyce, and to thanke God highlye, and to thinke good of it, and in god to reioyce of me your flesh & blood, whome God of his gratious goodnes hath vouchsafed to associate vnto the blessed company of hys holy martyrs in heaue, & I dout not in ỹ infinite goodnes of my lord god, nor in the faithful felowshyp of his elect & chosẽ people, but at both theyr hands in my cause, ye shal rather fynd the more fauour & grace: for the Lord sayeth that he wil be both

to them and theyrs that loue hym, the more louyng a-
gayne in a thousande generations: the Lorde is so full of
Deut.7. mercye to them (I saye) and theyrs which doe loue hym in
Iohn.15. deede. And Christe sayeth agayne, that no man can shewe
more loue then to gene hys lyfe for his frende.

Now also know ye all my true louers in god, my kynf-
folk and countreymen, that the cause wherfore I am put to
death, is euen after the same sort and conditiō, but touchyng
more nere gods cause and in more weighty matters, but in
the general kynd al one, for both is Gods cause, both is in ỹ
maintenāce of right, & both for the commē welth, and both
for the weale also of the christiā brother: although yet there
is in these two no smal difference, both concernyng the ene
myes, the goods stollen, and the manner of the fighte. For
knowe ye all, that lyke as there, when the poore true man
is robbed by the theefe of hys owne goodes truely gotten,
whereupon he and hys household should lyue, he is greatly
wronged, and the theefe in stealyng and robbyng with vio-
lence the poore mans Goods dothe offende god, doth trās-
gresse hys lawe, and is iniurious bothe to the poore man
and to the commen wealth: so I saye know ye all that euen
here in the cause of my death it is with the church of englād,
I meane the congregatiō of the true chosen chyldren of god
in this realme of england, which I knowlege not only to be
my neighbors, but rather the congregatiō of my spirituall
brethren and Sisters in Christe, yea members of one body,
wherein by goddes grace I am and haue beene grafted in
Chryste. Thys Churche of Englande had of late of the in-
finite goodnesse and aboundaunte grace of almighty God,
greate substaunce, greate ryches of heauenlye treasure,
greate plentye of gods true and syncere woorde, the true
and wholesome administration of Christes holye Sacra-
mentes, the whole profession of Christes religion truelye
and playnelye serte forthe in Baptisme, the playne de-
claration and vnderstandyng of the same taughte in the
holye Cathechisme to haue beene learned of all true Chri-
stians. This churche hadde also a true and syncere forme
and manner of the Lordes Supper, wherein accordyng
to Jesus Christes owne ordinaunce and holy institution,

Christs

Christes commaundements were executed and done. For vpon the bread and wyne set vpon the Lords table, thanks were genen, the commemoration of the Lordes death was had, the bread in the remembraunce of christes bodye torne vpon the crosse, was broken, and the Cuppe in the remembraunce of Christes bloud shedde, was distributed, and both communicated vnto all that were presente and woulde receyue them, and also they were exhorted of the minister so to doe. All was done openlye in the vulgare tounge, so that euerye thyng myghte be bothe easely heard and plainlye vnderstande of all the people to Gods hygh glory, and the edification of the whole churche. Thys churche had of late the whole Diuyne seruice, all common and publique prayers ordeyned to be sayde & heard in the cõmẽ congregation, not onely framed and fashioned to the true vayne of holye Scripture, but also all thynges so set forthe, accordyng to the commaundemente of the Lorde and Sayncte Paules doctryne for the peoples edification in theyr vulgare tounge. It had also holye and wholsome Homelies in commendation of the principall vertues, which are commended in Scripture, and lykewyse other Homelies agaynste the moste pernitious and capitall vyces that reygneth (alas) to raygne in thys Realme of Englande. Thys churche had in matters of controuersye, articles so penned and framed after the holye Scripture, and grounded vpon the true vnderstandyng of Gods worde, that in shorte tyme, yf they hadde bene vniuersally receyued, they should haue beene able to haue sette in Christes churche, muche concorde and vnitye in Christes true Religion, and to haue expelled manye false errours and heresyes, wherewyth thys churche (alas) was almoste ouergone. But (alas) of late into thys spyrytuall possession of the heauenly treasure of these godlye ryches, are entred in theues that haue robbed and spoyled all thys heauenlye treasure awaye. I maye well complayne on these theues, and crye oute vppon them wyth the Prophete, saying: *Deus venerunt gentes in hæreditatem tuam. &c. Psalme. 79.* O Lord GOD the Gentiles, heathen nations are come into thy heritage, they haue defyled thy holye Temple, and made

Jerusalem an heape of stones, that is, they haue broken and beate downe to the grounde thy holye citye. This hethenyshe generation, these theeues of Samaria, these Sabei and Caldei, these robbers haue rushed out of their dennes, and haue robbed the Churche of Englande of all the foresayd holy treasure of god: they haue caried it away and ouerthrowne it, and in the steade of Gods holye worde, the true and righte administration of Christes holye Sacramentes, as of Baptisme and others, they mixte theyr ministerye with mennes folishe fantasies, and manye wicked and vngodlye traditions withall. In the steade of the Lordes holye table, they geue the people, with muche solemne disguising, a thyng which they call theyr Masse, but in dede and in truth it is a verye maskyng and mockerye of the true supper of the Lord, or rather I maye call it a crafty iuglynge, whereby these false theeues and iuglers haue bewitched the mindes of the symple people that they haue broughte them from the true worshippe of GOD vnto pernicious idolatry, and make them to beleue that to bee Christe oure Lorde and Sauiour, which in deede is neyther God nor man, nor hathe any life in it selfe, but in substance is the creature of breade and wyne, and in vse of the lordes table is the Sacramente of Christes bodye and blonde, and for thys holy vse, for ỹ whych the Lord hath ordeyned them in hys Table to represent vnto vs hys blessed bodye torne vppon the crosse for vs, and hys blond there shedde, it pleased hym to call them hys bodye and blonde, whych vnderstandyng, Christe declareth to bee hys true meaning, when he sayeth: doe thys in the remembraunce of me. And agayn Saincte Paule lykewyse dothe set out the same more plainly, speakyng of the same Sacrament after the wordes of the consecration, sayeng: as often as ye shal eate of thys bread and drynke of thys Cuppe, ye shall set forthe (he meaneth wyth the same) the Lordes deathe vntyll hys commyng agayne. And here agayne these theeues haue robbed also the people of the Lordes cuppe, contrary to the playne wordes of Christ, written in hys Gospell.

Luke.22.

1. Cor.11.

Nowe for the commen publique prayers whithe were in the vulgare tongue, these theeues haue brought in agayne

a straunge tongue, whereof the people vnderstande not one word. wherein what doe they elles but robbe the people of theyr diuyne Seruice, wherein they oughte to praye together wyth the mynyster, and to praye in a straunge toungue, what is it but (as Saincte Paule calleth it) barbarousnes, chyldishenes, vnprofitable follye, yea and plaine madnesse? For the godly articles of vnity in Religion, and for the wholsome Homelies, what doe these theeues place in the stead of them, but the Popes lawes and decrees, lying Legendes and fayned fables and myracles, to delude and abuse the symplycitye of the rude people. Thus thys robbery and theft is not onelye committed, nay sacrilege and wycked spoyle of heauenlye thynges, but also in the stead of the same, is brought in and placed the abhominable desolacion of the tyraunte Antiochus, of proude Senacheryb, of the shameles faced kyng, & of the Babilonical beaste. Vnto thys robberye, thys theft and sacrilege, for that I cannot consente nor (God wyllyng) neuer shall so long as the breath is in my bodye, because it is blasphemye againste God, hyghe treason vnto Christe our heauenly kyng, lord, maister, and oure onely Sauiour and redemer, it is playne contrarye to Gods worde and to Christes Gospell, it is the subuersion of all true godlines, and agaynste the euerlastyng saluation of myne owne soule, and of all my brethren and systers whome Christe my Sauioure hathe so dearely boughte wyth no lesse pryce then wyth the effusion and sheddyng forthe of hys moste precious bloude: therefore (all ye my true louers in GOD, my kynsefolke and countreymen) for thys cause (I say) know ye that I am put to deathe, whiche by Gods grace I shall wyllynglye take, wyth hartye thankes to GOD therefore, in certayne hope wythout any doubtyng, to receyue at gods hande agayne of his free mercy and grace, euerlastyng life.

Although the cause of the true man slayne of the theefe helpyng hys neyghboure to recouer hys goodes agayne, and the cause wherefore I am to bee put to deathe, in a generalitye is bothe one (as I sayde before) yet knowe ye that there is no small difference. These theeues against whome I doe stande, are muche worse then the robbers

and theues of the borders. The goodes whiche they steale, are much more precious, and theyr kindes of sight are farre dyuers. These theeues are worse (I say) for they are more cruell, more wycked, more false, more deceytfull and craftye: for those will but kyll the bodye, but these wyll not stycke to kyll bothe bodye and soule. Those for the generall theefte and robberye, be called and are in deede theues and robbers: but these for theyr spirituall kynd of robberye are called *Sacrilegi*, as ye woulde say, churche robbers. They are more wycked: for those goe aboute but to spoyle men of worldlye thynges, worldlye ryches, gold and syluer, and worldlye substaunce: these goe aboute in the wayes of the Deuill their ghostlye father, to steale from the vniuersall churche, and perticularlye from euerye man, all heauenlye treasure, true faythe, true charitye and hope of saluation in the bloude of oure Sauioure Iesus Christe, yea to spoile vs of our Sauiour Christ, of hys gospel, of hys heauenlye spirite, and of the heauenlye heritage of the kingdome of heauen so dearelye purchased vnto vs wyth the deathe of oure Maister and Sauyoure Christe. These be the goodes and godlye substaunce wherevppon the Christian before God must lyue, and without the whiche he cannot lyue: these goodes (I saye) these theues, these churche robbers, goe aboute to spoyle vs of. The whiche goodes, as to the man of God they excell and farre passe all worldlye treasure: so to wythstande euen vnto the death suche theues as goe aboute to spoyle both vs and the whole churche of such goods, is most hyghe & honourable seruice done vnto God. These churche robbers be also much more false, craftye, and deceytfull then the theues vpon the borders: for these haue not the craft so to commende theyr theefte that they dare auouche it, and therefore as acknowledgyng themselues to be euyll, they steale commenlye vppon the nyghte, they dare not appeare at iudgements and sessions where iustice is executed, & when they are taken & brought thether, they neuer hange any man, but they bee ofte tymes hanged for theyr faultes: But these Church robbers can so cloke and colour theyr spiritual robbery, that they can make the people to beleue falshod to be truth, and truth falshod, good to be euel, &

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en: ll good, light to be darkneſſe, and darkneſſe light, ſuperſtition to be true religion, and idolatry to be the true worſhyppe of god, and that which is in ſubſtance the creature of breade and wine, to be none other ſubſtance but onlye the ſubſtance of Chriſt the liuing Lord both God and man. And wyth this their falſhed and craft, they can ſo iuggle and bewitch the vnderſtāding of the ſimple, that they dare auouch it openly in courte and in towne, and feare neyther hanging nor bedding as the poore theues of the borders do, but ſtoute and ſtrong like Nembrothe, dare condemne to be burned in flaming fyre quicke and aliue, whoſoeuer will goe aboute to bewray their falſhed.

The kind of fight againſt theſe church robbers, is alſo of an other ſorte and kinde, then is that whiche is agaynſte the theues of ỳ borders. For there the true men go forth againſt thē with ſpeare & launce, with bow and byl and al ſuch kind of bodelye weapons as the true men haue, but here as the enemyes be of an other nature, ſo the watchmen of Chriſts flocke, the warriours that fight in the Lordes warre, muſte be armed and fight with an other kinde of weapons and armour. For here the enemies of God, the ſouldiors of Anti-Chriſt, although the battel is ſetforth againſt the churche by mortall men being fleſh and blond, and neuertheleſſe members of theyr father the deuil: yet for ỳ theyr graund maiſter is the power of darkneſſe, theyr members are ſpirituall wickednes, wicked ſpirites, ſpirites of errours, of hereſies, of all deceate and vngodlines, ſpirites of idolatry, ſuperſtition and hipocriſye, which are called of S. Paule Principates & powers, Lordes of the world, rulers of ỳ darkneſſe of this world, and ſpiritual ſubtilties concerning heauēly things: & therfore our weapons muſt be fit and mete to fyght agaynſt ſuch, not carnall nor bodely weapons as ſpeare and launce, but ſpiritual and heauenly: we muſt fight agaynſt ſuch with the armor of God, not entendinge to kill theyr bodyes, but their errours, theyr falſe craft and hereſies, theyr idolatry, ſuperſtitiō and hipocriſy, and to ſaue (as much as lieth in vs) both theyr bodies and ſoules. And therfore, as S. Paule teacheth vs, we fighte not againſt fleſhe and blonde, that is, we fyght not with bodely weapon to kyll the man, but with the wea-

Ephe. 6.

Eph. 6.

weapons of God, to put to flight his wicked errours & vice, and to saue both body and soule. Our weapons therfore are faythe, hope, charitye, righteousnesse, truthe, patience, prayer vnto God, and our sword wherwyth we smite our enemies, we beate and batter and beare down all falshed, is the word of God. With these weapons, vnder the banner of the crosse of Christ we do fyght, euer hauinge our eye vpon our graunde Maister, Duke and captayne Christe, and then we recken our selues to triumphe and to winne the crown of euerlastinge blesse, when enduringe in this battaile without anye shrinking or yelding to the enemies, after the example of our graund Capitaine Christ our Mayster, after the exãple of his holy Prophetes, Apostles and Martyrs, when (I say) we are slayne in oure mortall bodyes of our enemies, & are most cruelly and without all mercy murdered down like a meany of shepe. And the more cruel, the more payneful, the more vyle and spitefull is the kind of the death, whereunto we be put: the more glorious in God, the more blessed and happye wee recken, without all doubtes, oure Martyrdome to be.

And thus much, dere loeuers & frends in god, my countrymen & kinsfolk, I haue spoken for youre comfort, least of my deathe (of whose life you loked peraduenture sometimes to haue had honestye, pleasures, and commodities) ye myght be abashed or thinke any euill: whereas ye haue rather cause to reioyse (if ye lone me indeede) for that it hathe pleased God to call me to a greater honoure and dignitye, than euer I did enioye before eyther in Rochester or in the Sea of London, or euer shoulde haue had in the Sea of Durham, whereunto I was last of all elected and named: yea I count it greater honoure before God in deede to die in his cause (whereof I nothynge doubte) then is any earthlye or temporall promocion or honoure that canne be geuen to a man in thys worlde. And who is he that knoweth the cause to be Goddes, to be Christes quarell and of hys Gospell, to bee the common weale of all the elect and chosen children of God, of all the inheritoures of the kingdome of Heauen, who is he (I saye) that knoweth this assuredlye by Goddes

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woorde, and the testimonye of hys owne conscience (as I through ꝓ infinite goodnes of god, not of my self, but by hys grace, acknowledge my self to do) who is he (I say) ꝓ knoweth this & doth loueth & feareth god in dede & in truth loueth & beleueth hys maister Christ and hys blessed gospel, loueth his brotherhode the chosen children of god, and also lusteth and longeth for euerlastinge life, whoe is he (I say againe) that wouldе not or can not fynde in his harte in thys cause to be content to dye? The Lord forbid that any such shoulde be that shoulde forsake this grace of God. I truste in my Lord God, the God of mercies and the father of all comfort throughe Jesus Chryste oure Lorde, that he whiche hathe put thys mynde, will, and affection by hys holye spirite in my harte to staude agaynste the face of the enemie in hys cause, & to chose rather the losse of all my worldly substaunce, yea and of my life to, then to denye hys knowne truthe: that he well comfort me, ayd me, and strengthen me euermore euen vnto the ende, and to the yelding vp of my spirite and soule into hys holye handes: wherof I most hartely beseech hys moste holye sacred Maiestye of hys infinyte goodnes and mercye, throughe Jesus Christe our Lord. Amen.

Now that I haue taken my leaue of my countrey menne and kinsfolke, and the Lorde doth lende me life and geueth me leysure, I wyll bydde my other good frendes in God of other places also, farewell. And whome fyrste or before other, then the Vniuersytye of Cambridge whereas I haue dwelte longer, founde more faythfull and hartye frendes, receyued more benefites (the benefytes of my naturall parentes onlye excepted) then euer I did euen in mine owne natyue countrey wherein I was borne.

Farewel therfore Cambridge my louyng mother and tender nurse. If I shoulde not acknowlege thy manyfold benefits, yea if I shold not for thy benifits, at the lest loue the again, truly I were to be counted vngrate & vnkind. what benyfytes hadst thou euer, that thou vsest to geue & bestow vpon thy best beloued childre, that thou thoughtest to good for me? Thou diddest bestowe on me all thy Schole degrees: of thy common offyces, the Chaplaynshyppe of the Vny-

vniuersity, the office of the Vertoryship & of a cõmon reader, and of thy priuate cõmodyties & emolumẽtes in colledges, what was it that thou nudest me not partner of: Fyrst to be Scholer, then Fellow, and after my departure frõ thee thou calledst me agayne to a Mastership of a right worshipful colledge. I thanck thee my louing mother for all this thy kindnes, and I pray God that his lawes & the syncere Gospel of Christ, may euer be truly taught & faythfully learned in thee.

Farewell Pembroke hall, of late mine own Colledge, my cure & my charge: what case thou artin now God knoweth, I know not well. Thou wast euer named sithens I knewe thee (which is nowe a. xxx. yeares agoe) to be studious, well learned, and a greate setter forth of Christes Gospell and of Gods true word: so I found the and blessed be god, so I left thee in deed. wo is me for thee mine own deare Colledge, if euer thou suffer thy selfe by anye meanes to be brought from that trade. In thy Orchard (the wals, buttes & trees, if they could speak, would beare me witnesse) I learned without booke almost all Paules Epistles, yea and I weene all the Canonicall Epistles saue only the Apocalipse. Of which study, although in time a great part did depart from me, yet the sweete smell thereof, I truste I shall cary with me into heauen: for the profite therof I thinke I haue felte in all my life time euer after, and I wene of late (whether they abide there now or no I can not tel) there was, that did the lyke. The Lord graunt that this zeale and loue toward that part of gods word, which is a kay and a true cõmentary to al holy scripture, may euer abyde in that colledge so longe as the world shall endure.

From Cambridge I was called into Kent by the Archbyshop of Caunterbury Thomas Cranmer that most reuerend father and man of god, and of him by and by sente to be Vicar of Herne in Easte kente. Wherefore farewell Herne thou worshipful and wealthy parish, the fyrst cure wherunto I was called to minister gods word. Thou hast heard of my mouth oftimes the word of god preached, not after the popish trade but after the Christs gospel: oh that the fruite had aunswered to the seede. And yet I muste knowledge me to be thy dettour for the doctryne of the Lords supper

which

which at that time I acknowledge God had not reueled vn to me: but I bleſſe God in all that godly vertue and zeale of Gods word, which the Lord by preachinge of his worde did kindle, manifeſtly both in the hart and in the life and workes of that godlye woman there my Ladye Shines: the Lorde graunte that his worde tooke lyke effecte there in manye o- ther moe.

Farewell thou Cathedrall churche of Caunterburye, the Metropolitike ſea, whereof once I was a mēber. To ſpeake thinges pleaſante vnto thee I dare not for daunger of con- ſcience & diſpleaſure of my lord God, and to ſay what lieth in my harte, were now to muche, and I feare were able to doe thee nowe but little good. Neuertheleſſe for the frendeſhip I haue founde in ſome there, and for charitye ſake, I wiſhe thee to be waſhed cleane of al worldlineſſe and vngodlines, that thou mayſte be founde of God after thy name Chriſtes Church in dede and in truth.

Farewell Rocheſter, ſometime my Cathedrall Sea, in whome (to ſay the truth) I did find much gentleneſſe and o- bedience, and I truſt thou wilt not ſay the contrarye, but I did vſe it to Gods glorye and thine owne profite in God. Oh that thou haddeſt and mighteſt haue continued and gone forewarde in the trade of Gods lawe wherein I did leaue thee: Then thy charge and burden ſhould not haue beene ſo terrible and daungerous, as I ſuppoſe verely it is like to be (alas) on the laſter daye.

To weſtminſter, other aduertiſement in God I haue not now to ſay, then I haue layd before to the Cathedral church of Caunterbury, and ſo God geue thee of his grace that thou mayſte learne in deede and in truth to pleaſe him after hys owne lawes. And thus fare you wel.

Oh London, London, to whome nowe maye I ſpeake in thee, or whome ſhall I bid farewell? Shall I ſpeake to the Prebendaryes of Paules? Alas, al that loued Gods worde and were true ſeeters forth therof, are nowe (as I heare ſay) ſome burnt and ſlayne, ſome exiled and baniſhed and ſome holden in hard priſon and appoynted daily to be put to moſt cruell death for Chriſts Goſpel ſake. As for the reſt of them, I know they could neuer broke me well, nor I could neuer

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delighte in them. Shall I speake to the Sea thereof, wherein of late I was placed almost, and not fully, by the space of. iii. yeares? But what maye I saye to it, beynge (as I heare saye I am) deposed and expulsed by iudgemente as an vniust vsurper of that roome. O iudgemente, iudgement. Can this be iust iudgement to condemne the chiefe minister of Gods woorde, the pastoure and bishoppe of the dioces and neuer bringe hym into iudgemente, that he myght haue heard what crimes were layde to hys charge, nor neuer suffer him to haue anye place or time to aunswere for hym selfe? Thinkest thou that hereafter when true iustice shall haue place that this iudgemente canne euer be allowed eyther of God or of manne? well, as for the cause and whole matter of my deposition and the spoyle of my goodes whiche thou possessest yet, I referre it vnto God whiche is a iust iudge, and I beseche God, if it be his pleasure, that that whiche is but my personall wronge, be not layde to thy charge in the latter daye: this only can I pray for.

O thou nowe wicked and bloudye Sea, whye doest thou sette vppe againe manye alters of idolatrye, whyche by the woorde of God were iustlye taken awaye? Why haste thou ouerthrowne the Lordes Table? why doest thou daylye deiude the people, maskinge in thy masses in the steade of the Lordes holye Supper, whiche onghte to bee commen aswel (saythe Chrisostome, yea the Lorde him selfe) to the people as to the prieste? Howe darest thou denye to the people of Christe, contrarye to hys expresse commaundemente in the gospell, his holye cuppe? why bablest thou to the people the commen prayer in a straunge tounge, wherein Saynt Paule commaundeth in the lords name that no man should speake before the congregation, excepte it shoulde be by and by declared in theyr commen tounge that all myghte be edified? Naye harken thou whorishe bande of Babilon, thou wicked lymme of Antichriste, thou bloodye wolfe, whye slayest thou downe and makest hauoke of the Prophetes of God? whye murtherest thou so cruellye Christes poore seely sheepe, whiche will not heare thy voyce because thou arte a straunger, and will followe none other but theyre owne pastoure Christe his voyce? Thinckest thou to escape, or

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that the Lord will not require the bloode of hys Sayntes at thy handse: Thy God, whiche is the woorke of thy handes, and whome thou sayest thou haste power to make, that thy deafe & dumme God (I say) wil not in deede nor cannot (althonghe thou art not ashamed to call hym thy maker) make thee to escape the renenginge hande of the hyghe and almightye God. But be thou assured that the lyuinge Lorde our sauiour and redemer, which sitteth on the right hand of his father in glory: he seeth all thy wicked wayes and cruelty done to his deare members, and he will not forget his holy ones, and hys hands (O thou whorish drabbe) shalt thou neuer escape. In steade of my farewell to thee now I saye, fye vpon thee, fye vpon thee filthye drabbe and all thy false Prophetes.

Yet O thou Londō, I may not leaue thee thus. Although thy Episcopall Sea, now beinge ioyned in league with the seate of Sathā, thus hath now both handled me & the saintes of God: yet I do not doubt but in that greate City there be many priuy mourners which do dayly mourne for that mischief, the which neuer did nor shall consent to that wickednesse, but do detest & abhorre it as the wayes of Satan. But these priuy mourners here I wil passe by and bid them fare well with theyr fellowes hereafter, when the place and occasion shall more conueniently require. Amonge the worshipfull of the City, and specially which were in office of the Meraltye, yea and in other Citizens also (whome to name now it shall not be necessary) in the time of my Ministerye, which was from the later parte of sir Rowland hilles yeare vnto sir George Barnes yere & a great part therof, I do acknowledge that I found no small humanity & gētlenesse, as me thought: but (to say the truth) that I do esteme aboue al other for true christiā kidnes which is shewed in gods cause and done for his sake. wherfore O Dobbes, Dobbes, Alderman & knight, thou in thy yere diddest win my hart for euermore, for that honorable act, that most blessed woorke of god of the erection & setting vp of Christs holy hospitales & truly religious houses which by thee & through thee were begon. For thou like amā of God, whē the matter was moued for the releefe of Christes poore selye members to be holpen.

His farewell to the same mourners in the letter next followyng.

pen from extreame miserye, hunger and famine, thy harte (I say) was moued with pity, and as Christs highe honourable officer in that cause, thou calledst together thy Brethren the Aldermen of the City, before whome thou brakest the matter for the poore, thou diddest pleade theyr cause, yea, and not only in thine own person thou diddest setforth Christs cause, but to further the matter, thou broughtest me into the counsell Chamber of the City before the Aldermen alone, whom thou haddest assembled there together to heare me speake what I could say as an aduocate by office and duetye in the poore mens cause: the Lord wrought with thee, and gaue thee the consent of thy brethren, whereby the matter was brought to the common counsell, and so to the whole bodye of the Citye, by whome withe an vniforme consente, it was committed to be drawne, ordered, and deuyled by a certayn number of the moste wittye citizens and politique, endued also wyth godlines, & with ready hartes to setforward such a noble act, as could be chosē in all ỹ whole city, & they like true & faythful ministers both to their city & their maister Christ, so ordered, deuiled, and brought forth the matter, that thousandes of sely poore mēbers of Christ, which els for extreme hunger and misery should haue famished and perished, shal be relieued, holpen & brought vp, & shal haue cause to blesse ỹ Aldermen of that time, the common counsell and the whole body of the city, but specially thee O Dobbes, and those chosen men, by whom this honorable worke of god was begon and wrought, and that so long through out al ages, as that godly work shal endure, which I pray almighty god may be euer vnto the worldes ende, Amen.

And thou O Sir George Barnes, (the truth it is to be confessed to gods glory, and to the good example of other) thou wast in thy yeare not only a furtherer and contynuer of that which before thee by thy predecessor was well begon: but also diddest laboure so to haue perfyted the worke, that it should haue bene an absolute thing and a perfect spectacle of true charity and godlines vnto all christendome. Thyne endeuour was to haue set vp an house of occupatiōs, both that al kind of pouerty beyng able to worke, should not haue lacked wherupon profytablye they myght haue bene occupied to theyr own relief, and to the profyte and commodity of the

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commen wealth of the City, and also to haue retired thithers the poore babes brought vp in the Hospitales, when they hadde come to a certayne age and strengthe, and also al those which in the Hospitalles aforesayd haue beue cured of theyr diseases. And to haue brought this to passe, ꝯ obteinedst (not without great diligence and labor both of thee and thy brethren) of that godly king Edward, that christian and pierles princes hand, his princely place of Bridewell, and what other things to the performance of the same, and vnder what condition, it is not vnknown. That this thine endeuor hath not had like successe, the fault is not in thee, but in the conditiō & state of the time, which ꝯ lord of his infinit mercy vouch safe to amende, wyen it shalbe hys grations wil & pleasure.

Farewel now al ye Citizens that be of god, of what state & cōdition so euer ye be: vndoubtedly in London ye haue heard Gods word truely preached. My harts desire and dayly prayer shalbe for you (as for whom, for my time, I know to my lord God I am countable) that ye neuer swarue, neyther for losse of life nor worldly goodes, from Gods holy word, and yeld vnto Antichrist, wherupō must nedes follow ꝯ extreme displeasure of God, & the losse both of youre bodies & soules into perpetuall dampnation for euermore.

Now that I haue gone through the places, where I haue dwelt any space inthe time of my pilgrimage here vpō earth, remembringe that for the space of kinge Ewardes raygne, which was for the time of mine office in the Seas of Lōdon and Rochester, I was a member of the higher house of the parliament: therefore (seing my God hath geuen me leysure and the remembraunce therof) I will byd my Lordes of the temporalty farewell. They shall haue no iust cause (by Gods grace) to take it, that I entende to say, in ill parte. As for the spiritul Prelacy that now is, I haue nothing to say to them, except I should repeat again a great part of that I haue sayd before nowe alredye to the sea of London. To you therfore my Lordes of the temporaltie wil I speake, and this would I haue you fyrst to vnderstande, that when I wrote this, I loked dayly when I should be called to the chaunge of thys lyfe, and thought that thys my wrytyng should not come to your knowlege, before the time of the dissolution of my body and soule shoulde bee expired, and therefore knowe ye, that I had before myne eyes only the feare of God, and christian

charity towarde you, whiche moued me to wryte: for of you hereafter I looke not in this worlde, either for pleasure or displeasure. If my talke shall do you neuer so much pleasure or profite, you cānot promote me, nor if I displease you, ye can not hurte me or harme me, for I shall be out of youre reache. Now therfore if you feare God, and can be contente to heare the talk of him that seeketh nothing at your hands, but to serue God and to do you good: hearken what I saye.

Gala.3 I say vnto you, as S. Paule sayth to the Galathians: I wōder my Lordes what hath bewitched you, that ye so sodenly are fallen from Christ vnto Antichrist, from Christes gospel vnto mens tradicions, from the Lord that bought you, vnto the bishop now of Rome. I warne you of youre perill, be not deceyued, except you will be found willingly consenters vnto your owne death. For if ye thinke thus: we are lay mē, this is a matter of religion, we follow as we are taught and led, if our teachers and gouernors teache vs and leade vs amysse, the faulte is in them, they shall beare the blame: my Lordes this is true (I graunte you) that both the false teacher, & the corrupt gouernour, shalbe punished for ȳ death of theyr subiect, whome they haue falsely taught and corruptly led, yea & his blood shall be required at theyr handes: but yet neuertheles shal that subiect dye the death himself also, that is, he shal also be dampned for his own sinne, for if the blind leade the blind, Chryst sayth, not the leader only, but he sayth both shall fall in the ditche. Shall the Synagoge and the Senate of the Iewes (trow ye) which forsooke Christe and consēted to his death, therfore be excused, bicause Annas, & Cayphas, with the Scribes and Phareseis and theyr clergy, did teach them amisse? yea & also Pilat theyr gouernour and the Emperours Lieuetenāt by his tirāny did without cause put him to death? Forsoth no my lordes, no. For notwithstanding that corrupt doctrine, or Pilates washinge of hys hands, neither of both shal excuse either that Synagoge & Seigniorye, or Pilate: but at the Lordes hand, for the effusion of that innocentes bloud, on the latter day all shall drinke of the deadly whyp: ye are witty and vnderstand what I meane. Therfore I will passe ouer thys, and returne to tell you, howe ye are fallen frō Christ to hys aduersary the byshop of Rome.

Ezech.3 *Luke.6*

And least my Lordes ye may peraduenture think, thus bare

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ly to cal the byshop of Rome Christs aduersary, or (to speake it in playne termes) to call hym Antichrist, that it is done in mine anguish, and that I do but rage, and as a desperate mā do not care what I say, or vpon whom I do rayle: therfore, that your Lordships may perceiue my mynd, and therby vnderstand that I speake the wordes of truth and of sobrietye (as S. Paule sayd vnto *Festus*) be it known vnto your Lordshyps all, that as concerning the byshop of Rome, I nether hate the person nor the place. For I ensure your Lordships (the liuing lord beareth me witnesse, before whom I speake) I do thinke many a good holy manne, manye martyrs and Saynts of god, haue sitte & taught in that place Christs gospel truly, which therfore iustly may be called *Apostolici*, that is, true disciples of thapostles, & also that church & cōgregatiō of Christians, Apostolike church, yea & that certayn hundreth yeares after the same was fyrst erected and builded vpon Christe, by the true Apostolicall doctrine taughte by the mouthes of the Apostles them selues. If ye wil know how long that was, and how many hundreth of yeres, to be curious in poyntinge the precise number of yeres, I will not be to bold, but thus I say, so long & so many hundreth yeres as that Sea did truly teach and preach that gospel, that religiō, exercised that power, & ordered euery thyng by those lawes and rules, whiche that Sea receyued of the Apostles and (as *Tertullian* sayth) the Apostles of Christ, and Christ of God: so long (I saye) that Sea myght wel haue bene called Peter & Paules chair and Sea, or rather Christs chair, & the bishop therof *Apostolicus*, or a true disciple & successoure of the Apostles, & a minister of Christ. But synce the time that that Sea hath degenerated from the trade of truth and true religion, the which it receyued of the Apostles at the begynnyng, and hath preached a nother Gospel, hath set vp an other religiō, hath excercised an other power and hath taken vpon it to ordre and rule the church of Christe by other straunge lawes, Cannons and rules, then euer it receiued of the Apostles or the Apostles of Christ, which thinges it doth at this daye & hath continued so doynge (alas, alas) of to to long a time: Synce the time (I say) that the state & condition of that Sea hath thus bene chaunged: in truthe it ought of duty and of ryght, to haue the names chaūged both of ỳ Sea & of the sitter therein. For vnderstande my Lordes, it was neyther for

Actes. 26.

the priuilege of the place or person therof, that that Sea and bishop therof, were called Apostolike: but for the true trade of Christes Religion, which was taught and mainteyned in that Sea at the fyrste, and of those godly men. And therfore as truly & iustly as that Sea thē, for that true trade of religion & consanguinity of doctrine with the religion & doctrine of Christes Apostles, was called Apostolike: so as truly and as iustly for the contrariety of religiō & diuersity of doctrine frō Christ and his Apostles, that Sea and the byshop therof, at this day both ought to be called, and are in dede Antichristian. The Sea is the seate of Sathan, and the bishoppe of the same, that maynteineth the abhominations thereof, is Antichriste himselfe in deede. And for the same causes this Sea at thys daye is the same whiche Saynte John calleth in his reuelacion, Babilon, or the whore of Babilon, and spirituully *Sodoma* and *Egyptus*, the mother of fornications, and of the abhominations vppon the earthe. And with thys whore doth spiritually mell, and lieth with her and cōmitteth most stinking and abhominable adultry before god, all those kinges and Princes, yea & all nations of the earth, which do consent to her abhominations & vse or practise the the same: that is (of the innumerable multitude of them to re herse some for example sake) her dispensations, her pardons and Pilgrimages, her inuocation of sayntes, her worshipping of images, her false counterfayte religion in her monkerye and frerage, and her traditions, whereby Goddes lawes are defiled: as her massing, & false ministring of Gods word and the sacramentes of Christ, cleane cōtrary to christs word and the Apostles doctrine, whereof in particularity, I haue touched somthing before in my talk had with the Sea of Lōdon, & in other treatises more at large: wherein (if it shal please god to bring the same to light) it shal appeare I trust by gods grace, plainly to the man of god, and to hym whose rule in iudgemēt of religion is gods word, that that religiō, that rule and order, that doctrine & faith, whiche this whore of Babilon and the beast whereupon she doth syt, mayntaineth at thys day withal violence of fyre & sword, with spoile and banishment (according to Daniels Prophecy) and finally with all falshed, deceyte, hypocrysy, and all kind of vngodlines: are as cleane contrarye to Gods word, as darknesse is vnto lyghte, or lighte to darkenesse, white to blacke,

Apoc.17
Apo.11.

Apo.17.
Daniel.7.

or

or blacke to white, or as beliall vnto Christ, or Christe vnto Antichrist him selfe,

I know my Lords & foresaw whē I wrote this, ꝑ so many of you, as shoulde see this my writing, not beinge before indued with the spirite of grace and the lighte of Gods word, so many (I say) would at these my wordes Lordelike stampe and spurne and spit thereat. But sober your selues with pacience and be still, and knowe ye that in my writing of this, my mind was none other, but in God, (as the liuing God doth beare me witnes) both to do you profite and pleasure. And otherwise, as for your displesure, by that time this shal come to your knowledge, I trust by gods grace to be in the hands and protection of the almighty, my heauēly father and the liuing Lorde, which is (as S. Iohn sayth) the greatest of all, and then I shall not nede (I trow) to feare what any Lord, no nor what king or prince can do vnto me.

My Lordes, if in times past ye haue bene cōtented to hear me sometimes in matters of relygion before the Prynce in the pulpit, and in the Parliament house, and haue not semed to haue displsed what I haue sayd (when as els if ye had perceaued iust occasion, ye might thē haue suspected in my talk, thoughe it had bene reasonable, either desire of worldly gain or feare of displeasure) howe hath then youre Lordeshyppes more cause to harkē to my word, & to hear me paciētly, seing now ye cannot iustly thinke of me being in this case appointed to dye, and loking daylye when I shall be called to come before the eternall iudge, otherwise but that I only study to serue my Lord God, and to say that thinge which I am perswaded assuredly by Gods worde shal and doth please him, and profite all them to whome God shal geue grace to heare and beleue what I do saye: and I doe saye euen that I haue sayd heretofore both of the sea of Rome, and of the bishoppe therof, I meane after this theyr presente state at this daye. Wherin if ye will not beleue the ministers of God, and true preachers of hys woorde, verelye I denounce vnto you *in Verbo domini*, except ye do repēt betime, it shal turne to your confusion and to youre smarte on the latter day. Forget not what I saye my Lordes, for Goddes sake forgette not, but remember it vpon youre bedde. For I tell you moreouer, as I know I must be countable of thys my talke and of my speakinge thus, to the eternall iudge (who will iudge *Psal.* 4.

thing amisse) so shall you be countable of your vnety in hea
ring, and you shalbe charged, if ye wil harke to gods word,
for not obeing to the truth. Alas my Lordes how chaunceth
this that this matter is now a new agayne to be perswaded
vnto you? who would haue thought of late, but your Lord-
shyps had bene perswaded in deede sufficientlye, or els that
ye coulde euer haue agreed so vniformelye with one con-
sent to the abolishmēt of the vsurpatiō of ỹ bishop of Rome?
If that mater were then but a matter of policy, wherein the
prince must be obeied, how is it now made a mater, wherin
(as your clergy sayeth now, and so sayth the popes lawes in
deede) standeth the vnity of the catholike church, and a mat-
ter of necessitye of oure saluation? Hathe the time, being so
shorte since the deathe of the two last kinges, Henry the. viij
and Edward his sonne, altered the nature of the matter? If
it haue not, but was of the same nature and daunger before
God then as it is now, & be now as it is sayd by the popes
lawes, and the instructiōs setforth in english to the curates
of the dioces of Yorke) in deede a matter of necessitye to
saluation: howe then chaunced it that ye were all (O my
Lordes) so lighte and so little passed vpon the catholick faith
and the vnity therof (without the which no mā can be saued)
as for your princes pleasures, which were but mortal men,
to forsake the vnitye of youre catholike faith, ỹ is to forsake
Christ and his holy gospell: And furthermore, if it were both
then and now so necessary to saluation, how chaunced it al-
so, that ye, all the whole body of the Parliamēt agreing with
you, dyd not only abolish and expel the byshop of Rome: but
also did abiure him in your own parsons, and did decree in
your actes great othes to be taken of both the spiritualty &
tēporalty, whosoeuer shold entre into any waighty & charge
able offyce in the common wealth? But on thother syde, if ỹ
law and decree, which maketh the supremacye of the sea and
Bishop of Rome ouer the vniuersal church of Christ, a thing
of necessity required vnto saluation, be an Antichristian law
(as it is in deede) and such instructions as are geuen to the
dioces of Yorke, be in deede a settinge forth of the power of
that beast of Babilon, by the craft and falshod of hys false pro
phets (as of truth, compared vnto Gods word, & truly iud-
ged by the same, it shal playnly appere that they be) then my
Lordes neuer thinke other, but the daye shall come, when

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ye shalbe charged with this your vndoing of that, that once ye had well done, & with this your periury & breach of your oth, which oth was done in iudgement, iustice & truth agreable to Gods law. The whore of Babilō may wel for a time dally with you, & make you so dronkē with the wine of her filthy stewes & whoredom (as with her dispensations & promises of pardon *A pena & culpa*) that for dronkennes & blindnes ye may thinke your selues safe. But be ye assured, when the liuing Lorde shall trye the matter by the fyre, and iudge it according to his word, when all her abhominations shall appeare what they be: then ye my Lords (I geue your Lordships warning in time) repent if ye be happy, and loue your owne soules health, repent I say, or els without all doubte ye shall neuer escape the handes of the liuinge Lorde for the gilt of your periury & the breach of your oth. As ye haue bāketed and layne by the whore in the fornication of her whorysh dispensations, pardons, idolatry, & such like abhominations: so shall ye drinke with her (excepte ye repent betime) of the cuppe of the Lords indignation & euerlasting wrath. which is prepared for the beast, his false prophetes, & al their partakers. For he that is partner with thē in theyre whoredome & abhominatiōs, must also be partner with thē of theyr plagues, & on the latter daye shalbe throwne with them into the lake burning with brimstone and vnquenchable fyre. Thus fare ye well my Lordes all. I praye God geue you vnderstanding of hys blessed will and pleasure, & make you to beleue & embrace the truth. Amen.

An other farewell to the prisoners in Christes gospels cause, and to all them which for the same cause are exiled and banished out from theyr own country chosing rather to leaue al worldly commodity, then theyr mayster Christ.

FArewel my dearly beloued brethrē in Christ, both ye my fellowe prisoners, & ye also that be exiled & banished out of your countreis, because ye wyl rather forsake all worldly commodity then the gospel of Christ.

Farewell al ye together in Christ, farewell & be mery: for ye know that the trial of your faith bringeth forth patience, and pacience shal make vs perfect, whole and sound on euery syde, and such after trial ye know shal receiue the crown

of life according to the promise of the lord made to his derely beloued: let vs therfore be patient vnto the comminge of
Iacob.5 the Lorde. As the husbandman abideth patiently the former and latter raine for the encrease of his croppe: so let vs bee patiente and plucke vp our hartes, for the comminge of the lord approcheth apace. Let vs my deare brethren, take example of patience in tribulation of the prophetes, which spake lykewise Gods worde truelye in his name. Let Job be to vs an example of patience: and the end which the Lord suffered, which is full of mercy and pity. We know my brethren
1. Pet. 1. by gods word, that our fayth is much more precious then anye corruptible golde, and yet that is tried by the fyre: euen so our fayth is therfore tried likewise in tribulations, that it may be found when the Lord shall appeare, laudable, glorious and honorable. For if we for Christes cause doe suffer,
1. Pet. 2. that is gratefull before God. for therunto are we called, that is our state and vocation, wherwith let vs be contēt. Christ we knowe suffred for vs afflictions, leuinge vs an example that we shoulde folowe his foteſteppes, for he committed no sinne nor was there anye guile founde in hys mouth: when he was rayled vpon, and al to reuiled, rayled not again: whē he was euill intreated, he did not threaten, but committed the punishment therof to hym that iudgeth a right.

Let vs euer haue in fresh remembrance those wonderfull comfortable sentences spoken by the mouth of our sauioure Christ: blessed are they whiche suffer persecution for righteousnes sake, for theyrs is the kingdome of heauen. Blessed
Math.5 are ye when men reuile you, persecute you, and speake all euell against you for my sake: reioyce and bee gladde, for great is you reward in heauen, for so did they persecute the prophetes, which were before you. Therefore let vs alwaye beare this in our minds, that if any incommodity do chaūce vnto vs for righteousnes sake, happy are we whatsoeuer the
Luke.21. worlde doth think of vs. Christ our maister hath told vs before hand that the brother should put the brother to death, & the father the sonne, and the children should rise against their parentes and kill them, & that Christs true Apostles should be hated of all men for his names sake: but he that shal abide patiētly vnto thend shalbe saued. Let vs thē endure in al troubles patiētly after the exāple of our maister Christ & be cōtē-

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ted therfo for he suffred being our maister & lord, how doth it not thē become vs to suffer? For the disciple is not aboue hys maister nor ꝑ seruant aboue hys lord. It may suffice the disciple to be as his maister, and the seruaunte to be as his lord. If they haue called the father of the family, the maister of the household Belzebub, how muche more shall they call so thē of hys household? Feare thē not then sayth our sauiour, for all priuities shalbe made playne: there is now nothyng secrete, but it shall be shewed in light. Of Christes woordes let vs neyther be ashamed, nor afrayde to speake them, for so Christ our maister commaūdeth vs, saieng: that I tell you priuily, speake openly abroad, and that I tel you in your eare preach it vpon the house top. And feare not thē which kyll the body, for the soule they can not kill: but feare him which can cast both body and soule into hel fire. Know ye that the heauenly father, hathe euer a gratious eye and respecte towarde you, and a fatherlye prouidence for you, so that without his knowledge and permission, nothyng can do you harme. Let vs therfore cast al our care vpō him, and he shall prouyde that which shall be best for vs. For if of thē. small sparowes which both are sold for a mite, one of them lighteth not on the ground without your father, and all the heares of oure head are numbred, feare not then sayth oure Maister Christ, for ye are more worth then many smal sparowes. And let vs not sticke to confesse our maister Christe for feare of daunger whatsoeuer it shalbe, remembryng the promise that Christe maketh saieng: whosoeuer shall confesse me before men, him shall I confesse before my father which is in heauen: but whosoeuer shall deny me, him shall I lykewyse deny before my father which is in heauē. Christ came not to geue vnto vs heare a carnall amity, & a worldly peace or to knitte hys vnto the world in ease & peace: but rather to separate & deuide thē frō the worlde, & to ioyn thē vnto hymself, in whose cause we must if we wil be his, forsake father and mother, and stycke vnto hym. If we forsake him or shrinke from him for trouble or deathes sake, which he calleth hys crosse: he wyll none of vs, we cannot be hys. If for hys cause we shall loose oure temporall lyues here, we shall fynde them agayne and enioye them for euermore: but if in hys cause we wyll not bee contented to leaue nor lose them here: then shall we lose them so, that we shall neuer

Luke.6.

Math.10.

Math.10.

uer fynd them again, but in euerlasting death. What thoughe our troubles here be painfull for the tyme, and the sting of death bitter & vnpleasaunt: yet we know that they shal not laste in comparison of eternitye, no not the twincklyng of an eie, and that they pacientlye taken in Christes cause,
2. Cor 4. shall procure and get vs vnmeasurable heapes of heauenly glory, vnto the whiche these temporal paynes of death and
1. Pet. 4. troubles compared, are not to be estemed, but tobe reioysed vpon. wonder not, saith S. Peter, as thoughe it were anye straunge matter that ye are tryed by the fire (he meaneth of tribulation) whiche thyng sayeth he, is done to proue you. Nay rather in that ye are parteners of Christs afflictions, reioyce, that in hys glorious reuelaciō, ye may reioice with mery hartes. If ye suffer rebukes in Christes name, happye are ye, for the glory and spirite of god resteth vpon you. Of them God is reuiled and dishonored, but of you he is glorifyed. Let no man be ashamed of that he suffreth as a christian & in Christs cause: for now is the time that iudgement and correctiō must begin at the house of god, and if it begin first at vs, what shalbe the end of those thinke ye, which beleue not the gospell? And if the righteous shal be hardly saued, the wicked and the sinner, wher shal he appeare? wher fore they which are afflicted accordyng to the wil of god, let them lay down and commit their soules to hym by wel doyng, as to a trusty and faithful maker. This (as I said) may not seme straunge to vs, for we know that all the whole fraternity of christes congregatiō in this world, is serued with the like, & by the same is made perfect. For the feruēt loue that the apostles had vnto their maister Christe, and for the great cōmodities & increase of all godlines which they felt by theyr faith to ensue of afflictiōs in Christs cause, & thirdly for the heapes of heauenly ioyes which the same doe get vnto the godly, which shal indure in heauen for euermore, for these causes (I say) the apostles of theyr afflictions did ioy, and reioiced in that they were had and accompted worthy to suffer cōtumelies and rebukes for christes name. And Paule, as he gloried in the grace and fauour of god, whereunto he was brought and stode in by faith: so he reioyced in his afflictions for the heauenly and spiritual profits which

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he numbreth so ryse vpon them: yea, he was so farre in loue with that, that the carnal man lotheth so much, that is with Christes crosse, that he iudged himself to know nothing els, but Christ crucified: he wil glory (he saith) in nothyng elles but in Christes crosse, yea & he blesseth all those, as the only true Israelits and elect people of god with peace and mercye, which walketh after that rule and after none other. O Lord what a wonderfull spirit was that that made Paule, in setting forth of himself against the vanity of Satans *Pseudopostels* and in hys clayme there that he in Christes cause dyd excel & passe thē al, what wonderful Spirit was that (I say) that made him to recken vp al his troubles, his labors, his beatigs, his whippings & scourgings, his shipwracks, his daūgers and perils by water and by land, his famyne, hunger, nakednes, and cold, with many moe, and the daily care of all the congregations of Christ, among whom euery mans paine did pearce his heart, and euery mans griefe was greuous vnto him: O Lord is this Paules Primacy, wherof he thought so much good, that he did excel other: Is not this Paules saying vnto Timothy hys own scholler, & doth it not pertaine to whosoeuer will be Christes true souldiours: beare thou (saith he) the afflictiōs like a good souldiour of Jesu Christ. This is true: if we die with him (he meaneth Christ) we shall liue & him, if we suffer & him, we shal raign with hym, if we deny him, he shall denye vs, if we be faithlesse, he remayneth faythfull, he cannot denye himselfe. Thys Paule woulde haue knowen to euerye body: for there is none other waye to heauen, but Christ and hys waye, and all that will lyue godlye in Christe, shall (sayeth Sayncte Paule) suffer persecution. By thys way went to heauen the Patryarckes, the Prophetes, Christ our maister, hys Apostels, hys Martyrs, & al the godly since the beginnyng. And as it hath ben of old, that he which was borne after the flesh, persecuteth hym whych was borne after the spirit, for so it was in Isaackes tyme: so sayd Sayncte Paule, it was in hys tyme also. And whether it be so or no nowe, lette the Spyrytuall man, the selfe same man (I meane) that is indued wyth the Spirite of almighty God, let hym bee Iudge. Of the crosse of the Patryarckes as ye may read

1. Cor. 2.

2. Cor. 11

2. Timo. 2

2. Tim. 3

Gal. 4.

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uer fynd them again, but in euerlasting death. What though our troubles here be painfull for the tyme, and the sting of death bitter & vnpleasaunt: yet we know that they shal not laste in comparison of eternitye, no not the twinckling of an eie, and that they pacientlye taken in Christes cause,
2. Cor 4. shall procure and get vs vnmeasurable heapes of heauenly
1. Pet. 4. glory, vnto the whiche these temporal paynes of death and troubles compared, are not to be esteemed, but to be reioysed vpon. Wonder not, saith S. Peter, as thoughe it were anye straunge matter that ye are tryed by the fire (he meaneth of tribulation) whiche thyng sayeth he, is done to proue you. Nay rather in that ye are parteners of Christs afflictions, reioyce, that in hys glorious reuelaciō, ye may reioice with mery hartes. If ye suffer rebukes in Christes name, happye are ye, for the glory and spirite of god resteth vpon you. Of them God is reuiled and dishonored, but of you he is glorifyed. Let no man be ashamed of that he suffreth as a christian & in Christs cause: for now is the time that iudgement and correctiō must begin at the house of god, and if it begin first at vs, what shalbe the end of those thinke ye, which beleue not the gospell? And if the righteous shal be hardly saued, the wicked and the sinner, wher shal he appeare? Wher fore they which are afflicted accordyng to the wil of god, let them lay down and commit their soules to hym by wel doyng, as to a trusty and faithful maker. This (as I said) may not seme straunge to vs, for we know that all the whole fraternity of christes congregatiō in this world, is serued with the like, & by the same is made perfect. For the feruēt loue that the apostles had vnto their maister Christe, and for the great cōmodities & increase of all godlines which they felt by theyr faith to ensue of afflictiōs in Christs cause, & thirdly for the heapes of heauenly ioyes which the same doe get vnto the godly, which shal indure in heauen for euermore, for these causes (I say) the apostles of theyr afflictions did ioy, and reioiced in that they were had and accompted worthy to suffer cōtumelies and rebukes for christes name. And Paule, as he gloried in the grace and fauour of god, whereunto he was brought and stode in by faith: so he reioyced in his afflictions for the heauenly and spiritual profits which

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he numbreth to ryse vpon them: yea, he was so farre in loue with that, that the carnal man lotheth so much, that is with Christes crosse, that he iudged himself to know nothing els, but Christ crucified: he wil glory (he saith) in nothyng elles but in Christes crosse, yea & he blesseth all those, as the only true Israelits and elect people of god with peace and mercye, which walketh after that rule and after none other. O Lord what a wonderfull spirit was that that made Paule, in setting forth of himself against the vanity of Satans *Pseudopostels* and in hys clayme there that he in Christes cause dyd excel & passe thē al, what wonderful Spirit was that (I say) that made him to recken vp al his troubles, his labors, his beatigs, his whippings & scourgings, his shipwracks, his daūgers and perils by water and by land, his famyne, hunger, nakednes, and cold, with many moe, and the daily care of all the congregations of Christ, among whom euery mans paine did pearce his heart, and euery mans griefe was greuous vnto him? O Lord is this Paules Primacy, wherof he thought so much good, that he did excel other? Is not this Paules saying vnto Timothy hys own scholler, & doth it not pertaine to whosoeuer will be Christes true soul diours: beare thou (saith he) the afflictiōs like a good souldi our of Iesu Christ. This is true: if we die with him (he meaneth Christ) we shall liue & him, if we suffer & him, we shal raign with hym, if we deny him, he shall denye vs, if we be faithlesse, he remayneth faythfull, he cannot denye himselfe. Thys Paule woulde haue knowen to euerye body: for there is none other waye to heauen, but Christ and hys waye, and all that will liue godlye in Christe, shall (sayeth Sayncte Paule) suffer persecution. By thys way went to heauen the Patryarckes, the Prophetes, Christ our maister, hys Apostels, hys Martyrs, & al the godly since the beginnyng. And as it hath ben of old, that he which was borne after the flesh, persecuteth hym whych was borne after the spirit, for so it was in Isaackes tyme: so sayd Saynt Paule, it was in hys tyme also. And whether it be so or no nowe, lette the Spyrytuall man, the selfe same man (I meane) that is indued wyth the Spirite of almighty God, let hym bee Iudge. Of the crosse of the Patryarckes as ye may read

1. Cor. 2.

2. Cor. 11

2. Timo. 2

2. Tim. 3

Gal. 4.

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in their stories if ye reade the booke of Genesis, ye shall perceyue. Of other, Saint Paule in few wordes comprehendeth much matter, speakyng in a generalitie of the wonderful afflictions, death, and tormentes, whiche the men of God in gods cause and for the truth sake, willingly and gladly dyd suffer. After much perticuler rehersal of many, he saith: other wer racked, and despised, & would not be deliuered, that thei might obtayne a better resurrection. Other againe were tryed with mockinges and scourgings, and moreouer with bondes and imprisonment: they were stoned, hewen a sunder, tempted, fel and were slain vpon the edge of the sword, some wandred to and fro in shepes pilches, in goates pylches, forsaken, oppressed, afflicted, such godly mē as ỹ world was vnworthy of, wandryng in wildernes, in mountains, in caues, and in dennes, and all these were commended for their faith. And yet they abide for vs the seruaunts of god, & for those theyr brethren, which are to be slayn as they wer for the worde of gods sake, that none be shut oute, but that we may all go together to meete oure maister Christe in the ayre at his commyng, and so to be in blisse with hym in body and in soule for euermore.

Heb.11.

Therefore, seyng we haue so muche occasion to suffer and to take afflictions for Christes names sake pacientlye, so many commodities thereby, so waighty causes, so manye good examples, so greate necessitye, so sure promises of eternall life and heauenlye ioyes, of hym that cannot lie: Let vs throwe away whatsoeuer might let vs, all burden of synne, and all kynde of carnalitie, and patiently and constantly let vs ronne for the beste game in thys race that is set before vs, euer hauyng our eyes vpon Jesus Christ the ryngleader, capitain, and perfiter of our fayth, which for the ioy that was set before him, endured the crosse, not passyng vpon the ignomy & shame therof, and is set now at the right hand of the throne of god. Consider this, that he suffred such strife of synners against hym selfe, that ye shoulde not geue ouer nor fainte in your myndes. As yet brethren we haue not withstande vnto death, fyghtyng against synne. Let vs neuer forget deare brethren for Christes sake, that fatherly exhortatiō of the wyse ỹ speaketh vnto vs as vnto hys children the godly wisdome of god, saying thus: my sonne de-

Heb.12.

spise

ſpiſe not the correction of the Lord, nor faill not from hym, when thou art rebuked of hym, for whom the Lorde loueth hym doth he correcte, and ſcourgeth euery childe whome he receyueth: what chylde is he whome the father doth not chaſten? If ye be free from chaſtiſement, whereof all are partakers, then are ye baſtardes and no children. Seyng then, when as we haue had carnal parents which chaſtened vs, we we reuerenced them, ſhall not we much more be ſubiect vnto oure ſpirituall father, that we myght lyue? And they for a little tyme taught vs after theyr owne mynd: but this father teacheth vs to our commodity, to geue vnto vs hys holines. Al chaſtiſement for the preſent tyme, appeareth not pleaſaunt but payneful: but afterward it rendreth the fruit of ryghtuouſnes on them, whiche are exerciſed in it. wherfore let vs be of good chere (good brethren) and let vs pluck vp our feble members that were fallen, or began to faynte, harte, handes, knees, and all the reſt, and let vs walke vpryghte and ſtraighte, that no lymping nor haultyng bryng vs out of the way. Let vs looke, not vpon the thinges that be preſente, but with the eyes of our fayth let vs ſtedfaſtlye beholde the thynges that bee euerlaſtyng in heauen, and ſo chooſe rather in reſpect of that which is to come, with ỹ chooſen members of Chriſt, to beare chriſtes crolſe, then for this ſhort life time, to enioy all the riches, honors, and pleaſures of the broad world. why ſhoulde we chriſtians ferre death? Can death depryue vs of Chriſt, which is all our comforte, our ioye, and our lyfe? Nay forſothe. But contrary, deathe ſhall delyuer vs from thys mortall bodye, whyche loadeth and beareth downe the Spirite, that it can not ſo well perceyue heauenly thinges: in the whiche ſo long as we dwell, we are abſent from God. *Heb.12.* *2. Cor 5.*

Wherfore, vnderſtandyng oure ſtate in that we be chriſtians, that yf our mortall bodye, whiche is oure earthlye houſe, were deſtroyed, we haue a building, a houſe not made wyth handes, but euerlaſtyng in heauen &c: therfore we are of good cheare, and knowe that when we are in the bodye, we are abſente from God, for we walke by fayth and not by cleare ſyghte. Neuertheleſſe we are bolde and haddе rather be abſent from the bodye and preſente wyth God. Wherfore, we ſtryue whether we be preſente at home, or abſent *2. Cor. 5*

sent abroad, that we may always please hym. And who that hath true faith in our sauiour Christ, whereby he knoweth somewhat truly what Christ our Sauiour is, that he is the eternal sonne of God, lyfe, lyght, the wisdome of the father, all goodnes, al rightuousnesse and whatsoeuer is good that hart can desire, yea infinite pitty of al these, aboue that that mans hart can eyther conceyne or thynke, (for in hym dwelleth the fulnesse of the godhead corporally) and also that he is geuen vs of the father, and made of God to be our wisdome, our rightuousnes, our holines, and our redemptiō: who (I say) is he that beleueth this in dede, that would not gladly be with his maister Christ? Paule for this knowlege coueted to haue bene losed from the body, and to haue bene with Christ, for that he counted it much better for himselfe, & had rather to be losed than to liue. Therfore these wordes of Christ to the thiefe on the crosse, that asked of him mercy, were full of comfort and solace: this daye thou shalt be with me in paradise. To dye in the defence of Christes gospell, it is oure bounden duety to Christ, and also to our neyghbor. To Christ, for he died for vs, & rose again ỹ he might be lord ouer all. And seyng he dyed for vs, we also (saieth S. John) shoulde ieopard, yea geue our lyfe for our bretherne. And this kynd of geuyng and losyng, is gettyng and wynnyng in deede: for he that geueth or loseth his lyfe thus, getteth and wynneth it for euermore. Blessed are they therfore that die in the lorde, and if they die in the Lordes cause, they are most happy of all. Let vs not then feare death, which can do vs no harme, otherwise than for a momēt to make ỹ flesh to smart: but that our faith which is surely fastened and fyxed vnto the worde of god, telleth vs that we shall be anone after death, in peace, in the handes of god, in ioy, in solace, and that from death we shall go straight vnto life. For S. John saith, he that liueth & beleueth in me, shal neuer dye. And in an other place: he shal depart from death vnto life. And therfore this death of the christian, is not to be called death, but rather a gate or entraunce into euerlastyng life. Therfore Paule calleth it but a dissolution and resolution, and both Peter and Paule, a puttyng of of this Tabernacle or dwelhouse, meanyng thereby ỹ mortal body, as wherin the soule or spirit doth dwell here in thys worlde for a smal time. Yea

I. Cor. I.

Phili. I

Luke. 23.

Rom. 9

I. Iohn. 3.

Apo. 14.

Iohn. II.

Iohn. 5

2. Pet. I.

2. Cor. 5

this

this death may be called to the christian, an ende of all miseries. For so long as we liue here, we must passe through many tribulations, before we can enter into the kyngdome of heauen. And now, after that death hath shot hys bolt, al the christian mans enemies haue done what they can, and after that they haue no more to do. what could hurte or harme poore Lazarus that lay at the ryche mans gate? hys former penury and pouerty, hys miserable beggerye and horryble sores and sycknes? For so soone as deathe had stricken hym with his dart, so sone came the angels, & caried him straight vp into Abrahams bosome. what loste he by death, who frō misery & payne, is set by the ministery of Aungels in a place both of ioye and solace. *Actes. 14.* *Luke. 16.*

Farewell deare brethren, farewel, and let vs comfort our hartes in all troubles, and in death with the word of God: for heauen and earth shall perishe, but the word of the lorde endureth for euer.

Farewel christes dearely beloued spouse here wandring in this worlde as in a straunge land, farre from thyne own countrey, and compassed about on euery hande with deadly enemies, which cease not to assaulte thee, euer seekyng thy destruction.

Farewell, farewell, O ye the whole and vniuersall congregation of the chosen of god here lyuyng vpon earth, the true churche militant of Christ, the true mysticall bodye of Christ, the very household and family of god, and the sacred temple of the holy ghost. Farewell.

Farewel, O thou little flocke of the hygh heauenly pastor Christ, for to thee it hath pleased the heauēly father to geue an euerlastyng and eternall kyngdome. Farewell. *Luke. 12*

Farewell thou spirituall house of god, thou holy and roiall priesthode, thou chosen generation, thou holye nation, thou wonne spouse. Fare wel. Farewell.

N. R.

¶ This that followeth, which he further wrote concerning his cruell handlyng in the scholes at Orford, & also of the condēnation of him, D. Cranmer, & M. Latymer &c: we would not here omitte, though in order it should before haue bene placed, next after the preface to his disputation, Folio 78.

Know

KNow (gentle Reader) that maister Prolocutour dyd promyse me in the disputations publikely, that I should see myne annswers how they were collected and gathered of the Notaries, and that I should haue licence to adde or diminishe, to alter or chaunge afterwarde, as I should thynke best would make for me to the annswerynge of the propositions. He promised moreouer publikely that I shoulde haue both tyme and place for me to bryng in frankely all that I could, for the confyrmation of mine answers. Now when he had promised all these thynges openly in the hearyng of other Commissioners, and of the whole vniuersity of Oxforde, yet (good reader) marke thys, that in very deede he performed nothyng of all that he promysed: what saythe then shall a man looke to fynde at such iudges handes in the secrete mysteries of God, which in theyr promises so openly made and so duely det (I will not speake of the witnesses of the matter) arefound to be so faithlesse both to God and man? well I will leaue it to the iudgemente of the wyse.

And now, for that is leste for vs to do, let vs pray that God would haue mercy on his churche of Englande, that yet once, when yt shall be hys good pleasure, it may clearely see and gredely embrace, in the face of Jesus Christ, the wyl of the heauenly father, and that of hys infinite mercye, he would eyther turne to hym the ragyng and rauening wolues, and most subtyll seducers of his people, whiche are by them altogether spoyled and bewitched, eyther that of hys most rightuous iudgement, he would dryue these faythlesse feeders from hys flocke, that they may no more bee able to trouble and scatter abroad Christes shepe from their shepeherd, and that spedely: Amen, Amen. And let euery one that hath the spirite (as S. Iohn sayeth) say Amen. Yet further know thou, that when Maister Prolocutour did put forth three propositions, he dyd commaund vs to answer particularly to them all. After our answers, neyther he nor hys fellowes did euer enter into any disputation of any one of thē sauyng only of the fyrst. Yea, when that he had asked vs after disputations of the fyrst (as ye haue heard for my part) whether we would subscribe to the whole, in such sort, forme, and words as there are set forth, without further disputation,

(which

(whych thynge we denied) by and by he gaue sentẽce against vs all, that is against me, Doctour Cranmer & Doctour Latimer my most dere fathers & brethrẽ in christ cõdemning vs for hainous heretikes cõcerning euery of these propositiõs, and so separated vs one from another, sending vs seuerally into sundry and diuerse houses to be kept moste secretlye tyll the day of our burning, and as before, so still commaunded, that all and euerye one of our seruauntes shoulde be kepte from vs, wherto he added that at his departure thence, pen, inke, and paper, should depart from vs also. But thanks be to God that gaue me to write thys before the vse of suche thinges were vtterly taken awaye. Almyghty God whyche beholdeth the canes of the afflicted, & is wonte to lose & loke mercifully on the bonds & gronings of the captiues, he vouch safe now to looke vpõ the canes of hys poore church in Englãd, & of his great wisdome & vnspeakable mercy, wyth speede to make an end of our misery. Amen, Amen, Amen,

He meaneth here that godlye and fruitefull report of his disputation in Oxford whiche he penned with his owne hand.

Letters of mayster Iohn Hoper late Byshoppe of Glocester: wher, after his long and cruel imprisonmente in the flete, he was burnte wyth most terrible kindes of tormentes (as you may reade in the boke of martyrs fol. 1062.) for the defēce of the syncere truth of the gospell, the 9. day, of January, in the yeare of our Lord.

A letter which he wrote to certayn godly persons, professours and louers of the truth, instructing them howe they shoulde behaue them selues at the beginnynge of the chaunge of religion.

THe grace, mercy, and peace of God the father throughe our Lorde Iesus Chryste, be wyth you my deare brethren and wyth al those that vnfaynedly loue and embrace his holye gospell. Amen. It is tolde me that the wycked Idole the masse is stablyshed agayne by a law, & passed in the Parleament house. Lerne the truth of it I pray you, & what penalty is appointed in the act, to such as speake agaynst it. Also whether there be any compulsion to constraine men to be at it. The statute throughlye knowne, such as be abroade & at liberty, maye prouide for them selues and auoyd the daunger the better. Doubtles there hath not bene sene before our tyme, such a parleament as thys is, that as many as were suspected to be fauourers of gods worde, shoulde be banyshed out of both houses. But we must geue god thankes for that truth he hathe opened in the time of hys blessed seruaunte kynge Edwarde the syxte, and prayse vnto hym that we denye it not, nor dyshoner it with idola

trye

fre but that we maye haue strength and patience rather to dye tenne tymes, then to deny him once. Blessed shall we be if euer god make vs worthye of that honoure, to shede oure bloode for hys names sake. And blessed then shall we thinke the parentes whiche brought vs into thys worlde, that we shoulde from thys mortalitye be caried into immortalitye. If we followe the commaundemente of Saynte Paule that sayth, if ye be risen agayne wyth Chryste, seeke the thynges that be aboue where Chryste sytteth at the righte hande of God: we shall neyther departe from the vayne transitorye goodes of thys worlde, nor from thys wretched and mortall lyfe, wyth so greate paynes as other doe. Let vs praye to our heauenlye father that we maye knowe and loue hys blessed wyll, and the glorious ioye prepared for vs in time to come, and that we maye knowe and hate all thynges contrarye to hys blessed wyll and also the payne prepared for the wicked men in the world to come. There is no better waye to be vsed in thys troublesome tyme for your consolation, then many tymes to haue assemblies together of suche menne and women as be of your religion in Chryste, and there to talke and renewe amonge your selues the truth of youre religion, to see what ye be by the woord of God and to remembre what yee were before yee came to the knowledge thereof, to waygh and conferre the dreames and false lyes of the preachers that nowe preache, wyth the woorde of God that retayneth all truth, and by suche talke and familiar resortinge together, ye shall the better fynde out all their lyes that nowe goe aboute to deceyue you, and also both knowe and loue the truth that God hath opened to vs. It is muche requisite that the members of Chryste, comforte one an other, make prayers together, conferre one with an other: so shall ye be the stronger, and Gods spirite shall not be absent from you but in the myds of you to teach you, to comfort you, to make you wise in al godly thynges, patiente in aduersity and strong in persecution. Se how the congregatiō of the wicked by helping one an other, make their wicked religion & themselues strong against Gods truth & hys peple. If ye may haue some lerned mā that can, out of ꝺ scriptures speak vnto you of faith & true honorynge of God, also Col. 3.

that can shew you the discente of Christes church from the begynning of it vntyll thys daye, that ye maye perceaue by the lyfe of your forefathers these two thynges: the one that Christes woorde, whych sayde that al hys must suffer persecutiō and trouble in the worlde, be true: the other that none of all hys before our time, escaped trouble: then shall ye perceiue that it is but a folly for one that professeth Christe truly, to looke for the loue of the worlde. Thus shall ye learne to beare trouble and to exercise youre religion · and feele in deede that Christes woordes be true: in the worlde, ye shall suffer persecution. And when ye feele your religion in
Iohn.16 deede, saye yee be no better then youre forefathers, but be gladde that ye maye be counted worthye soudioures for thys warre, and praye to God when ye come together, that he wyll vse and order you and youre doynges to these three endes, whyche ye muste take heede of: the fyrste that ye glorifye God, the nexte that ye edifye the churche and congregation, the thyrde that ye profyte your owne soules. In all youre doynges beware ye be not deceaued. For although thys tyme be not yet so bloodye and tyrannous as the time of oure forfathers that coulde not beare the name of Christe wythout daunger of lyfe and goodes: yet is oure tyme more perelous both for bodye and soule. Therefore of vs Christ
Luke.18. sayde: thinke ye when the sonne of manne commeth, he shall fynde anye fayth vpon earth? He sayde not, thynke ye he shal fynde anye man or woman christened and in name a christian: but he spake of the fayth that sauyth the christian man in Christ, and doubtles the scarsitye of faith is now more (and wyll I feare increase) then it was in the time of the greatest Tyrannes that euer were: and no maruell whye. Reade yet the fyrste chapter of Saynte Johns Reuelation and ye shall perceyue amonges other thynges, that at the opening of the fourthe seale, came out a pale horse, and he that satte vppon hym was called deathe, and hell followed hym. Thys horse is the time wherein hypocrites and dissemblers entred into the Churche vnder the pretence of true religion, as monkers, Friers Nonnes, massynge priestes, wyth suche other, that haue killed moe soules wythe heresyes and superstyti-

stitiõ, thẽ al the Tyrãnes that euer were, killed bodies with fyre, sword, or banishmentz as it appereth by hys name that sitteth vpon the horse, who is called death: for al soules that leaue Christ and trust to these hipocrytes, lyue to the diuil in euerlasting payne, as is declared by him that followeth the pale horse which is hel. These pretẽsed and pale hypocrites, haue stirred the earthquakes, that is to witte, the princes of the world, agaynst Christes church, and haue also darkned the sonne, and made the moone bloody, and haue caused the starres to fall from heauen, that is to saye, haue darkned wyth mistes and daylye doe darken, as ye heare by theyre sermons, the cleare sonne of Gods moste pure woorde: the moone, whiche be Gods true preachers, whiche fetche onelye lyghte at the sonne of Gods woorde, are turned into blood, prisons, and chaines, that theyr light can not shine vnto the world as they would: wherupõ it cõmeth to passe that the stars, that is to say Christian people, fal frõ heauen that is to witte, from Gods moste true word, to hypocrisye, most deuelyshe superstition and idolatrye. Let some learned man shew you al the articles of your belief and monnments of Christian fayth, from the time of Christe hetherto, and ye shall perceiue that there was neuer mention of such articles as these hypocrites teache. God blesse you, and praye for me as I do for you.

Out of the Flete by your bro ther in Christe Iohn Hoper

To all my deare brethren, my relieuers and helpers in the City of London.

THe grace of God bee with you, Amen. I haue receaued from you (dearelye beloued in our sauioure Iesus Christe) by the hands of my seruant william Downton, your liberali ty, for the which I do most hartily thank you, and I prayse god hyghly in you and for you, who hathe moued youre heartes to showe this kindnes to wardes me, prayinge hym to preserue you from all famyne, scarcity, and lacke of the truth of hys word, which is the liue ly foode of your soules, as you preserue my body from hun ger and other necessities, which should happẽ vnto me, were it not cared for by the benenolence and charity of godly peo-

ple. Suche as haue taken all worldlye gooddes and landes from me, and spoyled me of all that I had, haue emprisoned my bodye and appoynted no one halfepeny to feede or to relieue me withall. But I doe forgeue them and praye for them daylye in my poore prayer vnto God, and from my hearte I wyshe their saluation, and quietlye and patientlye beare theyr iniuries, wyshyng no farther extremity to bee vsed towardes vs. Yet yf it seeme contrary beste vnto oure heauenlye father, I haue made my reckenyng, and fullye resolued my selfe to suffer the vttermost that they are able to do against me, yea death it selfe, by the ayde of Christ Iesu, who dyed the moste vyle deathe of the crosse for vs wretches and myserable synners. But of thys I am assured, that the wycked world with all his force and power, shall not touche one of the heares of our heades withoute leaue and lycence of oure heauenly father, whose will be done in al thynges. If he will lyfe, lyfe bee it: if he will deathe, deathe be it. Onelye we praye, that oure willes maye bee subiecte vnto hys will, and then althoughe bothe we and all the worlde see none other thynge but deathe, yet yf he thynke lyfe best, we shall not dye, no althoughe the sword be drawen oute ouer oure heades: as Abraham thoughte to kyll his sonne Isaac, yet when god perceaued that Abraham had surrendred hys will to Gods will, and was contente to kill hys sonne, god then saued hys sonne. Dearely beloued, if we be contented to obeye gods will, and for hys commaundementes sake, to surrender oure goodes and our selues to be at his pleasure, it maketh no mater whether we kepe goods and lyfe, or loose them. Nothing can hurte vs that is taken from vs for Gods cause, nor nothyng can at length doe vs good, that is preserued contrary vnto Gods commaundemente. Lette vs wholye suffer God to vse vs and ours after hys holye wysedome, and beware we neyther vse nor gouerne oure selues contrarye to hys will by oure owne wisedome, for yf we doe, oure wisdome will at lengthe proue folishnes. It is kept to no good purpose that we kepe contrarye vnto his commaundementes. It can by no meanes be take from vs that he would should tary with vs. He is no good christian that ruleth hym selfe and his, as worldlye meanes serueth: for he that so doth shall haue as

many chaunges as chaunceth in the worlde. To daye, wyth the worlde he shall lyke and prayse the truthe of GOD, to morowe as the worlde wyll, so wyll he lyke and prayse the falshode of manne: to daye wyth Chryste, and to morowe wyth Antichriste. Wherefore deare brethren, as touchynge youre behauoure towardes God, vse both youre inwarde spirytes and youre outewarde bodyes, youre inwarde and youre outwarde man (I saye) not after the meanes of menne, but after the infallible woorde of God. Refrayne from euyll in bothe, and glorify your heauenlye father in both. For yf ye thynke ye can inwardly in the hart serue hym, and yet outwardlye serue wyth the worlde in externall seruyce, the thyng that is not GOD, ye deceaue youre selues, for bothe the bodye and the soule muste together concurre in the honoure of God, as Saynte Paule playnlye teacheth. 1. Cor 6. For if an honeste wife be bounde to geue both hart and body to fayth and seruice in mariage, and if an honest wiues fayth in the hart, cannot stande with an whorysh or defiled body outwardlye: muche lesse can the true faythe of a christian in the seruice of christianitye, stande with the bodely seruice of externall idolatry: for the mystery of mariage is not so honorable betwene man and wyfe, as it is betwene Chryste and euery Christian man, as Saynte Paule sayeth. Therfore deare brethren, praye to the heauenlye father, that as he spared not the soule nor the bodye of hys dearelye beloued sonne, but applyed bothe of them with extreame payne, to worke our saluation both of bodye and soule: so he wyll gyue vs all grace to applye our bodies and soules to be seruantes vnto him, for doubtles he requyreth alwell the one as the other, and cannot be miscontented with one, and well pleased with the other. Eyther he hateth both or loueth both: he deuideth not his loue to one and hys hatred to the other. Let not vs therefore good brethren, deuide our selues, and saye oure soules serue hym whatsoeuer our bodies do to the contratye, for ciuile order and pollicie. But (alas) I knowe by my self what troubleth you, that is, the great daunger of the worlde that wil reuenge (ye thinke) youre seruice to God, wythe swoorde and fyre, wythe losse of goodes and landes. But deare brethern waye

of the other syde, that your enemies and Gods enemies shal not do asmuch as they would, but asmuch as God shal suffer them, who can trappe them in their owne counseis, and destroye them in the middes of theyr furies. Remember ye bee the workmen of the Lord, and called into his vineyard, there to labour till euening tyde, that ye may receyue youre peny, which is more worth then all the kinges of the earth. *Math.20.* But he that calleth vs into hys vyneyard, hath not tolde vs how sore or how feruently the sonne shall trouble vs in our labour: but hath bidde vs laboure and committe the bytternesse therof vnto hym, who can and will so moderate all afflictions, that no man shall haue more layd vpon hym, then in Christ he shalbe able to beare: vnto whose mercifull tuitiō and defence, I commend both your soules and your bodeis.

2. September. 1554.

Yours with my poore prayer, Iohn Hooper.

An aunswere of a letter wherby he was aduertised of a godly company, to the number of thirty, taken at prayer in a house in Bowchurchyarde and caried to prison.

THe grace of God be with you, Amen. I perceaued by youre letter, howe that vppon new yeares daye at nyghte, there were taken a godlye companye of Christians, whilest they were praying. I do reioice, in that men can be so well occupied in this perilous time, and flye vnto God for remedy by prayer, as wel for their owne lackes and necessities, as also charitably to pray for thē that persecute them. So doth the worde of God commaunde all men to pray charitablye for those that hate them, and not to reuile any maiestrate with words, or to meane him euyll by force and violence. They also maye reioyce that in well doynge they were taken to the prisō. wherfore I haue thought it good to send them this little writyng of consolation, prayng god to send them patience, charity, and constancye in the truth of hys most holy word. Thus fare you wel, and praye to God to send his true worde into this realme agayne amongst vs, which the vngodly bishops haue now banished.

4. January. 1554.

To

¶ To the godly and faithfull company of prisoners in both the Counters, which were taken together at prayer in a house in Bowchurchyard.

THe grace, fauour, consolation, and ayde of the holy goste be with you now and euer: so be it.

Dearely beloued in the Lord, euer sythens your imprisonment, I haue ben marueilously moued with great affections and passiõs, as wel of mirth and gladnes, as of heauines and sorow. Of gladnes in this, that I perceiued how ye be bent and geuen to prayer and inuocation of gods helpe, in these darke and wicked procedings of men against gods glory. I haue bene sory, to perceiue the malice and wickednes of mẽ to be so cruell, diuelish, and tyrannical, to persecute the people of god, for setting of god, for saying and hearyng of the holy psalmes and the word of eternall life. These cruell doings do declare, that the papists church is more bloody and tyrannical, then euer was the sword of the Ethnickes & gentiles. When I heard of your takyng, and what ye were doing, wherfore, and by whome ye were taken: I remembred how the christians in the primitiue church were vsed by the cruelty of vnchristened heathens in the tyme of Traiane the emperour, about 77 yeres after Christes ascension into heauen. The christians were persecuted very sore, as thoughe they had ben traitors & mouers of sedition. Wherupon the gentile emperour Traiane required to know the true cause of christian mens trouble. A great learned man called *Plinius secundus* wrote vnto him and saide, it was because the christians said certaine psalmes before daye vnto one called Christ, whom they worshipped for god. When Traiane the emperour vnderstode it was for nothyng but for constince and religion: he called by his cõmaundements euery wher, that no man should be persecuted for seruyng of god. Lo, a gentile and heathen man would not haue such as were of a contrary religion, punished for seruing of god. But the pope and his church haue cast you into prison, beyng taken euen in doyng the worke of god, and one of the moste excellente workes that is required of christian men, that is to witte, whiles ye were in prayer, & not in such wicked and superstiti-

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fitious prayer, as the papistes vse: but in the same prayer that Christ hath taught you to pray, and in his name onely ye gaue god thankes for that ye haue receaued, and for hys sake ye asked for such things, as ye want. O glad maye ye be that euer ye were born, to be apprehended whilest ye were so vertuously occupied. Blessed be they that suffer for righteousnes sake. For if god had suffred them that toke your bodies, then to haue take your life also: now had ye ben folowing the labe in perpetual ioyes away from the cõpany & assẽble of wicked men. But the lord wolde not haue you so dainly so to depart, but reserueth you gloriously to speake & maintain his truth to the world. Be ye not careful what ye shal say, for god wil go out & in with you, & wil be presẽt in your harts & in your mouthes to speak his wisdõ, although it seme folishnes to ỹ worlde. He that hath begon this good worke in you, confirme, strengthen, & continue you in ỹ same vnto the end, and pray vnto him, that ye may fear him only, that hath power to kil both body and soule, & to cast thẽ into hel fire. Be of good comfort, al the heares of your heads be numbred, and there is not one of them canne perishe, except youre heauenlye father suffer it to perysh. Nowe ye bee euẽ in the field, and placed in the forefront of Christes battaile. Doubtles it is a singuler fauour of God, and a special lone of hym towardes you, to gene you this forewarde and preeminence, and a signe that he trusteth you before others of hys people. wherfore (deare brethrẽ and sisters) continually fyght thys fyght of the Lorde. Your cause is most iuste and godly, ye stand for the true Christ, who is after the flesh in heauen, and for hys true religion and honour, whiche is amplye, fully, sufficiently and aboundantly conteined in the holy Testament sealed wyth christs own blood. How much be ye bound to god, to put you in trust with so holy and iust a cause? Remember what lokers vpon ye haue, to see & beholde you in your fight, euen god and all hys holy aungels, who be redy alway to take you vp into heuẽ, if ye be slain in thys fight. Also you haue standing at your backes al ỹ multitude of the faithful, who shall take courage, strength & desire, to folow such noble and valiaunte christians as ye be.

Math. 5

Math. 10.

1. Iohn. 4.

Be not afeard of your aduersaries, for he that is in you, is stronger then he that is them. Shrynke not although it be payne to you. Your paynes be not now so greate as hereafter

after your ioyes shall be. Reade the comfortable chapiters to the 1 Co. 8. 10. 15. Heb. 11. 12. And vppon your knees thanke god that euer ye were accoũpted worthy to suffer any thing for hys names sake. Reade the second chapter of S. Lukes gospell, and there ye shall see, howe the shepheardes that watched vpon their shepe all night, as soone as they heard that Christe was borne at Bethlem, by and by they went to see hym. They did not reason nor debate with themselues, who should kepe the wolf from the shepe in the mean time, but did as they were cõmaũded, & cõmitted their shepe vnto hym whose pleasure they obeyed. So let vs do now, whẽ we be called, and commit all other thynges vnto hym that calleth vs. He wyll take heede that all thinges shal be wel: he wyll helpe the husband, he will comfort the wyfe, he wil guide the seruaunts, he wyll kepe the house, he wil preserue the goods, yea rather then it should be vndone, he wil wash the dishes and rocke the cradell. Cast therfore all your care vpon god, for he careth for you. Besides thys, ye may perceaue by your imprisõment, that your aduersaries weapõs against you, be nothing but flesh, blond, and tyranny. For if they were able, they would maintaine their wycked religion by gods worde: but for lacke of that, they woulde violently compel such as they can not by the holy scripture perswade, because the holy worde of God and all Christes doings be cleane contrary vnto them. I pray you pray for me and I wyll praye for you. And although we be a sunder after the world, yet we are in Christe (I truste) for euer, ioyning in the spirite, and so shal meete in the palace of the heauẽly ioyes after this short and trãsitory life is ended. Gods peace be with you, Amen. 4. of January. 1554. 1. Pet. 5

To certaine of hys beloued frendes in god, exhorting them to sticke constantlye to the professed truth of the gospell in those days of tryall, and not to shrynke for any trouble.

The grace of God be with you, Amen. I did write vnto you of late, & told you what extremitye the parliamente had concluded vppon concernyng religion, suppressyng the true, and settyng forthe the vntrue, entendyng to cause all

all men by extremity to forsweare themselues and to take a-gayne for the head of the church, him that is neyther heade nor member of it, but a very enemy, as the worde of god and all auncient writers do record: and for lacke of law and authority they wyll vse force and extremity, which haue bene the arguments to defend the Pope and popery sith his wicked authority began fyrste in the worlde. But nowe is the tyme of tryall, to see whether we feare more God or man. It was an easy thing to hold with Christ, whiles the prince and world held with hym: but now the worlde hateth hym, is the true tryall who be hys. Wherfore in the name and in the vertue, strength, and power of his holy spiryte, prepare youre selues in any case to aduersitye and constancie. Lette vs not runne away when it is moste tyme to fyght. Remember that none shalbe crowned but such as fyghte manfully, and he that endureth vnto the ende, shalbe saued. Ye muste now turne all your cogitations from the peryll ye see, and marke by fayth what foloweth the peryl: either victorye in this worlde of your enemies, or els a surrender of this life, to inherite the euerlastyng kyngdome. Beware of beholdyng to muche the felicity or the myserye of this worlde: for the consideration and earnest lone or feare of eyther of the, draweth from god. Wherfore thynke wyth youre selues as touchyng the felicity of the worlde, it is good, but yet none otherwyse then it stãdeth with the fauoure of god: it is to be kept, but yet so farre forthe as by keppyng of it, we loose not god. It is good to abyde and tary styll among our frendes here, but yet so that we tary not therwithall in gods displeasure, and hereafter to dwell in hell with the deuils in fyre euerlastyng. There is nothyng vnder god but may be kept, so that god beyng aboue all thynges we haue, be not loste. Of aduersity iudge the same. Imprisonment is payneful: but yet liberty vpon euil conditions is more payneful. The prisons stincke, but yet not so much as swete houses, where as the feare and true honor of god lacketh. I must be alone and solitary, it is better so to be and haue god with me, then to be in company with the wicked. Losse of goods is great, but losse of gods grace and fauour is greater. I am a poore symple creature and cannot tell how to answer before such a greate sorte of noble, learned, and wyse: It is better to

make

make answer before the pompe and pryde of wycked men, then to stande naked in the syght of all heauen and earth before the iuste God, at the latter daye. I shal dye then by the handes of the cruell man: he is blessed that looseth this life full of mortall miseries and fyndeth the lyfe full of eternal ioyes. It is a griefe to depart from goods and frendes, but yet not so much as to depart from grace and heauen it self. Wherefore there is neither felicitye nor aduersitie of this world, that can appeare to be greate, if it be wayed with the ioyes or paynes in the worlde to come. I can doe no more but praye for you: doe the same for me for Gods sake. For my parte I thanke the heauenly father, I haue made myne accomptes & appointed my selfe vnto the wil of the heauenly father: as he will, so I will by his grace. For gods sake, assoone as ye can, sende my poore wyfe and chyldren some letter from you, and my letter also whiche I sente of late to Downton. As it is tolde me, she had neuer letter from me, sith the comming of master S vnto her: the more to blame the messengers, for I haue written diuers times. The lord comfort them and prouyde for them, for I am able to do nothyng in worldly thinges. She is a godly and wise wom ã, & if my meanynges had bene accomplished she should haue had necessary thinges: but that I meant god can performe, to whome I commend both her and you all. I am a precious iewell now and deintely kepte, neuer so deintely: for neither mine own mã nor any of the seruaunts of the house may come at me, but my keper alone, a simple rude mã god knoweth. But I am nothing careful thereof. 21. Ianu. 1554.

Yours bounden. Iohn Hooper.

An other letter to certaine godly parsons wrytten to the same effecte.

THe grace of god be with you, Amen. I doe geue our heauenly father thankes, that moueth you to remẽber your afflicted brethern, and I do (as I am bound) pray for you, that wyth your remembraunce of me, ye prouide helpe, & succour me with such goods, as god doth endue you withall. Doubtlesse yf euer wretch & vyle sinner

synner was bounde vnto God, I am most specially bound: for these tenne monethes almost, euer synce my imprisonmente, I haue had no lyuyng nor goods to sustayne my self wythall, yet such hath bene the fauoure of our heauenly father, that I haue had sufficient to eate and drynke and the same payed for. Seyng he is so mercifull and carefull for my synful body, I doubt not but he hath more care of my wretched soule, so that in bothe I may serue his maiesty, and be a liuely and profitable mẽber of hys poore afflicted church. I do not care what extremity this world shal worke or deuise, praying you in the bowels of hym that shedde his precious bloode for you, to remember and folow the knowlege ye haue learned of his truthe. Be not ashamed nor afrayde to follow hym, beware of this sentence, that it take no place in you: no man (sayeth Christ) that putteth hys hand to the ploughe and looketh backewarde, is meete for the kyngdome of God. Remember that Chryste wylled hym that would builde a Tower, to sytte downe fyrst and loke whether he were able to performe it, leaste he should begin and leaue of in the myddest and so be mocked of hys neyghboris and lose therwythall asmuche as he bestowed. Christe tolde suche as woulde builde in hym eternall lyfe, what the price thereof was, euen at the begynnyng of hys doctryne, and sayde they shoulde be persecuted. Also they shoulde sometyme paye and bestowe both goodes and laudes, before the Tower of saluation woulde be builded. Seyng the pryce of truthe in religion hathe bene alwayes the displeasure and persecution of the worlde, let vs beare it, and Christ wil recompence the charges aboundantly. Yt is no losse to lacke the loue of the worlde, and to fynde the loue of God, nor no harme to suffer the losse of worldly thinges and fynde eternall lyfe. Yf man hate and god loue, man kyll the body and god bryng both body and soule to eternall lyfe, the exchange is good and profitable. For the loue of God vse synglenes towardes hym, beware of this folythe and disceytfull collusion, to thynke a man may serue god in spirite secretly to his conscience although outwardly with his bodye and bodelye presence, he cleaue for ciuyl order, to such rytes and ceremonies as nowe be vsed contrarye to god and hys worde. Be assured that whatsoeuer he be that geueth thys counsayle, shalbe before God hable to doe you no more profyte then

Luke. 9.

Luke. 14.

Math. 10.

then the hygge leaues dyd vnto Adam. Glorifye GOD 1. Cor. 6.
bothe in your bodyes and in your spirites which are gods. Take heede of that commaundement, no man is able to dispense wyth it. Such as be yet cleare and haue not bene presente at the wicked masse and idolatrous seruice let thē pray to god to stande fast: suche as for weakenes and feare haue bene at it, repente, and desyre god of forgeuenes, and doubtles he wyll haue mercy vppon you. It is a fearefull thynge, that many doe not alonelye thus dissemble wyth God, but also excuse and defende the dissimulation: beware of that dere brethern, for it is a sore matter to delite in euil things. Prouer. 2
Let vs acknowledge and bewayle oure euyl, then god shal sende grace to amend vs, and strength, better to beare his crosse. I doubt not but ye wyll iudge of my wrytyng as I meane towardes you in my hearte, which is doubtles your eternall saluation in Christe Iesus, to whome I hartelye commende you. 14. June. 1554.

To a merchaunte of London, by whose meanes he had receyued much comfort in his greate necessity in the Fleete: where how cruelly he was handled, you shall see in the letter nexte followyng.

THe grace of god be with you, Amen. I thanke god and you for the great helpe and consolation I haue receiued in ỹ tyme of aduersity by your charitable meanes, but most reioice that you be not altered from truth, although falshod cruelly seketh to distayne her. Iudge not (my brother) truth by outward appearance, for truthe now worse appeareth & more vily is reiected, thē falshod. Leane the outward shew, & see by the word of god what truth is, & accept truth & dislike her not though man call her falshode. As it is now, so hath it ben heretofore, the truth reiected & falshod receiued. Suche as haue professed truthe, for truthe haue smarted, and the frendes of falsehode laughed them to scorne. The tryall of both hath ben by contrary succesie, the one hauyng the cōmendation of truth by mā, but the cōdemnatiō of falshode by god, florishing for a time w̄ endles destruction: the other afflicted a litle season with immortal ioyes. wherfore dere brother aske & demaūd of your boke, the testamēt of Iesus Christ in these woful & wretched dais, what you shold thinke

thinke, and what you should stay vpon for a certayne truth, and whatsoeuer you heare taught, trie it by your boke whether it be true or false. The dayes be daungerous and ful of perill, not only for the world and worldly thinges, but for heauen and heauenly thinges. It is a trouble to loose the treasures of this life, but yet a verye paine if they be kepte with the offence of god. Cry, call, praye, and in Christ daily requyre helpe, succour, mercy, wisdome, grace and defence, that the wickednes of this world prenaile not againste vs. We began well, god preserue vs vntill the ende. I woulde wryte more often vnto you, but I do perceyue you be at so much charges with me that I feare you would thinke whē I write, I craue. Send me nothyng tyll I send to you for it, and so tell the good men your partners, and whē I neede I will be bold of you. 3. Decem. 1554.

Yours with my prayer, I. Hoper.

A report of hys miserable imprisonment and most cruell handlyng by Babington, that enemys of god and of hys truthe, then warden of the Fleete.

THe fyrst of September. 1553. I was committed vnto the Flete from Richmont, to haue the liberty of the prison, and within vi. dais after, I payed for my liberty fyue pounds sterling to the warden for fees, who immediatly vpon the paymente therof, complained vnto Steuen Gardiner, bishop of winchester, and so was I committed to close prison one quarter of a yeare in the Tower chāber of ỹ Fleete, & vsed very extremely. Then by the meanes of a good gentlewoman, I had libertye to come downe to dinner and supper, and not to speake with any of my frendes: but as soone as dinner and supper was done, to repayre to my chamber againe. Notwithstanding, whiles I came downe thus to dinner and supper, the warden and hys wyfe pyked quarels with me, and complained vntruly of me to their great frend, the bishop of winchester.

After one quarter of a yeare, and somewhat more, the warden and hys wyfe fell out with me, for the wicked mass and

and thereupon, the warden resorted to the bysshop of winchester, & obteined to put me into the wardes, where I haue continued a long time, hauing nothing appoynted to me for my bedde, but a little pad of straw, a rotten couerynge, with a tike and a few fethers therin, the chamber beyng vile and stynckynge, vntill by Gods meanes, good people sente me bedding to lye in: of the one side of which prison, is the synke & filth of all the house, & on the otherside, the towne ditch: so that the stinche of the house hath infected me wythe sundrye diseases. During which tyme, I haue bene sicke, & the doores, barres, halpes and chaynes beinge all closed, and made faste vpon me, I haue mourned, called and cryed for helpe. But the warden, when he hath knowen me many tymes redy to dye, and when the poore men of the wardes haue called to helpe me, hath commaunded the doores to be kepte fast, and charged that none of hys men shonld come at me, sayenge: lette hym alone, it were a good riddaunce of hym. And amonge manye other tymes, he did thus the 18. of October. 1553. as many can witnes. I payd alwayes like a Baron to the sayd warden, aswell in fees as for my boord, whych was xx. shyllinges a weke, besides my mans table, vntil I was wrongfullye depriued of my bishoprycke. And sithens that time, I haue payde hym, as the beste gentleman doth in hys house: yet hath he vsed me worse and more vylye, then the veriest slaue that euer came to the hall commons. The sayde warden hath also empriſoned my man, Wylliam Downton, and strypped him out of his clothes to search for letters, and coulde finde none, but onelye a litle remembraunce of good peoples names, that gaue me theyr almes to relieue me in prisonne. And to vndoe them also, the warden deliuered the same bill vnto the sayd Steuen Gardiner, Gods enemy and myne.

I haue suffred empriſonmente almost eighten monethes, my goods, lyuyng, frendes, and comfort taken from me, the Quene owyng me by iuste accompte foure score pounds or more. She hath putte me in prison, and geueth nothynge to fynde me, neyther is there suffred any to come at me, wherby I myght haue relief. I am with a wicked man and woman, so that I see no remedy (sauyng Gods help) but I shalbe cast

away in prison, before I can come to iudgement. But I commit my iuste caule to God, whose will be doone whether it be by life or death. Iohn Hoper.

¶ A letter concerning the vayne and false reportes whiche were spreade abrode of him, that he had recanted and abiured that doctrine whiche he before had preached.

THe grace and peace of God be wyth al them that vnfeinedly loke for the coming of our sauiour Christ, Amē.

Deare brethren and sisters in our lord, and my fellow prisoners for the caule of Gods gospell, I do reioyce and geue thankes vnto God for your constancy and perseuerance in affliction, wyshing and praying vnto him for your continuance therin to the end. And as I do reioyce in your faythfull and constant affliction that be in prisō: euen so do I mourne and lament to heare of our deare brethren abroade, that yet haue not suffred nor felt such daūgers for Gods truth as we haue and do fele, & are like dayly to suffer more, yea the very extreme death of the fier: yet suche is the reporte abroad (as I am credibilye informed) that I I Iohn Hoper a condemned man for the caule of Christ, now after sentence of death, being in Newgate prisonner, lokinge daylye for execution, shoulde recante and abiure that heretofore I haue preached. And thys talke riseth of this, that the byshoppe of London and his chapleines resort vnto me. Doubtles if our brethren were as godly as I could wish them to be, thei would think, that in case I did refuse to talke wyth them, they might haue iust occasiō to say that I were vnlerned, & disdained to speak with them. Therfore to auoyd iust suspition of both, I haue and doe daylye speake wythe them when they come, not doubtinge but they will reporte that I am neyther proude nor vnlearned. And I would wysh all men to do as I doe in thys poynte, for I feare not theyr argumentes, neyther is death terrible vnto me. wherfore I pray you to make true report of thesame as occasiō shal serue, & also that I am more confyrmed in the truthe that heretofore I haue preached, by theyr cōmunication: and ye that may, send to the weake brethrene abroad, prayinge thē y they trouble me not with such

reportes

reports of recātation as they do. For I haue hetherto left all thinges of this world, & suffred great paynes & long imprisonment, & I thanke God I am ready, euen as gladly to suffer deathe for the truthe I haue preached, as a mortall man may be. Oh Lord, how slipper the loue of man, yea man him selfis. It were better for them to pray for vs, rather then to credite or reise rumours that bee vntrue, vnlesse they were more certaine thereof, then euer they shall be able to proue: we haue enemies enough of such as knowe not God. Truly this report of weake brethern, is a double trouble and a triple crosse. I do wyshe you eternall saluation in Chryste Iesu, and also require your continuall prayer, that he whyche hath begonne in vs, may saue vs to the ende. I haue taught this truth wyth my tounge and penne heretofore, and hereafter shortly will confyrme (by Gods grace) the same wyth my bloode. Pray for me gentle brethern & haue no mistrust.

From Newgate 12. February

Your brother Iohn Hoper

To maistres Wilkinson, a woman harty in gods cause, & comfortable to his afflicted members.

THe grace of God and the comfort of hys holy spirite be with you, Amen.

I am very glad to heare of your health &, doe thank you for your louing tokēs. But I am a great deale more glad to heare how christianly you auoyd idolatry, & prepare your selfe to suffer the extremity of the world, rather thē to endaunger your selfe to God. You do as you ought to do in this behalfe, and in suffrynge of transitory paynes, you shall auoyde permanent torments in the world to come. Use your life, and keepe it with as muche quietnes as you canne, so that you offēd not God. The ease that cōmeth wt hys displeasure, turneth at length to vnspeakeable paynes: & the gaines of the world & the losse of his fauour, is beggary & wretchednes. Reason is to be amēded in this cause of religiō: for it wil choose & follow an errour with the multitude if it may be allowed, rather then turne to fayth and follow the truth wyth

the people of God. Moses found the same fault in himselfe & did amend it, chooſyng rather to be afflicted with the people of God, then to vſe the libertye of the kynges daughter that accounted hym as her ſonne. Praye for contentation and peace of the ſpryte, and reioyce in ſuch troubles as ſhall happē vnto you for the truthes ſake, for in that part Chriſt ſaith you be happy. Pray alſo for me (& I pray you) that I may do in al things the wil of our heauenly father, to whoſe tuition and defence I commend you.

Heb.11.

Math.5.

To my dearely beloued Syſter in the Lord maiſtres. A. W.

THe grace of god be with you, Amē. I thank you for your louing token. I pray you burden not your ſelf to much, it were mete for me rather to beare a payn, then to be a hinderance to many. I did reioice at the cōming of this bearer, to vnderſtād of your conſtācy, & how that you be fully reſolued by gods grace, rather to ſuffer extremity, thē to go frō that truth in God whych you haue profeſſed. He that gaue you grace to begyn in ſo infallible a truth, wil followe you in the ſame vnto ꝑ end. But my louing Siſter, as you be traueling this perilous iourney, take this leſſō with you, practiſed by wyſe men: whereof ye may reade in the ſeconde of Sayncte Mathewes goſpel. Such as traueled to fynde Chryſt, followed onely the ſtarre, and as long as they ſawe it, they were aſſured they were in the right way, and had greate mirth in theyr iourney. But when they entred into Jeruſalem, wher as the ſtarre led them not thether but vnto Bethelem, and there aſked the citizens the thinge that the ſtarre ſhewed before: as long as they taried in Hieruſalem and would be inſtructed where Chriſt was borne, they were not only ignoraunt of Bethelem, but alſo loſt the ſyghte of the ſtarre that ledde them before. Whereof we learne, in any caſe whiles we be going in this life, to ſeeke Chriſt that is aboue, to beware we loſe not the ſtarre of Gods word, that only is the marke that sheweth vs where Chriſte is, and which waye we maye come vnto hym. But as Jeruſalem ſtode in the way, & was an impediмente to theſe wiſe menne: ſo doth the ſinagoge of Antichryſte that beareth the name of Jeruſalem, whiche by

by interpretacion is called the vision of peace, and amonges the people now is called the catholike church, standeth in the way that pilgrymes must go by through thys world to Bethelem the house of saturity and plentifulnes, and is an impediment to al Christian trauellers: yea and except the more grace of God be, will kepe the pilgrimes stil in her that they shall not come wher Christ is at al. And to stay them in dede, they take away the starre of light which is Gods word that it can not be sene, as as ye maye see howe the celestiall starre was hyd frō the wyse men, whē they asked of the Phareseis at Hierusalē wher Christ was borne. Ye may see what great daungers happened vnto these wise men, whyles they were a learning of liers where Christ was. Fyrst they were oute of theyr way, and next they lost their guide and conductour, the heauenly starre. Christ is mounted from vs into heauen and there we seke hym, as we say let vs therfore go thetherward by the starre of hys worde, and beware we happen not to come into Hierusalem the church of men & aske for him. If we do, we go out of the way & lose also our conductor & guide that only leadeth vs strayght thether. The Poetes write in fables, that Iason whē he fought with the dragō in the Ile of Colchis was preserued by the medicines of Medea, and so wan the golden fleese. And they write also that Titan, whom they fayne to be sonne and heyre of the highe God Iubiter, woulde neades vpon a day haue the conducting of the Sun round about the world, but as they fayne, he misled of the accustomed course, wherupon when he went to hygh, he burned heauen, & whē he went to low, he burned the earth & the water. These prophane histories do shame vs that be christiā men. Iason agaynst the poison of the dragon, vsed onlye the medicine of Medea. what a shame is it for a Christian man agaynste the poyson of the deuyl, heresye, and synne, to vse any other remedye, then Christ and hys woorde? Titan for lacke of knowledge, was afearde of enerye signe of the Zodiake that the sonne passeth by: wherfore he now went to low and now to high, and at length fell down and drowned himselfe in the sea. Christian men for lacke of knowlege, and for feare of such daungers as Christiā men must nedes passe by, goe cleane out of order, & at length fall into the p.tre of hel. Sister take heede, you shall in your iourney towardes heauen, mete with manye a mōstrous beast: haue salue of gods word therfore ready. Ye shall mete husband, children, louers

& frendes, that shal if god be not with them (as god be praysed he is, I would it were with al other a like) be very lettes & impedimẽts to your purpose. You shal meete with slaũder & contẽpt of the worlde and be accõpted vngracious & vngodlye: you shal heare & mete with cruell tyrranny to doe you al extremities: you shal now & thẽ see the troubles of your own conscience, & fele your own weaknes: you shal heare that you be cursed by the sentence of the catholike churche, with suche like terrours: but praye to God, & followe the starre of hys worde, & you shall arine at the port of eternall saluaciõ by the merites only of Jesus Christ, to whome I commende you and all yours most hartely.

Yours in Christ Iohn Hoper.

To mayster Ferrar byshop of S. Dauids. D. Taylor, maister Bradford and mayster Philpot, prisoners in the kinges Bench in South warke.

The grace of God be wyth you, Amen. I am aduertised by diuerse, aswell suche as loue the truth, as also by such as yet be not come vnto it, that ye & I shall be caried shortlye to Cambrige, there to dispute in the faith & for the religion of Christe (which is moste true) that we haue & do professe. I am (as I doubt not ye be) in Christe redy not only to goe to Cambridge, but also to suffer by gods helpe, death it selfe in the mayntenance thereof. weston and hys complices haue opteined forth the commission already, and spedely (most lyke) he wyl put it in execution. wherfore deare brethren, I do aduertyse you of the thing before for diuerse causes. The one to comfort you in the Lorde, that the tyme draweth nygh and is at hand, that we shall testifye before gods enemies, gods truth. The next, that ye shuld prepare your selues the better for it. The thirde to showe you what wayes I thinke were beste to vse our selues in thys mater, & also to hear of euery one of you, your better aduise, if mine be not good. Ye know suche as shalbe Censours and Judges ouer vs, breath & thurst our blood, & whether we by gods help ouercome after the worde of god, or by force & subtilty

etty of our aduersaryes be ouercome, this wilbe the conclu-
syon, our aduersaryes will saye they ouercome, as you per-
ceaue how they repoꝛt of those great learned men, and godly
personages at Oꝛfoꝛd. wheꝛfoꝛe I mynd neuer to aunswere
them, except I haue the bookes pꝛesent, because they vse not
only false allegation of the doctoꝛs, but also a pece of the D.
against the whole course of the doctoꝛs mind. The next, that
we may haue swoꝛne notaries to take thinges spoken, indif-
ferẽtly, which will be very hard to haue, foꝛ the aduersaries
wyll haue the ouersyght of al thynges, and then make theiꝛs
better then it was, and ours woꝛse then it was. Then if we
see that two oꝛ thꝛee oꝛ moꝛe will speake together, oꝛ with
scoffes and tauntes illude and mocke vs, I suppose it were
beste to appeale, to be heard befoꝛe the Quene and the whole
Coũsel, & that would much setfoꝛth the gloꝛy of god. Foꝛ ma
ny of them know alreadi the truth, manye of them eꝛre ra-
ther of zeale then malice, and the others that be indurate
should be aunsweared fully to theyꝛ shame (I doubt not) al-
though to our smarte and bloodsheedyng. Foꝛ of thys I am
assured, that the commissioners apointed to hear vs & iudge
vs, meane nothyng lesse then to heaꝛe the cause indifferent-
lye, foꝛ they be enemies vnto vs & vnto our cause, and be at
a poynt alredy to geue sentence agaynst vs: so that if it were
possible wyth Saynte Stephen to speake so that they could
not resyst vs, oꝛ to vse such sylence & pacience as Chꝛist did,
they wil pꝛocede to reuenging. wheꝛfoꝛe my deaꝛe bꝛethꝛen
in the mercye of Jesus Chꝛyste, I would be gladde to know
your aduyse thys daye oꝛ to moꝛꝛowe, foꝛ shoꝛtlye we shall
be gone, and I verelye suppose that we shall not companye
together, but be kepte abꝛoade one from the other. They
wyll denye oure appeale, yet let vs challenge the appeale,
and take wytnesse theroꝛ of such as be pꝛesent, and ꝛequire
foꝛ indifferencye of hearynge, and iudgemente to be heaꝛde
eyther befoꝛe the Quene and the Counsell, oꝛ els befoꝛe all
the parleamẽt, as they were vsed in kyng Edwards dayes.
Further, foꝛ my paꝛte I will ꝛequyꝛe both bookes and tyme
to aunsweare. we haue bene pꝛisoners now thꝛee quarters
of a yeaꝛe, and haue lacked oure bokes, and oure memories
by close keepynge and ingratitude of theyꝛe paꝛtes, be not

as present and quicke, as they is be. I trust God wil be with vs, yea I doubte not but he wyll, and teache vs to doe all things in hys cause godly and constantly. If our aduersaries that shalbe our iudges, may haue theyr purpose, we shal dispute one day, be condēned the next day, & suffer the third day. And yet is ther no law to cōdēne vs (as far as I know) & so one of the cōuocatiō house layd thys weke to D. westō. To whome weston made thys aunswere, it forteth not (quoth he) for a law, wee haue commission to proceede wyth them: when they be dispatched, let theyr frendes sue the law. Now how sone a man may haue such a comission at my Lord chancellours hād, you knowe: it is as hard to be optained, as an inditement for Christe at Cayphas hande. Besides that, the byshops hauinge the Quene so vpon theyr sydes, may do all thinges both without the aduise, and also the knowledge of the reast of the Lords of the temporalty, who at this present haue founde out the marke that the byshops shoote at, and doubtles be not pleased with theyr doings. I pray you helpe that our brother Saulders & the rest in the Marshalsey may vnderstād these things, & send me your aunswere be tyme.

Iudas non dormit: nec scimus diem neq; horam. Dominus Iesus Christus suo sancto numine nos omnes consoletur & adiuuet. Amen. 6. Maii. 1554.

Yours and with you vnto death,
in Chryste, Iohn Hoper.

To my deare frendes in God mayster Iohn Hall and hys wyfe.

The grace of God bee withe you, Amen. I thanke you for your louing and gentle frendship at all tymes, praing god to shew vnto you such fauour, that whatsoeuer trouble & aduersity happen, ye go not backe from hym. These dayes be daungerous and full of peril, but yet let vs comforte our selues in callinge to remembrance the dayes of our forefathers, vpon whome the Lord sente such troubles that many hundreches yea many thousandes died for the testimony of Iesus Christ, both men & women, suffring with pacience & constācy asmuch cruelty as Tyrannes could deuise, & so departed out of thys miserable world to the blisse euerlasting, where as now they remayn for euer, loking alwayes for the end of this sinful world, whē they shal receiue their bodies

again

again in immortality, and see the number of the elects associated with them in ful and consummate ioyes. And as vertuous men suffring martyrdom, and tarieng a litle while in this worlde with paines, by and by rested in ioyes euerlasting, and as their paynes ended their sorowes, and began ease: so dyd their constancie and stedfastnes animate & confyrme al good people in the truth, and gaue them encouragement and lust to suffer the like, rather then to fal with the worlde to consente vnto wickednes and Idolatrye. Wherfore my deare frendes, seyng god of hys part, hath illuminated you with the same gyfte & knowledge of true faith, wherin the Apostles, the Euangelists, and all martyrs suffered most cruell deathe, thanke him for hys grace in knowlege, and pray vnto him for strength and perseuerance, that through your owne faute, you be not ashamed nor afearde to confesse it. Ye be in the truthe, and the gates of hell shall neuer preuayle against it, nor Antichrist with al his Impes proue it to be false. Thei may kil and persecute, but neuer ouercome, be of good comfort and feare more god then man. This lyfe is short & miserable, happy be they that can spend it to the glory of god. Pray for me as I do for you, and commende me to all good men and women. 22. December. 1554.

Hebr. 11.

Your brother in Christ.
John Hoper.

To one that was fallen from the knowen truth of the gospell, to Antichristie and his damnable religion,

GRace, mercy and peace of conscience, be multiplied in all penitent heartes, Amen. Deare brother in Christ Jesus, it is not long since I was informed what loue and feruēt zeale ye haue heretofore born to gods true religion, appearing as well by youre lyfe and conuersation, as by absentynge your selfe from the Idolaters temple and congregation of false worshippers. But now (alas) through the deuilishe perswasions and wycked counsayle of worldly men, ye haue declined frō your former profession, buildyng agayne that which before ye destroyed

and

Gala.2 & so are become a treſpaſer, bearyng a ſtraūgers yoke with
2.Cor.6. the vnbeleuers. Of whiche thing, euer ſince I was info-
rmed, I haue ben meruelouſly moued with inward affectiōs,
muche lamenting ſo greate and ſodayne a chaunge, as to be
turned from him that called you in the grace of Chriſt, vnto
the diſſimulation of wicked hypocrites, which (as S. Paule
Gala.1. ſaith) is nothing els, but ỹ there be ſome which trouble you,
intēding to make you like as they are, euen louers of them
ſelues, whoſe hartes are wedded to the periſhing treaſures
of this worlde, wherin is their whole ioy and felicity, contra-
1.Iohn.2. ry to S. Iohn, which ſaieth: ſee that ye loue not the worlde
neither thoſe things whiche are in the worlde. But they as
men without eares and hauing harts without vnderſtan-
ding, do neither waigh the terrible threatninges of god a-
gainſt ſuch offenders, and the moſt woful punihment dewe
for the ſame, nor yet conſider the louing admonitiō and cal-
ling of god, who both teacheth how to auoid his wrath, and
alſo by what meanes to attain to ſaluation. Wherfore (dere
brother) I humbly beſeche you, euen by the mercifulnes of
god, and as you tender your owne ſaluation, to geue eare
no longer to their peſtilent perſwaliōs, but euen now forth
with to repent: and haue no longer felowſhip with the vn
Ephe.5, fruitful workes of darknes, neither faſhion you your ſelfe a-
Rom.12 gain like vnto the world, delight not in the frendſhip ther-
Iames.4. of, for all ſuche be made the enemies of god: greue not any lō
Eph.4. ger the holy ſpirit of god, by whom ye are ſealed vnto ỹ day
Apo.2. of redemption. Acknowlege your offence and from whence
ye are fallen: proſtrate your ſelf before god, aſking mercy for
chriſts ſake. Mourne with Mary Magdalen, lament wyth
Math.20. Dauid, crye with Ionas and wepe with Peter, and make
no tarieng to turne to the lord, whoſe pitiful eies attend al-
wais to wipe away the teares from euery troubled conſci-
ence. Such is his entiere loue toward al thoſe ỹ turne vnto
Ezechi.18 him, making them this ſwete promiſe confirmed by a migh
ty and vehement kind of ſpeaking: tell them as truely as I
liue (ſaith he) I will not the death of a ſinner, but muche ra-
ther that he turne from his euil ways and liue. Turne you,
turne you from your vngodlye waies, O ye of the houſe of
Iſrael. O wherfore wil ye die. Beholde ye are here forgeuē,
your ſinne is blotted out, and the moſt ioyful countenaunce

of

of god turned again towards you. what now remaineth? Verely this, that you from hēceforth kepe circūspect watch, and become a follower of Christe, sustaining for his names sake, all such aduersities as shalbe measured vnto you by the suffraunce of god our heauenly father, who so careth for vs, that not one heare of our head shal perish without his wil, who also considering the tender and weake faith of his children, not able as yet to stand against the force of Antichrists tyranny, geueth them this louyng liberty: when ye be persecuted in one citye, fly to an other. O most tender compassion of Christ, how careful is he ouer hys people? who woulde not now, rather then to offende so mercifull a God, flie this wicked realme, as your most christian brother and many other haue done, or els ẅ boldnes of hart, and patience of the spirit, beare mānfully the crosse cuē vnto the death, as diuers of our brethrē haue don before vs) as is declared at large in Paules epistle to the Heb. which I passe ouer, and come to our sauior Christ, whose exāple for our singuler comfort S. Paule encourageth vs to folow, sayeng: let vs also, seing ꝑ we are cōpassed with so greate a multitude of witnesses, lay away al that presseth downe, and the sinne that hangeth on, and let vs runne with patience vnto the battaile that is set before vs, loking vnto Jesus the author and finisher of our faith, who for the ioyes that was set before him, abode the crosse and despised the shame, and is set downe on the right hand of the throne of god. &c. From whence he shall come shortly saith S. John, and his rewardes with him, to geue euery man according as his dedes shalbe. Blessed are they that do his commaundements, that their power may be in the tree of life, and may enter in through the gates vnto the City, where they (sayth Esay) shal haue their pleasure in the lord, who wil cary them on high, aboue the earth & wil fede them with the heritage of Jacob their father, for the lordes owne mouth hathe so promised. Thus I haue bene bolde to write vnto you for christiā loue sake that I beare to you, whose saluation I wish as mine owne, beseching god that your whole spirit, soule and body may be kept faultles vnto the comming of our lord Jesus Christ. Amen.

Math. x

Heb. xi.

Heb. xii.

Apo. xxii.

Esay. lviii.

Your brother in Christ.
John Hoper.

To

To the faithfull and liuely members of our sauiour Iesus Christ, inhabityng the city of London, grace and peace from the heauenly father through our lord Iesus Christ.



Our faythe and firme hope of eternall life (dearely beloued) whiche of long tyme ye haue learned and throughlye perswaded your selues in, by the truth & vnfallible verity of the heauenlye worde, sealed with christes most precious blood, is verye sore and daungerouslye assaulted, and by all meanes possible attempted to be taken from you, that ye should haue no longer credit to gods truth, but beleue mas lies, nor haue your saluation by Christe that once died and offred himself for sinne once for al, but that ye should beleue now your saluation in Christ, to be manye times offered by wicked men euery day in the abhominable masse, to the vter conculcation and defacing of christes death, as the wicked pope and his adherents would perswade you, & not as Christ your sauiour hath taught you. But this sodaine and miserable chaunge from the truth vnto falshode, & from god & Christ to the deuil and Antichrist, doubtles cōmeth of god for our manifold synnes towardes the heauenly father our shephard, that taught vs a long time with his blessed word, and we were neither thankefull for it, nor yet put our trust in hym, as in one that onely could saue and defend his own word, but we thought in our folishnes, that the world was so much and so many wayes with the word of God, that euen by mannes strength it myght haue ben defended, wher as the truth of gods word is permanent and neuer fayleth, saying: cursed be they that make flesh their defence & shield. *Ieremy.17* *Psal.30.* For as king Dauid, when god had broughte him to possesse hys kyngdome peaceably, sayde (like a foole as he was) I shall neuer be more vnquieted, but yet the Lord turned his face from hym, and he found straight way such an alteration as he neuer founde before, with increase of newe, daungers more troublous then euer he had before: euen likewise whē god had geuen vs a blessed and holy king, and suche maiestrates (although they were synners) as wished the glorye of

of god onely to be preferred by true doctrine: we lyke carnall men thought our selues so sure and so stablished, that it had not bene possible to haue sene such a pitious and myserable chaunge, and the truth of gods word so oppressed as we see at this present daye. But we be most worthely punished, & euen the same wayes that we haue offended. We dyd put our trust in flesshe, and where as Gods spirite in flesshe dwelled, as in our holy & blessed kyng Edward the sixte, he is now dead in the flesh, and his holy soule resteth with the heauenly father in ioyes for euer: he is nowe (I saye) taken from vs and cannot helpe vs, & such as in his tyme, seemed much to fauour the glory of god, are become gods enemies, & can both hear other to procede against the glory of god, & also set forth ỹ same thẽselues as much as thei may: so ỹ such spirituall and godly persons as sought in the flesh gods glory, are taken from vs, or els in such case, as they can doe vs no good. And such flesshe as folowed and loued God in the sighte of the worlde, and had great vauntage by hys word, are become his very enemies, and not only his, but also enemies to hys members. But yet as kyng Dauyd knew his folish foly, and with repentaunce repented and found grace: so it may please god to gene vs of his grace & holy spirit, to amend our faultes in the lyke offences, and helpe vs, as he did him. But doubtles great is our iniquity. For there was neuer so great abhomination redde of and so quickly to preuaile, as this abhomination of the wicked masse hathe preuailed in Englande. And all Christen men knowe that the Turkes and heathen, neither haue nor yet had euer, any so sensibly knowen, and manifest an Idoll.

Wherfore, that almighty god of his mercye may preserue his people in this noble City of London, I haue writen vpon the 23. psal. of king Dauid, to aduertise men howe they shal beware of hereties and false doctrine, and so to lyue to his honour and glorye. Albeit I knowe (dearely beloued) that all those whiche seeke Godes honour, and the furtheraunce of his gospel, bee accompted the Quenes enemies, although we daily pray for her grace and neuer thynke her harme: but we must be content to suffer slaunder, & patiẽtly to beare al such iniuries. Neuertheles this is out of doubt, that the Quenes highnes hathe no auctoritye to compell

Upon this psalme (as vpon dyuers other) he wrote a godly & most comfortable treatise, wherunto he annexed this letter as a preface.

anye

any man to beleue any thyng, contrary to gods worde, neyther may the subiecte geue her grace that obedience: in case he do his soule is lost for euer. Our bodies, goods and liues be at her highnes commaundement, and she shall haue thē as of true subiects: but the soule of man for religiō is bound to none but vnto god and hys holy word.

To a certayne godly woman, instructing her how she should behaue her selfe in the time of her widowhode.

THe grace of god, and the comfort of his holy spirit, be with you and with all them that vnfainedly loue his holy gospell, Amen. I thanke you (deare sister) for your most louing remembraunce, and although I can not recompence the same, yet doe I wishe with all my hart that god would doe it, requiring you not to forget your duty towardes god in these perilous days, in the which the Lorde wyll trye vs. I truste you doe increase, by readyng of the Scriptures, the knowledge you haue of God, and that you diligentlye applye your selfe to folowe the same: for the knowledge helpeth not, excepte the lyfe be accordyng there vnto. Further, I do hartely praye you, to consider the state of your widowhode, and if God shall put in your mynde to chaunge it, remember the sayeng of Saint Paule. 1. Corinthians. 7: it is lawfull for the widow or mayden to mary to whom they list, so it be in the lord: that is to say, to such a one as is of Christes religion. Dearely beloued in Christ, remember these wordes, for you shal fynd therby great ioy and comfort, if you chaunge your state. wherof I will when I haue better leysure (as now I haue none at all) further aduertise you. In the meane time, I commende you to God and the guidyng of hys good spirite, who stablyshe and confirme you in all well doyng and keepe you blameles to the daye of the Lorde. watche and praye for this day is at hand.

Yours assured in Christ.
Iohn Hoper.

An

An aunſwer to a frende of his for a woman that was troubled with her huſband in matters of religion, how ſhe ſhould behaue her ſelfe towardes him.

THe grace and peace of God our deare father throughe Jeſus Chriſte oure Lorde, Amen.

As concerning the party whom you wrote vnto me of, I haue here ſent you mine aduiſe, and what I thynke is beſte in this caſe to be done. Fyrſte ſhe ſhall remember the counſell of S. Paule. 1. Cor. 7. where he ſpeaketh to ſuche as be coupled in matrimony and be of two ſundry and diuers religions: If the vnbeleuinge man will dwell with the faythfull woman, the wife cannot forſake him. Or in caſe the vnbeleuing woman wil dwell with her beleuing huſband, the huſband cannot forſake her. But if the vnbeleuing party (whether it be huſband or wife) will departe, the beleuing partye is at libertye. Now in this time, to beleue that the prieſt can make God, or to beleue that which was not God yeſterday, can be both God and man to daye, & ſo to honor that which was but very bread yeſterdaye, for the true God that made both heauen and earth and al that be in them, and for the body and ſoule of Chriſte that ſuffred for oure redemption, and toke from vs our ſinnes vpon the croſſe: is very idolatry & to be committed of no chriſtian man, for the payne of it without repentance, is euerlaſting dampnation. In matrimonie it is mete therefore, that which partye ſo euer be perſwaded & knoweth the truth, be it the huſband or the wife, the truth be ſpoken, taught, and opened vnto the party that is not perſwaded. For as Saint Paule ſayeth: howe knoweſt thou O man, whether thou ſhalt ſaue thy wife, or how knoweſt thou O woman, whether thou ſhalt ſaue thy huſband. Therefore let the beſt and more godly partye be diligent in ſauinge (by his or her labours) the party that is not inſtructed nor perſwaded in the truth. If it preuayle, then is the worſe part amended, and the beſt part hath done his or her duty and office, as it is commaunded. *Epheſi.* 4. *Coloſſ.* 3. 1. *Pet.* 3.

In caſe the worſe part will not be amended, but tary ſtill in errour, and ſo offend the almighty God the author of mariage, let the beſte parte that is perſwaded and knoweth the

truth, as in this case the woman, labour with her cõpanie to be free and at liberty, and not to be compelled to honour any false God, or to serue God otherwise then shee knoweth she maye do with a good conscience, as she is taughte by the worde of God. And if she may thus obteyne to be at libertye, and be not compelled to do thinges agaynst her conscience, she may not in any wyse depart from him that she is maried vnto. If this woman cannot wyn her husband to the truth, nor obtayne to liue freelye and at libertye in the faythe of Christe her selfe, lette her cause some godlye and graue men or women to perswade with her husbande, as well for hys owne better knowledge, as for the freedome and libertye of her selfe, and let her and whosoeuer entreateth of the matter, vse modestye, sobernes, and charitye, and pray vnto God that their doinges maye take vertuous and godlye successe. In case (which God forbidde) the husband will not reforme himself of his error, nor suffer his wife to refrain the company and fellowship of such as be present at the masse, whereas an idoll is honored for God: this wyfe muste make answere soberly and christianly, that she is forbidden by gods lawes to cõmit Idolatrye, and that gods is more to be obeyed then man, and so in any case beware she offẽd not against the firste commaundemente whiche is, thou shalte haue no other Gods but me. It maye come to passe, that when the husbande shall perceaue the wifes loue and reuerence towardes him, and also her constancye and strengthe in the truthe and true religion of GOD, although he be not conuerted vnto the truthe by her, yet he will be contented to suffer her to vse the libertye of her conscience, without compulsion to any religion that she doth by Gods worde detest and abhorre. But if there bee no remedye, but either the wife muste followe in idolatry her husbandes commaundement, or elles suffer the extremitye of the law: here must the wife remember and learne whether there bee anye lawe or not, that can compell her ordinarilye to come to the masse, whereas idolatrye is committed. If there be no lawe or other meanes to compel her then her husbands foule wordes, whiche be nothing els but threatninges to put her in feare, she muste if she can wyth wisedome, and womanhode a-

Actes. 5.
Exod. 20.

mend

mende the same: if she cannot, then must she christianly and patientlye beare them as a woman of God, that for his sake muste suffer as muche, as hys pleasure is to lay vpon her. In case there be a lawe to compel her and al other, if otherwyse she will not obey to come to the masse: firste she muste wisely and discretly way her husbandes nature, whether he is wont to be in deede, workes, and offers, cruell as he is in wordes. If she can fynd that his nature is (as the most part of mens be) more churlish & cruel in words then in workes, then howsoeuer he threatneth by daungerous woordes, he will not accuse his wife to harme her, but rather excuse her. In case eyther for lacke of loue, or for feare of losing of hys goodes, she perceaue verely that he mindeth to bring her in daunger by a law: then must she pray to God and vse one of these two extreme remedies. First if she finde by prayer her selfe strong to abyde the extremity of the lawe, yea though she should dye, let her in no case depart frō her husband. In case she find her self to weake to suffer suche extremitye, then rather then to breake company and mariage betwene God and her, conioyned by the precious blood of Christ, she must conuey her self into some such place as idolatry may be auoided. For if ỹ husbād loue the wife, or ỹ wife the husband more thā Christ, he nor she be not mete for christ. *Math.* 10, 16. *Luke.* 14, 9. yea if a man loue his owne life more then Christ he is not mete for Christ. And what doth it auaile a mā to win all the world & to lose his soule? But here the womā must take heede that incase for the keping of the mariage betwene god and her, she depart from her husband: that she be alwayes in honest, vertuous, & godly company, that she may at al times haue record for her godly behauiour, if any thinge shoulde be layde to her charge, and let her liue a sole, sober, and modest life, with prayer and sobernes to god, that it may please him to banishe suche wicked lawes and wicked religion, as make debate betwene God and man, & husbande and wife, & then God shall from tyme to tyme geue counsell to euery good man & woman, what is best to be done in such pitifull cases, to his honoure & to the saluation of our wofull & troubled cōsciences. Out of the Flete by the prisoner of the lord.

Iohn Hoper.

To my beloued in the Lord. W. P.

THe grace of God be with you. I haue sent you letters for my wife, who is at Franckford in high Almayne. I pray you conuey them trustely and spedelye, and seale them close after ỹ marchaũts fashion, that they be not opened. William Dounton my seruant hath the fyrst copy of that I wrote concerning mayster Hales hurt. I woulde mayster Bradforde did se it, and then the copy to be well kept, least anye man of malice should adde any thing to the matter more and worse then I haue made it. I passe not of that maye come of it, I thanke God: and my conscience beareth me recorde that I did it of zeale to the word of God, which the byshop of winchester called the doctryn of desperation. Not only my hart but also my mouth, my penne, and all my power shall be agaynste him euen till death (by Gods helpe) in this case, let god do with the matter as it pleaseth his highe maiestye: to whom I commend you. 29. April. 1554.

Yours Iohn Hoper.

To my dearely beloued frende in Christe mayster Iohn Hal.

THe grace of God be with you, Amẽ. It was much to my comfort I assure you, when I vnderstoode by thys bearer my faithful seruant William Dolton that you and your wife were in health. Many times I had occasion to enquire for you before the departure of my poore wife, to haue holpe her out of the land from the hands of the cruel, but I coulde heare nothing wher you were. It was told me you abode in the coũtrey with your wife, to whom make my harty commendations, and to the rest of al your house that feare God: and my trust is, you do not forget your duty towardes God in this troublesome worlde. See that you tarye with him in one howre of trouble, and doubtles he will kepe you forever with him in the ioyes euerlasting. I would write more, but this bearer can tel what nede I haue to make hast. Fare you well as my self & be stronge in Christ, for I thanke him, for my part I am not ashamed of his gospel, neither afeard of the Pope, the deuill, nor the gates of hel. The lordes will be done. Written the 4. day of August. Anno. 1554.

Your poore frend Iohn Hoper

An

An exhortation to patience, sent to his godlye wife Anne Hoper: wherby all the true members of Christe may take comforte and courage, to suffer trouble and affliction for the profession of his holy Gospell.



OUr saviour Jesus Christ (derely beloued & my godlye wife) in S. Mathewes gospell saidto his disciples, ỹ it was necessary slaũders shoulde come: and ỹ thei could not be auoyded, he perceiued as well by the condition of those that should perish and be lost for euer in the worlde to come, as also by theyr affliction that should be saued. For he saw the greatest part of the people would contempne and neglect, what soeuer true doctrine, or godlye wayes shoulde be shewed vnto them, or els receaue it & vse it as they thought good, to serue theyr pleasures, without any profit to their soules at all, not caringe whether they lined as they were commaunded by Gods word or not: but would thinke it sufficient to be coũted to haue the name of a Christian man, with such workes and frutes of his professiõ and christianity, as his fathers & elders after their custome and maner, esteme and take to be good frutes & faythfull workes, & will not trye them by the word of God at all. These men, by the iuste iudgemente of God, be deliuered vnto the craft and subtelye of the deuill, that they may be kept by one slaunderous stumblinge block or other, that they neuer come vnto Christ, who came to saue those that were lost: as ye may see how god deliuereth wicked men vp vnto theyr owne lustes, to do one mischief after an other careles, vntil they come into a reprobate mind, that forgetteth it selfe and cannot knowe what is expediente to be done or to be left vndone, beause they close theyr eyes & wyl not see the lighte of Gods word offered vnto them, and being thus blinded, they preferre theyr owne vanities, before the truth of Gods word. whereas such corrupt mindes be, there is also corrupt election, and choise of Gods honour: so that the mind of manne taketh falshode for truth, superstition for true religion, death for life, dampnation for saluatiõ, hell for heauen, and persecution of Christes members, for Gods seruice and honoure. And as these menne wilfully and voluntarily reiecte the woorde of God: euen so God *Math.* 18. *Math.* 24 *Rom* i *1. Thes.* 2.

Iohn.8.9. most iustly deliuereth them into the blyndnes of mynd, and hardnes of hart, that they cannot vnderstand, nor yet consēt to any thing that God would haue preached and setforth to his glory after his owne wil, and word: wherfore they hate it mortally, and of all thinges most detest gods holy worde. And as the diuel hath entred into their hartes, that they thē selues cannot, nor will not come to Christe to be instructed by his holy word: euen so can they not abyde any other man to be a christian man, and to leade his life after the worde of God, but hāte him, persecute him, robbe him, imprison him, yea & kil him, whether he be man or woman, if God suffre it. And so much are those wicked mē blinded, that they passe of no lawe whether it be gods or mans, but persecute suche as neuer offended, yea do euell to those that dayly haue prayed for them and wish thē Gods grace. In their Pharaonicall and blinde fury, they haue no respecte to nature: for the brother persecuteth the brother, the father the sonne & moste deare frendes, in deuelishe slaunder and offence, are become most mortall enemyes. And no maruayle, for whē they haue chosen sundrye maysters, the one the deuill the other God, thone shall agree with the other, as god and the diuell agre betwene thēselues. For thys cause that the more parte of the world doth choose to serue the deuil vnder cloked hipocrisy of Gods title, Christ sayd it is expedient and necessary that slaunders should come, and many means be deuised to kepe the little babes of Christ frō the heauenly father. But Christ
Math.18. sayeth, wo be vnto him by whome the offence commeth: yet is there no remedy, man being of such corruption and hatred towardes God, but that the euell shalbe deceaued and persecute the good: and the good shall vnderstande the truthe
Gene.4 and suffre persecution for it, vntill the worldes ende. For as
Gala.4 he that was borne after the flesh, persecuted in tymes paste hym that was borne after the spiryte, euen so it is now.

Seyng therefore we liue for this life emonges so many & greate perils and daūgers, we must be well assured by gods word, how to beare them, and how pacientlye to take them, as they be sent to vs from God. We must also assure our selues that ther is no other remedy for christians in the time of
Luke.ij trouble, then Christ him self hath appointed vs. In S. Luke begeneth vs this commaundemente: ye shall possesse your

lyues in paciente, sayeth he. In the which wordes, he geueth vs both commaundement what to do, and also greate consolation and comforte in all troubles. He sheweth also what is to be doone and what is to be hoped for in troubles: and when troubles happen, he biddeth vs be pacient, and in no case violently nor seditiously to resist our persequutors, because God hath such cure and charge of vs, that he wil kepe in the myddes of all troubles the very heares of our heade, so that one of thē shal not fall away without the wil & pleasure of our heauenly father. whether the heare therfore tarye in the heade, or fall from the heade it is the wil of the father. And seing he hath such care for the heares of our head, how much more doth he care for our life it self? wherfore let gods aduersaryes do what they lust, whether they take the life or take it not, they can do vs no hurte, for theyr cruelty hath no further power then god permitteth them: and that whiche commeth vnto vs by the wyll of our heauenlye father, can be no harme, no losse, neyther destruction vnto vs, but rather gayne, wealth, and felicitye. For all troubles and aduersity that chaunce to such as be of god, by the wil of the heauenly father, can be none other but gayne & aduauntage. *Math. 10.* *Rom. 8.*

That the spirite of man may feele these consolations, the geuer of them the heauenly father, must be prayed vnto for the merites of Christes passion: for it is not the nature of man that can be contented vntill it be regenerated and possessed with gods spirite, to beare pacientlye the troubles of the mind or of the body. when the minde and hart of a man seeth of euery side sorrowe and heauines, and the worldlye eye beholdeth nothinge but suche thinges as be troublous & wholy bent to robbe the poore man of that he hath, & also to take from him his lyfe: except the man waigh these brittle and vncertayne treasures that be taken from him, wyth the riches of the life to come, and this life of the bodye wyth the life in Christes precious blood, and so for the loue and certeynty of the heauenly ioyes contemne al thinges presente, doubtles he shall neuer be able to beare the losse of goods, life, or any other thynges of this world. Therfore S. Paule geueth a verye godlye and necessarye lesson to all menne in thys short & transitorye life, and therein sheweth how a manne maye beste beare the iniquytye, and troubles of *Iacob. 1.* *1. Cor. 1. 8.*

Col. 3. thys worlde: if ye be risen agayne wyth Christ (sayth he) seke the thynges whiche are aboue, where Christe sitteth at the ryght hand of God the father. Wherfore the christian mans fayth must be alwaies vpon the resurrection of Christe whē he is in trouble, and in that glorious resurrectiō he shal not onelye see continuall and perpetuall ioye and consolation: but also the victorye and triumphe of all persequution, trouble, synne, death, hell, the diuell, and all other persequutors, and tyrannes of Christe and of Christes people, the teares and weepinges of the faythfull dryed vp, theyr woundes healed, theyr bodies made immortall in ioy: theyr soules for euer prayesynge the Lord, and coniunction and societye euerlasting with the blessed company of Gods electes in perpetual ioy. But the wordes of S. Paule in that place, if they be not marked, shal do little profite to the reader or hearer, and geue him no patience at al in this impaciēt and cruel world. In the fyrst part Saynt Paule commaundeth vs to thinke or set our affections on things that are aboue. When he biddeth vs seke the things that are aboue, he requireth that our mindes neuer cease from prayer and study in Gods worde, vntyll we see, knowe, and vnderstande the vanities of thys world, the shortnes and mysery of this lyfe, & the treasures of the world to come, the immortality therof, and the ioyes of that life, and so neuer cease seking, vntill such time as we know certeynly and be perswaded what a blessed man he is that seeketh thone and findeth it, and careth not for thother though he lose it: and in seking to haue ryght iudgement betwene the life present, and the life to come, we shal find how little the paynes, imprisonment, slaunders, lies, and death it selfe is in this world, in respect of the paynes euerlastinge, the prison infernal, and doungeon of hel, the sentēce of gods iust iudgement, and euerlasting death.

When a man hath by seeking the word of God, found out what the thinges aboue be: then must he (as Saynte Paule sayth) set his affections vpon them. And this commaundement, is more hard then thother. For mans knowlege many times seeth the beste, and knoweth that there is a lyfe to come better then this life present, as you may se how dayly men and women can prayse and commend, yea and wysh for heauen and to be at rest there, yet they set not theyr affection

vpon

vpon it, they do more affect & loue in dede a trifel of nothing in this worlde that pleaseth theyr affection, then a treasure of all treasures in heauen, whiche their owne iudgemente sayeth is better then all worldlye thinges. Wherefore we must set our affections vpon the things that be aboue: that is to say, when any thyng worse then heauē vpon the earth offereth it selfe to be ours, yf we wyll geue our good willes to it and loue it in our heartes: then to see by the iudgemēt of gods word, whether we may haue the world wout offēce of god, and such thynges as be for this worldly lyfe, wythout his displeasure. If we cannot, S. Paules commaundement must take place: set your affection on thinges that are aboue. If the riches of this worlde maye not be gotten nor kepte with gods law, neyther our lyues be continued without the denyall of hys honour, we must set our affection vpon the riches and lyfe that is aboue, and not vpon things that be on the earth. Therfore this second commaundemēt of S. Paule requireth, that as our myndes iudge heauenly thinges to be better then thinges vppon the earth, and the lyfe to come better then the life present: so we should choose them before other, & preferre thē, and haue suche affection to the best, that in no case we set the worst before it, as the most part of the world doth, and hathe done, for they choose the best and approue it, and yet follow the worst.

But these things (my godly wife) requyre rather cogitation, meditation and prayer, then wordes or talke. They be easy to be spoken of but not so easy to be vsed and practised. wherfore seyng they bee gods giftes and none of ours to haue as our own when we would, we must seke them at our heauenly fathers hande, who seeth and is priuye howe poore and wretched we be, and how naked, how spoyled & destitute of all his blessed giftes we bee, by reason of sinne. He dyd commaunde therfore his disciples, when he shewed them that they should take patiently the state of this present life ful of troubles & persecutiō, to pray that they might wel escape those troubles that were to come, and be able to stād before the sonne of man. when ye finde your selfe to muche oppressed (as euery man shall be sometyme with the feare of gods iudgement, vse the .77. psal. that beginneth: I wyll cry vnto god with my voice, and he shall harken vnto me.

Math. 24. *Luke.* ij

psalm. 77.

In

Read also his exposition vpon this psalm, most cōfortable for all broken and afflicted harters.

In which psalme is both godly doctrine and great consolation vnto ỹ man or woman that is in anguish of mind. Vse also in such troubles the .88. psalme, wherin is conteyned the prayer of a mā that was brought into extreme anguish and misery, and beyng vexed with aduersaries, and persecutions, saw nothyng but death and hell, and although he felt in himselfe, that he had not onely man but also god angrye towardes hym: yet he by praier humbly resorted vnto god as the onely porte of consolation, and in the middes of his desperate state of trouble, put the hope of his saluation in him whom he felt his enemye. Howe be it no man of hym selfe can do this, but the spirit of god that striketh the mans hart with feare, prayeth for the man striken & feared, with vnspeakable grōninges. And when you feele your selfe or know any other oppressed after suche sort, be glad: for after that god hath made you to know what you be of your self, he wil doutles shew you comfort, & declare vnto you what you be in Christ hys only sonne: & vse prayer often, for that is the meanes wherby god wil be saught vnto for his gifts. These psalmes be for the purpose, when the minde can take no vnderstādyng, nor the hart any ioye of gods promises: & therfore were these psalmes also made. 6. 22. 30. 31. 38. 69. frō the which you shal learne both patience & consolation. Remēber that although your lyfe (as all christian mens be) be hyd and appeareth not, what it is, yet is it safe: as S. Paule saith) with god in Christ: and when Christ shal appeare, thē shall our liues be made open in him with glory. But in the meane time with seekyng and settyng our affections vpon the thynges that be aboue, we muste patiently suffer whatsoeuer god shall send vnto vs in this mortal lyfe. Notwithstandyng it might fortune some would saye, who is so perfect that can let all thynges passe as they come, and haue no care of them, suffer all thynges and feele nothyng, be attēpted of the deuill, the worlde and the flesshe, and not be troubled? Verily no man liuyng. But this I say, ỹ in the strēgth of Iesus Christ, thinges that come may passe with care, for we be worldly, & yet are we not caried with thē frō Christ, for we be in hym godly. we may suffer things and fele them as mortall men: yet beare them, and ouercome thē as christian men. we may be attempted of the deuil, the flesh, & the world

Rom. 8

Note this well to thy comfort that art afflicted, and read the 4. chap. of Eccle.

Col. 3.

worlde: but yet although these thinges pinche they doe not pearce, and although they worke sinne in vs, yet in Christe no damnation to those that be grafted in hym. *Rom. 8.*

Hereof may the christian man learne both consolation & patience. Consolation, in that he is compelled bothe in hys bodye and goodes to feele payne and losse, and in the soule heauines and anguish of mynde: how be it none of thē both shall separate him from the loue that God beareth hym in Christ. He may learne patience, for as much as his enemies both of the body and soule, and the paines also they vexe vs withal for the time, if they tary with vs as long as we liue, yet when death commeth they shal auoide and geue place to such ioyes as be prepared for vs in Christ: for no paynes of the worlde be perpetuall, and whether they shall afflicte vs for all the tyme of our mortall lyfe, we knowe not, for they be the seruauntes of god to go and to come. as he cōmaundeth them. But we must take hede we meddle not forceably nor seditiously, to put away the persecution appointed vnto vs by God, but remember Christes saying: possesse you your liues by your patience. And in this commaundement, god requireth in euery man and woman this patient obedience. He sayeth not, it is sufficient that other holye Patryarckes, Prophetes Apostles, Euangelistes and Martyrs continued theyr lyues in patience and patient sufferyng the troubles of this worlde: but Christe sayeth to euerye one of his people, by your owne patience ye shall continue your lyfe: not that man hathe patience of hym selfe, but that he must haue it for hymselfe of God, the onelye geuer of it, if he purpose to be a godly man. Now therfore, as our profession and religion requireth patience outwardlye without resistaunce and force: so requireth it patience of the mynde, and not to be angrye wyth God, althoughe he vse vs that be his own creatures, as him listeth. we may not also murmure against God, but say alwais his iudgements be right & iust, and reioyce that it pleaseth him by troubles to vse vs as he vsed heretofore suche as he most loued in this worlde, & haue a synguler care to this commaundemēt: *Gaudete & exultate*, be glad & reioyce, for he sheweth great cause why: your reward (saith he) is great in heauen. These promises *Luke. 2* *Math. 5.*

of

of hym that is the truth it selfe, shall (by gods grace) worke both consolation & patience in the afflicted christian person. And when our sauiour Christ hath willed men in trouble to be content and patient, because god in the ende of trouble in Christ hath ordeyned eternall consolation: he vseth also to take from vs all shame and rebuke, as thoughe it were not an honour to suffer for Christe, because the wycked worlde dothe curse and abhorre suche poore troubled Christians. Wherfore Christ placeth all his honourably, and saith: euen so persecuted they the Prophetes that were before you. We may also se with whom the afflicted for Christs sake, be esteemed, by S. Paule to the Hebrewes, where as the number of the blessed and glorious company of Sainctes appeare nowe to our faith in heauen in ioye: yet in the letter, for the tyme of thys lyfe, in suche paynes and contempte, as was neuer more. Let vs therfore consider bothe them and all other thinges of the worlde: sithens the fall of man, and we shall perceiue nothing to come to perfection, but wyth such confusion and disorder to the eye of the worlde, as thoughe thinges were rather lost for euer, then like to come to anye perfection at all. For of godly men, who euer came to heaue (no not Christ himselfe) vntill such tyme as the worlde had thought verely that both he and al hys, had bene cleane destroyed and cast away: as the wise man saith of the wicked people: we thought them to be fooles, but they be in peace.

Math: 24.

Heb. 11.

Sap. 5.

We may learne by thynges that nourishe and maintayne vs, both meat and drynke, to what lothsie mens and (in maner) abhorryng they come vnto, before they worke their perfection in vs. From lyfe they be brought to the fyre, and cleane altered from that they were whē they were alyue: from the fyer to the trencher and knife, and al to hacked: from the trencher to the mouth, and as small grounde as the teeth can grynde them: and from the mouth into the stomacke, and there so boyled and digested before they nourishe, that whosoeuer sawe the same, woulde lothe and abhorre hys owne nourishment before it come to his perfection. Is it then any meruayle if such christians as god delighteth in, be so māgled and defaced in this worlde, which is the kitchyn and myll to boyle and grynde the fleshe of Godes people in, tyll they acheaue their perfection in the worlde

worlde to come? And as man looketh for the nutrimente of his meate when it is full digested, and not before: so must he looke for his saluation when he hathe passed this troublous worlde, and not before. Rawe flesshe is not meate wholesom for man: and vnmortified men and women, be no creatures mete for God. Therfore Christ saith, that his people muste be broken and all to torne in the mylle of this worlde, and so shall they be most fine meale vnto the heauenly father. And it shall be a christian mans part, and the duetye of a mynde replenished with the spirite of God, to marke the order of god in all his thynges, how he dealeth with them, and how they suffer and be content to let god do hys wil vpon them: As S. Paule sayth, they wepe vntil the number of the elects be fulfilled and neuer be at rest, but loke for the tyme when gods people shall appeare in glorye. *Math. 10.* *Rom. 8.*

We must therfore patiently suffer, and willingly attend vpon gods doings, although they seme cleane contrary after our iudgement, to our wealth and saluation: as Abraham dyd when he was byd to offer his sonne Isaac, in whō god promysed the blessing & multiplyeng of his sede. Joseph at ỹ last came to that which god promysed hym, although in the meane tyme, after the iudgement of ỹ worlde, he was neuer lyke to be (as god sayd he should be) lord ouer his brethern. When Christ would make the blynde man to see, he put clay vpon hys eyes, which after the iudgement of man was meanes rather to make hym double blynd, thē to geue hym hys syghte: but he obeyed and knew that God coulde worke hys desyre, what meanes so euer he vsed contrarye to mans reasons: and as touchyng this worlde, he vseth all hys after the same sorte. If anye smarte, hys people bee the firste: if anye suffer shame, they beginne: if anye bee subiecte to sclaunder, it is those that he loueth, so that he sheweth no face or fauour nor loue almoste in this worlde outwardly to thē, but layeth clay vpon theyr sore eyes that be sorowfull: yet the patient man seeth (as S. Paule sayth) lyfe hyd vnder these miseries and aduersities, and sight vnder foule clay, and in the meane tyme he hathe the testimony of a good conscience and beleueth gods promises to bee hys consolation in the worlde to come, which is more worth vnto hym then all the worlde is worth besides, and blessed *Iohn. 9.* *1. Pet. 4.* *Col. 3.*

Rom.8 is that man in whome gods spirite beareth recorde that he is the sonne of God, whatsoeuer troubles he suffer in thys troublesome worlde.

And to iudge thynges indifferently (my godlye wyfe) the troubles be not yet generally as they were in our good fathers times, soone after the death and resurrection of our sauiour Christ Iesu, whereof he spake in S. Mathew. Of Math.24. which place you & I haue taken manye tymes great consolation, and especially of the latter parte of the chapter, wher in is contayned the last day and ende of all troubles (I dout not) both for you and me, and for such as loue the comming of our sauiour Christ to iudgemēt. Remember therfore that place and marke it agayn, and ye shall in this time see great consolation, and also learne much patience. Was there euer such troubles as Christ threatned vppon Ierusalem? was there sithens the beginning of the world such afflictiō? who was then best at ease? The Apostles that suffred in body persecution, and gathered a fit ease and quietnes in the promises of god. And no meruayle, for Christ sayeth, lifte vp your Luke.2 heades for your redemption is at hand, that is to saye, your eternall reste approcheth and draweth nere. The worlde is starke blynde, and more folishe then folishnes it selfe, and so be the people of the world. For when god saith trouble shal come, they will haue ease. And when God sayeth be merye and reioyce in trouble, we lamente and mourne, as though we were castawais. But this the flesh (which is neuer merye with vertue, nor sorye with vice, neuer laugheth with grace, nor euer weepeth with sinne) holdeth fast with the world, & letteth god slip. But (my dearely beloued wyfe) you knowe how to perceaue and to beware, of the vanitye and craftes of the diuel well inough in Christ. And that ye may the better haue patience in the spirit of god, read again the .24. chap of S. Mat. & marke what difference is betwene the destruc- Math.24. tion of Ierusalē & the destructiō of the whole worlde, & you shal see, that then there were left aliue many offēdors to repēt: but at the latter day there shalbe absolute iudgement & sentence (neuer to be reuoked) of eternal life & eternal death vpon all men, and yet towardes the ende of the worlde, we haue no thyng so muche extremity, as they had then, but euen as we be able to beare. So doth the mercifull father lay

vpon

vpon vs now imprisonment, (and I suppose for my parte shortly death) now spoyle of goods, losse of frendes, and the greatest losse of all, the knowledge of Gods woorde. Gods will be done. I wyshe in Christe Jesu our onely mediatour and sauiour, your constancie and consolation, that you may liue for euer and euer, whereof in Christe I doubte not: to whom for his blessed and most paynefull passion I commit you. Amen. 13. Octob. 1553.

Your brother in Christ.
John Hoper.

A letter sente to the Christian congregation, wherin he proueth that true faith cannot be kepte secrete in the heart without confession therof openly to the woorld when occasion serueth.

SAint Paule in the 10. chap. to the Rom. annexeth the faythe of Christ in the hart, wyth the confession of the mouth, so that the one (it seemeth by him) can be no more without the other, then fire can bee without heate, saying these woordes: with the hart man beleueth vnto righteousnes, & with the mouth he confesseth vnto saluation, wherein he declareth, that euen as the cause of our acceptation through Christ, is the confidence and faithe of the hart in the promises of god: so is the confession outwardlye of the same fayth by the mouthe, the fruite that all christian faythfull hartes bringe forthe through the same gyfte of GOD. And where as thys effecte of confession of faythe is not, there wanteth also the cause of confession, whiche is true faythe: for as the tree is knowen by her fruites, so is faythe by her effectes. And as the waute of fruite is a demonstration that the tree is vnprofitable: so the waute of true confession of faythe, is a token that the faith is dead. The ende of the vnprofitable tree, is cuttyng downe and castynge into the fyre: the ende of the fruitles faythe is death and castyng to eternall dampnation. Wherefore Sancte Peter requyreth vs to make aunswere to euerye man that demaundeth of vs, of such hope as is in vs, with gentlenes &

Math. x.
1. Pet. 3.

feare

reuerence, which is a very testimony that we sanctify god in our hartes, as it is before expressed in the same chapter. For the greatest honour that man can geue to god, is to confesse in the tyme of trouble, truly and faithfully hys holy worde and fayth. wherfore it is the duty of euery christian, to pray & study to haue a through knowledge of his faith in Christ, and as the glory of god shall require, & the cause of his religion, to bee readye to make answere for the same (howe soeuer the world, feare, displeasure, frendship, or other lettes shall moue vs to the contrary) vppon payne, saieth Christe
Math. x. in the x. of Mathew, that I will deny hym before my father which is in heauen. But how harde a thyng it is to confesse Christe in the dayes of trouble, not onely the scripture, but also daily experiẽce in good men and women doth declare. True confession is warded on euery side, with many daungers, on the righte hande and on the lefte hande, now with fayre meanes, then wyth foule threatnynges, fearefull and daungerous: as it is sayde by Christe our Sauioure, they shall betray you to the iudges, and of them ye shall be beaten and iudged to deathe. Of the other syde shall pull vs backe the laue of wyfe, childre, brother, Syster, kin, frends, and the loue vnto our selues. But he that is ouercommen by any of these meanes, hath his iudgemẽt: he is not meete for me sayth Christ.

These thynges be impossible vnto men, yet to christian men, in Christ possible, and so necessary, that christianity and true religion cannot bee in hym, that is a fearde to confesse Christ and his gospell in the tyme of persecution. The wisdome of the world doth say, although I accomplishe the desyre of my frendes, and to the sight of the worlde am present at the masse, and with my body do as other men do, or as I may do: yet my hart is clean contrary to their belief, & I do detest such Idolatry & beleue y the thing that I am present at, is mere idolatry, and abhominatiõ. Here be fayre wordes for an euill purpose, and pretenced excuses for a iust condemnation before God. For if it be true that ye know the thing which ye resort vnto, to be the dishonor of god, why doe ye honour it with your presence? If ye know it to be euil, why refrayne ye not from it? If your conscience saye it is Idolatry, why serueth your body such things as your fayth abhorreth? If in your hart you know but one God, why with

your

your exterior presence: serue ye the thing that ye knowe is not God? If your fayth see idolatrye, why doth your silence cõfesse and allow the same? Two mẽ in one, god loueth not. If the inwarde man knowe the truth, why doth the outward man confesse a falsehode? If your spirite be perswaded that the masse is idolatry, why do ye with your bodely presence, vse it as a God and geue godly honoure to it? Do ye not perceaue that it is written *Esay.29. Math.15.* these people honor me with theyr mouth, but their harts be farre frõ me? The cause why God was offended with these people, was that outwardly they confessed him & serued him, but their hartes were farre frõ him inwardly. wherfore ye may see what it is to beare two faces in one hoode, outwardly to serue God, and inwardly to serue the deuil. Now marke of thys place, if it be so horrible & damnable a thing to be false in the hart, which none knoweth but God, and is worthy also of damnatiõ: what is to be indged of the outward and manifest vse of idolatry, which not only God, but also euery good man knoweth and abhorreth? There is no couler, nor cloked hipocrisie, that God cã away with. If the hart thinke not as the tong speaketh, or els ỹ tong speake otherwise thẽ the hart thinketh, both be abhominable before God. Read ye the.3. and the.6. Chapters of the fyrst Epistle of S. Paul to the Corinth. where as S. Paule sayth: know ye not that your bodie is the temple of the holy ghost? If your body be the temple of ỹ holy ghost, what agrement hath it with idolatry? Can one body at one time, bee the temple of the holy ghost, and be present at such idolatry as god abhorreth and detesteth? Can a mã serue two masters? If he do, he loueth (as Christ saith) the one and hateth the other. As god requireth of a faithful man, a pure hart: euen so requyreth he that his external profession in al thinges be accordíng therunto, for both body and soule be detters vnto god, & he redemed them both. The woorde of God sayth vnto vs, glorifye and beare God in your bodies. If we be present at such idolatry as God forbiddeth, and our own knowledge in conscience is assured to be euill, do we glorifye God in our bodies? No doutlesse we dishonour him, and make our bodyes the seruauntes of idolatry, not only to Gods dishonoure, but also to the great daunger both of body and soule. For this is a

2. Cor.6.

Math.6.

1. Cor.6.

true saying of S. Augustine, he that doth against his conscience, buildeth to hell fyre.

It is not enough for a Christian man to say, I know the masse is nought, but to obey ciuill lawes and orders I wil do outwardly as other men do, yet in my hart abhorre it & neuer thinke it to be good. Doutlesse these two mindes, the spirite to thinke wel & the body to do euil, in this respect be both naught, & god wil spue ỳ whole mā out of his mouth, as he did ỳ minister of ỳ cōgregatiō of Laodicia. Apo. 3. The 8. chap. & the. 10 of the fyrst to ỳ Corinthians in thys matter & in this time, be places very muche expedient to lead & gouerne the iudgement of euery Christian mā: where we may see that the Corinthians in dede had knowlege & perceaued right well that neither the idoles amongest them, neyther the meate dedicated vnto the idoles were any thing, & passed as light of both, as of thinges of nothing, & vppon that knowledge vsed to be present and also to eate at the feast, & of the meate dedicated vnto Idoles. Wherewithall Paule was so sore offended, that he gaue this sentence: if a man
1. Cor. 8 see thee which hast knowledge, sit at table in the Idoles tēple, shal not the conscience of him which is weake, be boldened to eate those things which are sacrificed to Idoles? and through thy knowledge shall the weake brother perish, for whō Christ died. Now when ye sinne so against ỳ brethren, and wound their weake conscience, ye sinne against Christ. This iudgement of Paul is more to be followed, thē al our own fayned and wrested defences, which would fayne seme to do wel, whē we halt on both sides, which god abhorreth. Paule hath a profounde & depe consideration of that mans fault that hath knowledge, & perceaueth his dissimulation to be daungerous & perilous to al persons which he dwelleth with al. First such as be of a right and stayed iudgement and will not prostrate their bodies to an Idole, do condemne, & nedes must, such dissimulation. The very Idolaters themselues, haue a defence of their abhomination, by the presence of him ỳ the Christiā congregatiō knoweth to haue knowledge. The weaker sort ỳ would gladly take the best way, by a dissemblers halting & playing of both handes, embraceth both in body and in soule, the euil that he abhorreth in hys

hart

hart, and though he haue knowledge, yet with his presence he esteemeth it as other do which haue no knowledge. If S. Paule sayd ỳ the weake brother doth perish for whō Christ died, by him that abused knowledge in meates and drinkes that of themselues be indifferent: how muche more by the knowledge of him that vseth manifeste Idolatry forbidden of God as a thing not indifferent? Take hede what S. Paule meaneth, and what he would proue against this man which had knowledge that neither the Idoles neither ỳ meates dedicated to Idoles were any thing. For sooth this would he proue: that a poore man that wanteth knowledge, by the example of him that hath knowledge, doth there aduenture to do euil, which he would not do in case he sawe not those that he hath good opinion of, to go before him as authors of the euill. And in dede the ignorante people, or those that be halfe perswaded in a truth, yea or els throughly perswaded what is euill, when they haue any notable men or women for an example to follow, they thinke in following of them, they be excused, yea although peradnenture they do it against their consciences: as ye may see how many good men by the example of Peter began to dissemble, yea Barnabas hymselfe the Apostle of the Gentiles. But how great *Gala.2* offence this is before god, so to make a doubtful cōscience or striuig against knowledge to do any thing that is not godly, let the iudgement of men passe, and measure it from gods word. Christ sayth, it were better a milstone were hanged about such an offenders necke, & cast into the sea. And doutlesse the payne must be the greater, bycause we geue offence willingly, and agaynst our owne consciences: and thys before God is a wicked knowledge that causeth an other to perishe. woe be vnto hym that is learned to bring his brother to destruction. Doth a Christian man know the truth to bring his brother to a lye? For those weaklinges that we make to stomble, Christ died, as S. Paul sayth. God defend we should confyrme any mans conscience in euil. Let euery mā of god waye with himselfe the doctrine of S. Paul that cōmaundeth vs to flye Idolatrye. And marke what S. Paul in that place calleth Idolatrye. It is to be sene plainly ỳ he *Math.18* *1.Cor.10*

speaketh not of such idolatry as men that lacke knowledge in their hartes what god is and ꝑ what god is not, do commit. ¶ For in the. 8. chapter before he sayth, ꝑ men knowe that the idoles were no gods, and that although by name ꝑ gentiles had many gods, yet they knew that there was but one god. Therefore he meaneth nothing by this cõmaũdement, by idolatry, but to anoyd such rites, ceremonies, and vsages, as outwardly were vsed in the honour & reuerẽce of the idoles ꝑ were no gods, and wayeing the right vse of the Lords supper and the dignitie therof, with the manner and vse of the Gentiles towards their gods, he would bring the church of the Corinthians to vnderstand how that, as the diuine and sacrate rites, ceremonies and vse of the sacrament of Christes body and blood, did sanctifye hem and declare hym that vsed it to be the seruaunt and child of God: so dyd the rites & sacramentes of the Gentiles defile the vsers therof, and declared them to be the seruauntes and children of the idole, notwithstanding that they knew in their harts ꝑ idole was nothing. God by his sacrament doth couple vs vnto him: let vs pray therfore to him that we pollute not our selues with any rites, ceremonies, or vsages not instituted by god, and so diuide our selues from him.

In this cause, if a faithful man should be at the masse, it is to be considered with what mind those that he doth there accompany himselfe withal, do come thyther, and what the ende is of the worke that the priest doth. The people come to honour the bread and wine for god, and the priest purposeth to consecrate bothe god and man, and so to offer Christe to the father for remission of sinne. Nowe do they that adioyne them selues vnto those people, professe and declare a societie and fellowship of the same impietye, as S. Paul layd to the Corinthians charge. S. Paule was not offended with the Corinthians bicause they lacked knowledge of the true God, but bicause contrary to their knowledge, they associated the selues with idolaters. For this is true, ꝑ in al rites, sacraments & honorings, whether they be of god or of ꝑ deuil, there is a profession of a communion: so that euery man protesteth to be of the same religiõ, ꝑ the rest be of, ꝑ be partakers wt him. ¶ I know there be many euasions made by men, ꝑ iudge a mã may with sauegard of conscience be at ꝑ masse. But forasmuch as M. Caluine, M. Bullynger and other haue

haue throughlye aunſweared them: ſuche as be in doubte, maye reade theyr bookes. This is my cõſcience after Gods woorde.

Iohn Hoper.

¶ An epiſtle of the famous learned man M. Henry Bullinger, written to M. Hoper in the tyme of hys trouble: which for the worthines of the matter, we thought not impartinent here to place emonges hys letters.

Reuerendiſſimo VVigorniæ & Gloceſtriæ Epiſcopo D. Ioanni Hopero nunc vincto Ieſu Chriſti, Compatri & Domino meo colendiſs. fratrique chariſs. in Anglia.

GRatiam & pacem per Ieſum Chriſtum Dominum noſtrum, cum ſapientia, patientia & fortitudine ſpiritus ſancti, concedat tibi & omnibus propter nomen ſuũ vinctis, pater cæleſtis.

Binas a tua humanitate literas accepi, frater chariſs. priores mẽſe Septemb. anni præteriti, poſteriores menſe Maio anni preſentis, vtraſq; ex carcere. Ego vero quum timerem ne fruſtra reſponderem quum tibi meas literas reddi non poſſe vererer, vel malum aliquod tibi conciliarẽ & conduplicarem: a munere ſcribendi abſtinui. Qua quidem in re, me habes excuſatum haud dubie, maxime quum rebus adhuc pacatis & integris, ad libellos nedum epiſtolas meas, ne ſemel quidem per annum integrum reſpondere dignatus ſis, perſeuerante me nihilominus in ſcribẽdi munere: ſicuti ne nunc quidem, poſteaquam in vincula coniectum audiebam, vnquam a precibus abſtinui, rogans patrem noſtrum cæleſtem per vnicum interceſſorem noſtrum Chriſtum Ieſum, vt tibi & concaptiuis tuis omnibus concedat patientiam, fidem, & conſtantiam in finem vſq;. Euenit nunc tibi, (mi frater,) quod euenturum nobis, quum apud nos eſſes, cæpiſſime nobis ipſis præſagiebamus, maxime quum de rebus antichriſti, potẽtia, fælicitate & victoriis loqueremur. Scis enim illud

Danielis: roborabitur fortitudo eius & non in viribus suis, & supra quam credi potest, vastabit vniuersa & prosperabitur & faciet, & interficiet robustos ac populum sanctorum secundum voluntatẽ suam &c. Scis quid prædixerit nobis dominus apud Math. cap. 10. & Ioã. 15. & 16. Quid item electum Christi organum Paulus scripserit in 2. ad Timoth. Capi. 3. Vnde nihil dubito de tua, per gratiam dei, fide & patientia, quum scias te nihil inexpectatum aut fortuitum pati, & ea quæ sustines propter causam optimam, verissimam, & sanctissimam sustinere. Quid enim verius & sanctius est doctrina nostra quam persequuntur Papistæ Antichristicolæ? Omnia salutis tribuimus vni Christo & institutis eius, sicuti & ab ipso & discipulis eius accepimus: illi vero illa ipsa & Antichristo suo Romano & institutis eius communicari volunt. His ergo non minus obsistendum est, quam Heiziani Baalitis obstitisse legimus. Si enim Iesus est Christus, agnoscant illum esse cõplementum suæ ecclesiæ, & quidem plene: si autem Antichristus est Rex & Sacerdos, deferant illi hunc honorem. Quousq; claudicant in vtrumq; latus? An dabunt illi nobis meliorẽ Christo? Aut quis erit æqualis Christo qui cum ipso componatur, nisi quem Apostolus vocat τὸν ἐγκεκιμενον? Si autem Christus sufficit suæ Ecclesiæ, quid oro opus est illis sutelis & additamentis? Cæterũ his disputationibus nihil opus apud te esse scio, qui syncere Doctus & radicatus es in Christo, haud ignorans te habere in ipso omnia & nos in illo esse completos. Perge ergo constanter confiteri Christum & execrari Antichristum, memor sanctissimi & verissimi illius sermonis Domini nostri Iesu Christi: qui vicerit possidebit omnia, & ero illi deus & ipse erit mihi filius. Timidis autem & incredulis, & execratis, & homicidis, & scortatoribus, & veneficis, & Idololatris, & omnibus mendacibus, pars illorũ erit in stagno ardenti igne & sulphure, quod est mors secunda. Facile superatur mors prima etiamsi ardendum sit pro domino: recte enim dicunt ignem hunc nostrum vix vmbram esse eius qui incredulis & defectoribus paratus est. Concedit præterea dominus, vt mox superare eius virtute possimus mortem primam, quã & ipse gustauit & superauit, promittens interim gaudia nunquam finienda &

Dani. 8

Apoc. 21.

amplum

amplitudine ineffabilia, quæ & percepturi sumus, simul atq; hinc migrauerimus. Sic enim iterum dicit angelus domini: Si quis adorauerit Bestiam & imaginem eius, & acceperit characterem in Apo. 21.
fronte sua aut in manu sua, & hic bibet de vino iræ dei quod mixtũ est mero in calice iræ ipsius, & cruciabitur igne & sulphure in conspectu angelorum sanctorum & in conspectu agni, & fumus tormenti eorum ascendit in sæcula sæculorum, nec habent requiem die & nocte qui adorant Bestiam & imaginem eius, & si quis acceperit characterẽ nominis eius. Hic patientia sanctorũ est. Hic qui custodiunt mandata dei & fidem Iesu. His addit mox, Et audiui vocem de cœlo dicentem mihi, scribe: beati mortui qui in domino moriuntur amodo (vel protinus scilicet beati sunt) etiam dicit spiritus, vt requiescant a laboribus suis, sed opera illorum sequuntur illos: non enim erit labor noster frustraneus & inanis. Amplissimam ergo promissionem quum habeas, sis fortis in domino: certa bonum certamen, serua fidem domino in finem vsq;. Cogita te ducem & propugnatorem habere Christum dei filium: omnes autem Prophetas, Apostolos & Martyres, esse tuos commilitones. Qui nos persequuntur & tribulant, homines sunt, peccatores, & mortales, quorum gratiam prudens non emerit terunc. 1. Timo. 6.
cio. Sed & vita nostra aliâs breuis est et caduca, fœlices nos si in Christo obdormiamus: hic concedat tibi et omnibus concaptiuis, fidem et constantiam. Commenda me reuerendiss. et sanctiss. Christi cõfessoribus D. Cranmero episcopo Cantuar. D. Rydlæo episcopo Lond. et D. Latymero seni. Hos et alios omnes captiuos salutabis ex me et ex omnibus Symmistis, qui omnes imprecantur vobis gratiam Dei et constantiam in veritate. Oramus sedulo cum tota Ecclesia pro vobis.

Quod attinet ad statum nostræ Ecclesiæ, is omnino manet adhuc qualis erat quum a nobis recederes in patriam. Vtinam Deo simus grati, & fidem non tantum verbis confiteamur, sed exprimamus vere bonis operibus ad gloriam Dei nostri. Alioqui crescit valde sermo Domini per Italiam vicinam & per Galliam. Interim pij graues sustinent persequutiones, & magna

constantia & gloria per tormenta, concedunt ad dominum.

Ego & tota domus mea cũ generis & affinibus, recte in domino valemus. Salutãt te sigillatim omnes & precãtur tibi constãtiã, cõdolentes tibi & concaptiuis reliquis. Venerũt ad nos Angli studiosi, pij, & docti viri, recepti sunt a magistratu nostro. Cohabitant decem, reliqui agunt hinc inde apud viros bonos. Inter alios mihi charus & familiaris est. D. Thomas Leuerus. Si quid est quod in gratiam vxoris tuæ & liberorum potuero, me totum libenter illis impendam: qua de re ad vxorem tuam scribo, audio enim illam agere Francofordiæ. Sis fortis & lætus in Christo, expectans eius liberationem vt & quando ipsi fuerit visum. Dominus Iesus misereatur Angliæ, & illuminet illam spiritu suo, ad gloriam nominis sui & animarum salutem. Dominus Iesus seruet te & liberet ab omni malo, cum omnibus qui inuocant nomen eius. Vale & Vale æternum. 10. Octobris. 1554. Tiguri.

Nosti manum. H. B.

The same in English.

To the most reuerende father M. John Hoper bishop of Worceter and Glouceſter, and now priſoner for the Goſpell of Jeſus Chriſte, my fellowe Elder and moſt deare brother, in England.

THe heauenly father graunt vnto you, and to all thoſe which are in bandes & captiuitie for his names ſake, grace, and peace through Jeſus Chriſt our lord, with wiſdome, patience & fortitude of the holy ghoſte.

I haue receyued from you two letters (my moſt deare brother): the former in the month of Septemb. of the yere paſt, the later in the moneth of May of this preſent yere, both written out of priſon. But I doubtyng leaſte I ſhould make aunſwer to you in vayn, whileſt I feared that my letters ſhould neuer come vnto your handes, or elles increaſe & double your ſorow: did refrain frõ the duety of writing. In the which thing I doubt not but you wyl haue me excuſed, eſpecially ſeyng you did not vouchſafe, no not once in a

in a whole yeare to aſunwere to my whole libelles rather then letters, whereas I continued ſtill notwithſtandyng in writyng vnto you: as alſo at thys preſente, after I heard that you were caſte in prylon, I dyd not refrayne from continuall prayer, beſechyng oure heauenlye father thzoughe our onelye mediatour Jeſus Chriſte, to graunte vnto you and to your fellow priſoners, fayth and conſtancie vnto the ende. Nowe is that thyng happened vnto you (my brother) the which we dyd often tymes propheſie vnto our ſelues, at your beyng wyth vs, ſhoulde come to paſſe, eſpecially when we dyd talke of the power of Antichriſt and of hys felicity and victozies. Foz you knowe the ſayenge of Daniel: his power ſhal be mighty, but not in hys ſtrength, and he ſhall wonderfully deſtroye and make hauocke of all thynges, and ſhall proſper and practiſe, and he ſhall deſtroy the mighty and the holy people after his owne will. You knowe what the Lozde warned vs of before hande by Mathew in the tenth chapter, by John in the 15. chapter and the 16. and alſo what that choſen veſſell Saint Paule hath written in the ſecond to Timothy and the thyzde Chapter. Wherefoze I doe nothyng doubte (by Gods grace) of your faythe and patience, whileſt you knowe that thoſe thynges which you ſuffer are not vnloked foz oz come by chaũce, but ỹ you ſuffer them in the beſt, trueſt and moſt holy quarel: foz what can be mozetrue and holy then our doctrine which the papiſtes, thoſe worſhippers of Antichriſt do perſecute? All things touching ſaluatiõ, we attribute vnto chriſt alone & to his holy inſtitutions, as we haue ben taught of hym & of his diſciples, but they would haue euen the ſame thynges to be communicated as wel to their Antichriſt, and to his inſtitutions. Such we ought no leſſe to withſtande then we reade that Helias withſtoode the Baalites. Foz if Jeſus be Chriſt then let them know that he is the fulnes of his churche and that perfectly: but & if Antichriſt be kyng and Zzieſt, thẽ let them exhibite vnto him that honour. How long do they halte on both ſydes? Can they geue vnto vs any one that is better then Chriſt? oz who ſhalbe equall with Chriſte, that may be compared with him, except it be he whom the Apoſtle calleth the *Aduerſary*? But if Chriſt be ſufficient foz his churche, what needeth thys patchyng and peecyng? But I know

Daniel.8.

Ephe.1.

2. Theſſ. 2.

know well enoughe I neede not to vse these disputations with you which are syncerely taught and haue taken roote in Christ, being persuaded that you haue all things in hym & that we in hym are made perfecte. Wo forwardes therefore constantly to confesse Christe and to defye Antichrist, beyng myndfull of this most holy and most true saying of our lord Iesus Christ: he that ouercommeth shal possesse all things, and I wyll be hys God, and he shall bee my sonne: but the fearefull, and the vnbeleuyng, and the abhominable, and the murtherers, and whoremongers, and sorcerers, and Idolaters, and all lyers, shall haue their parte in the lake whiche burneth with fire and brimstone, which is the second death. The fyrst death is soone ouercome although a man muste burne for the Lordes sake: for they saye well that doe affyrme this our fyre to be scarcely a shadowe of that which is prepared for the vnbeleuers and them that fall from the truth. Moreouer the lorde graunteth vnto vs that we maye easily ouercome by his power the fyrst death, the whiche he hymselfe dyd taste and ouercome, promisyng wythal, suche ioyes as neuer shall haue ende, vnspeakable and passyng all vnderstandyng, the whiche we shall possesse so soone as euer we depart hence. For so agayne sayth the Aungell of the lord, if any man worship the beast & his image & receiue his marke in hys forehead or on hys hand, the same shal drinke of the wrathe of god, yea of the wyne whych is powred into the cuppe of hys wrathe, and he shall be tormented in fyre and brymstone before the holye Aungelles and before the Lambe: and the smoke of theyr tormentes shall ascende euermore, and they shall haue no reste day nor nyght, which worship the beast and hys image, and whosoeuer receyueth the printe of hys name. Here is the patience of saincts: here are they that keepe the commaundementes of God and the fayth of Iesus. To this he addeth by & by: I heard a voice saying to me, write, blessed be the dead that dye in the lorde from henceforth (or spedely they be blessed. Io.) euen so sayeth the spirit, for they rest from theyr labours, but their workes followe them: for oure \ aboure shall not bee frustrate or in vayne. Therfore, seyng you haue such a large promyse, bee strong

Apo. 21

Apoc. 14

In this tyme of Antichrist is the patiẽce and faith of gods chil dre̅ tried, wherby

strong in the lorde, fyght a good fyghte, be faythfull to the Lorde vnto the ende: consider that Christ the sonne of god is your capitayn and fyghteth for you, and that all the prophets, Apostles and Martyrs, are your fellow soudioners. They that persecute and trouble vs, are men, synfull, and mortall, whose fauour a wyse man would not bye wyth the value of a farthyng, and besydes that, our lyfe is shorte, frayle and transitorye. Happye are we if we departe in the Lorde: who graunte vnto you and to all your fellowe prysoners fayth and constancy. Commend me to the moste reuerend fathers and holy confessors of Christe. D. Cranmer Bishoppe of Caunterburye. D. Rydley bishop of London, and the good olde father D. Latymer. Them and al the rest of the prisoners wyth you for the Lords cause salute in my name, and in the name of all my fellowe Ministers, the whiche do wyshe vnto you the grace of god and constancye in the truth.

they that ouercome all is tiranny. reade Math. 24.

Concernyng the state of our church, it remayneth euen as it was when you departed from vs into your countrey. God graunt we may be thankefull to hym, and that we doe not onely professe the fayth wyth wordes, but also expresse the same effectually wyth good workes to the prayse of our Lord. The worde of god increaseth daily in that part of Italye that is nere vnto vs, and in Fraunce. In the meane whyle the godly susteyne greuous persecutions, and wyth great constancy and glory, through tormentes they go vnto the Lord. I and all my household, wyth my sonnes in lawe and kynsmen, are in good health in the Lorde. They doe all salute you, and praye for your constancye, beyng sorowfull for you and the rest of the prisoners. There came vnto vs Englyshe men studentes, both godlye and learned: they be receaued of oure Magistrate. Tenne of them dwell together, the reast remaine here and there with good men. Emonges the rest M. Thomas Lever is deare vnto me and familiar. If there be any thing wherin I may do any pleasure to your wife & children, they shall haue me wholy at co maundement: wherof I wil write also to your wife, for I vnderstand she abideth at Franckford. Be strong and mery

in

in Christ, wayting for hys deliuerance when and in what
sorte it shall seme good vnto hym. The Lorde Jesus
shew pity vpon the realme of England, and illumi-
nate the same with his holy spirit to the glory
of his name and the saluation of soules. The
Lorde Jesus preserue you and deliuer
you from all euill, with all them
that call vpon his name.
Farewell, and farewell eternally. The
10. of October, 1554. From Zurich.
You know the hand.

H. B.

Certayne

Certayne letters of Doctor Taylor parson of Hadley in Suffolke: who by his death & martyrdom, there witnessed and confyrmed that doctrine, which he had before most painfully and faithfullye taughte. The 9. of Febrvary, in the yere of our Lord. 1555.

¶ To my deare fathers and brethren. D. Cranmer, D. Rydley, and D. Latymer prisoners in Oxforde for the faythfull testimonye of gods holye Gospell.

RYght reuerend fathers in the lord, I wysh you to enioye continually gods grace and peace thronghe Jesus Christ, and God bee prayed agayne and agayne, for thys your most excellēt promotiō which ye are called vnto at this prelēt, ỳ is, that ye are coūted worthy to be allowed amongest the nūber of Christs recordes and witnesses. England hath had but a few learned bishoppes that would sticke to Christ *ad ignem inclusiue*. Once agayne I thanke God hartely in Christ for your most happy onset, most valiant proceding, most cōstant suffryng of al such infamyes, hyssynges, clappyngs, taūtes, open rebukes, losse of lyuyng and liberty for the defence of gods cause, truth and glorye. I can not vtter wyth penne how I reioyce in my harte for you in. such captaynes in the forewarde vnder Christes crosse, banner, or standerd in such a cause and skyrmishe, when not onely one or ỳ. of our deare redemers strong holdes are besieged, but all hys chiefe castels ordeyned for our safegard. are trayterously impugned. Thys your enterprise in the sight of all that be in heauen, & of all gods people in earth, is most pleasant to behold. This is an other manner of nobilitie, then to be in the forefronte in worldly warrefares. For gods sake praye for vs, for we faile

Many professe god ad ignem exclusiue, that is, in wordes & outwarde profession, but few stick to him ad ignem inclusiue, that is, in dede, and in suffring for his sake.

faile not daily to praye for you. We are stronger and stronger in the lord, hys name be prayſed, and we doubt not but ye be ſo in Chriſtes owne ſweete ſchole. Heauen is all and wholy of our syde: therefore *Gaudete in domino ſemper, et iterum gaudete et exultate.*

Your aſſured in Christ Rowland Taylor.

¶ To a frende of his whiche was deſyrous to know the talke *that was betwixt him and the Quenes commiſſioners at* the tyme of hys examination.

WHeras you would haue me to wryte the talke betweene the king and Quenes moſt honourable councel and me on Tueſday, the xix. of Januar. this ſo farre as I remēber, was ẏ effect therof. First my lord Chaūcellor ſaid, you amōg other are at this tyme ſent for, to enioy ẏ Kynges and Quenes maieſties fauour and mercy, if you will now ryſe agayne with vs from the fall, which we generally haue receiued in this Realme, from the which (god be prayſed) we are now clearely deliuered miraculouſly. If you will not ryſe wyth vs now, and receyue mercy now offered, you ſhall haue iudgement accordyng to youre demerites. To this I aunſwered, that ſo to riſe, ſhoulde be the greateſt fall that euer I coulde receiue, for I ſhoulde ſo fall from my deare ſauiour Chriſt to Antichriſte. For I doe beleue that the Religion ſet forth in Kyng Edwardes dayes, was accordyng to the veyne of the holy Scripture, whiche conteineth fully all the rules of our chriſtian religion, from the which I do not intende to decline ſo long as I liue, by gods grace. Then maiſter Secretary Bourne ſayd, whiche of the religions meane you of in kyng Edwardes dais? for you know there were dyuers bokes of religion ſet forth in hys dayes. There was a religion ſet forth in a Cathechiſme by my Lord of Caunterburye, do you meane, that you will ſticke to that? I aunſwered, my lord of Caunterbury made a Catechiſme to be tranſlated into Engliſhe, whiche booke was not of his owne makyng, yet he ſet it forth in his own name, and truely that booke for the tyme dyd much good: but there was after that ſet forth by the moſt innocent king Edwarde (for whō god be prayſed euerlaſtingly) the whole

church

churche Seruice, set forthe wyth greate deliberation and the aduise of the best learned men of the realme, and authorised by the whole Parliament, and receiued and published gladly by the whole realme, which booke was neuer reformed but once, and yet by that one reformation it was so fully perfited, accordyng to the rules of our religion in euerye behalfe, that no christian conscience coulde be offended with anything therin conteyned: I meane of that booke reformed. Then my lord Chauncellour saide, diddest thou neuer read the booke that I set forthe of the Sacrament? I aunswered that I had redde it. Then he sayde, howe likest thou that boke? with that one of the Councel (whose name I know not) sayde, my Lorde that is a good question, for I am sure that booke stoppeth all their mouthes. Then said I, my Lorde I thynke manye thinges be farre wyde from the truth of Gods word in that booke. Then my lord sayd, thou art a very varlet. To that I aunswered, that is as yll as *Racha* or *Fatue*. Then my Lord sayd, thou art an ignorauntbetyll browe. To that I aunswered, I haue redde ouer and ouer agayne the holye Scriptures, and Saint Austines workes throughe, and Saynct Cyprian, Eusebius, Origene, Gregory Nazianzen, with dyuers other bookes throughoute: therfore I thanke God I am not vtterly ignorant. Besides these my lord, I professed the Ciuil lawe, as your Lordship dyd, and I haue redde ouer the Cannon law also. Then my lorde sayd, with a corrupte iudgemente thou readest all things. Touchyng my profession, it is Diuinitie, in whiche I haue written diuers bookes. Then I saide, my Lorde ye dyd wryte one booke *De vera obedientia*: I would you had bene constant in that, for in deede you neuer did declare a good conscience that I heard of, but in that one booke. Then my Lord said, tut, tut, tut: I wrote against Bucer in priestes mariages, but such bookes please not such wretches as thou art, which hast bene maried many yeres. To that I answered, I am maried in dede. & I haue had .ix. childrē in holy matrimony, I thanke god: & this I am sure of, ỹ your procedings now at this present in this realme against priestes mariages, is ỹ maintenaūce of ỹ doctryne of deuils, against natural law, Ciuil law, Canō law, generall Councels, Canōs of ỹ apostles, auciēt doctors, & gods lawes. Thē spake my lord of Duresme saying, you professed ỹ Ciuil

law

lawe, as you saye: then you knowe that Justinian writeth, that priestes at their takyng of Orders shoulde sweare, that they were neuer maried, and he bryngeth in to proue that, Canones Apostolorum. To that I aunswered that I dyd not remember any such e lawe of Justinian: but I am sure that Justinian writeth in *Titulo de indicta viduitate, in cod.* that if one would bequeath to his wife in his testament al egacie vnder a condition that she should neuer marye agayne, and take an othe of her for the accomplyshyng of the same, yet she shall marye againe if he dye, notwithstandyng the aforesayd condition and othe taken and made agaynst mariage: and an othe is an other manner of obligation to God, then is a papisticall vowe. Moreouer in the Pandectes, it is contayned, that if a man doe manumit his handmayd vnder a condition that she shall neuer marye: yet she maye mary, & her Patrone shal loose *ius patronatus* for his adding of the vnnatural & vnlawful conditiõ against matrimony.

Then my Lorde Chauncelour saide, thou sayest that priestes maye be maryed by gods lawe, howe prouest thou that? I aunswered by the playne wordes and sentences of S. Paule bothe to Timothy and to Titus, where S. Paule doth speake most euidently of the mariage of priestes, Deacons, and bishops. And S. Chrysostome writing vpon the Epistle to Timothy, saithe: it is an heresy to say that a Bishop may not be maried. Then my lorde Chauncellour said thou lyest of Chrisostome, but thou doest as all thy companions do, belye euer without al shame, both the scriptures & the doctors. Diddest thou not also saye, that by the Cannon law priestes may be maried? which is most vntrue and the contrary is most true. I answered, we reade in the decrees, that the fower generall counsels, Nicene, Constantinopolitane, Ephesine and Calcedon, haue the same autority that the foure Euangelistes haue. And we reade in the same decrees, which is one of the chiefe bookes of the Canon lawe, that the Councell of Nice, by the meanes of one Paphnutius, dyd allowe Priestes and bishops mariages: therefore by the best part of the Canon law, priestes may be maryed. Then my Lorde Chauncellor said, thou falsifiest the generall councel: for there is expresse mention in the said decree that priests should be diuorced from their wyues which be

mari

maried. Thē sayd I, if those woꝛds be there as you say, thē am I content to lose thys great head of myne: let ẏ booke be fetched. Then sayd my loꝛd of Dureme, thoughe they bee not there, yet they may be in *Ecclesiastica historia*, which Eusebius wꝛote, out of which boke the decree was takē. Then sayd I, it is not like that the pope would leaue out any such sentence, hauing such authoꝛitie, & making so much foꝛ hys purpose. Then my loꝛd Chaunceloꝛ sayd, Gracian was but a patcher, and thou art glad to snatch vp such a patch as maketh foꝛ thy purpose. I aunswered, my Loꝛd I can not but maruaile that you do cal one of the chiefe papistes that euer was, but a patcher. Then my loꝛd Chaunceloꝛ sayd, May I call thee a snatcher & a patcher. To make an end, wilte thou not returne againe with vs to the Catholike church? and wꝭ that he rose. And I said, By gods grace I wil neuer depart frō Chꝛistes church. Then I required ẏ I might haue some of my frendes to come to me in pꝛison. And my loꝛd Chaunceloꝛ sayd, thou shalt haue iudgemēt within this weke. My loꝛd of Durreme would that I should beleue as my father, and my mother. I alledged S. Augustine, that we oughte to pꝛeferre gods woꝛd befoꝛe al men. And so I was deliuered againe vnto my keper.

R. T.

The copy of a writing that D. Taylour sent to a frende of hys concerning the causes wherfore he was condemned.

IT is heresie to defend any doctrine against the holy scripture: therfoꝛe the Loꝛd Chaunceloꝛ and byshops consenting to his sentence against me, be heretikes, foꝛ they haue geuē sentence against the mariage of pꝛiests, knowing that S. Paule to Timothe and Titus wꝛiteth playnly, that Byshops, pꝛiestes, and Deacons may be maried, knowing also that by S. Paules doctrine, it is the doctrine of deuiles to inhibite matrimony, and S. Paule wꝭleth euery faythfull ministeꝛ to teach the people so, least they be deceaued by the marked marchauntes. 1. Tim. 4. These bishops are not ignoꝛant, ẏ it is not only S. Paules counsel and lawful, but gods cōmaundemēt also to marry, foꝛ such as can not otherwise liue chast, neither auoyde foꝛnicatiō. They know that such as do marry, do not sinne. They know that god, befoꝛe sinne was, oꝛdained matrimony, and ẏ in paradise betwene 1. Cor. 7 Gene. 2.

two of his principal creatures, Mã & woman. They know what spirite they haue, whiche say it is euil to marrye, seing
Gene.2. God sayd: it is not good for mã to be alone without a wife, hauing no speciall gift contrary to the generall cõmaundement and ordinaunce diuerse times repeted in the booke of
Gene.1. Genesis, which is to encrease & multiply. They know that Abraham caried into the land of Chanaan his old & yet barraine wife the vertuous womã Sara with him, leauing father & mother & countrey, being otherwise at gods cõmaundement. For though father and mother and other frendes
Gene.12. are deare and nere, yet none are so derely and nerely ioyned together, as mã and wife in matrimony, which must nedes
Ephe.5. be holy for that it is a figure and similitude of Christ & hys
Heb.13. church. They know that S. Paule geueth a great prayse to matrimony, calling it honourable, and that not to & among many, but to and among al men without exception, whoeuer haue nede of that Gods remedy for mans and womãs infirmitie. They know that if there were any sinne in matrimony, it were chiefly to be thought to be in the bedcompanye: but S. Paule sayth that the bedcompany is vndefyled. They know that the hauing of a wife was not an impe-
Gene.18. diment for Abraham, Moyses, Isaac, Jacob, Dauid, &c. to
Exod.18. talke with God, neither to the Leuites, bishops & priestes
Genes.25. office in the tyme of the olde Testamente or the newe. They
Gene.31. know that Christ would not be conceaued or borne of the
2.Reg.7. blessed mother the Virgine Mary, before she was espoused
Math.1. in mariage his own ordinance. They know by S. Cipryan, and S. Austine, that a vowe is not an impediment sufficient to let matrimony, or to diuorce the same. They knowe that S. Chrisostome sayth: it is heresie to affyrme that a Bysshop may not haue a wife. They know that S. Ambrose wil haue no cõmaundement but counsell only to be geuen, touchyng the obseruing of virginitie. They know that Christ with
John.2. his blessed mother and Apostles were at a mariage, & beautifyed & honoured the same with his presence and fyrst miracle. To be short, they know ẏ al that I haue here written touching ẏ mariage of priestes, is true, and they know ẏ the papistes thẽselues do not obserue touching ẏ matter, their own lawes & canons, and yet they continue marked in conscience w̃ an hote iron as detestable heretikes in this behalf. The lord geue thẽ grace to repẽt, if it be his good wil, Amẽ.

My

My second cause why I was cõdemned as an heretike, is ỳ I denied ỳ transubstantiation & concomitation, two iugling wordes of the papistes, by the which they do beleue and wil cõpel al other to beleue ỳ Christs natural body is made of bread, & that the godheade by & by is ioyned therunto: so that immediatly after the wordes called the wordes of consecration, there is no more bread and wine in the sacramẽt, but the substance only of the body and blood of Christ together & his godhead: so that the same being now Christ both god & man, ought to be worshipped with godly honour, & to be offred to god, both for the quicke and the dead, as a sacrifice propitiatory and satisfactory for the same. This matter was not long debated in wordes, but bycause I denyed the foresaid papistical doctrine, yea rather plainly most wicked Idolatry, blasphemy and heresye, I was iudged an heretike. I dyd also affyrme the pope to be Antichrist, & popetye Antichristianitie: and I cõfessed the doctrine of the Bible to be a sufficiẽt doctrine touching al & singular matters of Christian religion and of saluation. I also alledged that the othe against the Supremacy of ỳ byshop of Rome, was a lawful othe, and so was the othe made by vs all touchyng ỳ kings or Queenes preeminence. For Chrisostome saieth that Apostles, Euangelistes, and all men in euery Realme were euer & ought to be euer, touching both body & goods, in subiectiõ to the Kingly authority, who hath ỳ sweard in his hand as gods principall officer & gouernour in euery Realme. I desired the Bishops to repent for bringing the Realme frõ Christ to Antichrist, frõ light to darkenes, from verity to vanitie. Thus you know a sũme of my last examination & condemnation. Pray for me, & I wil pray for you. God be prayed, since my condemnation I was neuer afraid to die: Gods wil be done. If I shrinke frõ gods truth, I am sure of an other mãner of death thẽ had iudge Hales. But God be prayed, euen frõ the bottome of my heart, I am vnmoueably setled vpõ the rocke, nothing douting, but that my dere god wil performe and finish the worke, that he hath begon in me & other. To him be al honour both nowe and euer through Christ our only & whole Sauiour. Amen.

R. T.

A letter which he sent to his wife and children and other of his frends in Hadley as his farewel and last testament.

I Say to my wife, & to my children, the Lord gaue you vnto me, & the Lord hath taken me from you, and you frō me: blessed be the name of the Lord. I beleue that they are blessed which die in the Lord. God careth for sparowes, and for the heares of our heades. I haue euer found him more faythfull and fauourable then any father or husband. Trust ye therfore in him by ỹ meanes of our deare Sauiour Christes merites, beleue, loue, feare, and obey him: pray to him for he hath promised to helpe: Count me not dead, for I shal certainly liue, and neuer die. I go before, & ye shall followe after to our long home. I go to ỹ rest of my childrē, Susan, George, Ellē, Robert, and Zacharie: I haue bequethed you to the only omnipotent.

Apoc.14
Luke.12.

I say to you my deare frēds of Hadley, & to al other which haue heard me preach, that I depart hence with a quiet conscience as touching my doctrine, for the which I pray you, thanke god with me, for I haue after my litle talent declared to other, those lessons that I gathered out of gods boke the blessed Bible. Therfore if I or any Angel from heauen, should preach to you any other gospel, then that ye haue receaued, Gods great curse vpon that preacher. Beware for Gods sake, that ye denie not God neither decline from the word of fayth, least god decline from you, and so ye do euerlastingly perish. For godsake beware of popery, for though it appeare to haue in it vnitie, yet the same is in vanity and Antichristianitie and not in Christes fayth and veritie. Beware of the sinne against ỹ holy ghost now after such a light opened so playnly, and simply, truly, throughly, and generally to al England. The Lord graunt all men his good & holy spirit, encrease of his wisedome, encrease of contemning the wicked worlde, encrease of desiring hartely to be with God and the heauenly company, through Iesus Christ our only mediatour, aduocate, ryghteousnesse, lyfe, sanctification, and hope,

Gala.1

Amen Amen. Pray. Pray.

¶ Rowland Taylour departing hence in sure hope, without all doubting, of eternal saluation, I thanke god my heauenly father through Iesus Christ my certayne sauiour. Amen.

5. Februarye. Anno. 1555.

Letters

Letters of Maister Laurence Saunders parson of Alhollowes in Bredstrete in London: who, after faythfull testimonye of hys doctrine by long imprisonment, was condemned to the fyre, and at Couentrie (by gods prouidence, no doubt, to confirme that he had in that countrey also fruitfully taught) suffred with most valiant and chereful courage, as ye may read in the boke of martyrs, fol. 1048. The. 8. day of Febr. In the yere of our Lord. 1555.

¶ To my most deare and reuerend fathers in Christ. D. Cranmer, D. Rydley and D. Latimer prisoners in Oxforde.

IN my most humble wyse I salute you moste reuerend Fathers in Christ Iesus our Lord. Immortall thankes & euerlasting prayses be geuē vnto that our father of mercies, which hath made vs mete to be partakers of ꝯ inheritaunce of saintes in light, which hath deliuered vs from the power of darkenes, and hath translated vs into the kingdome of his beloued sonne, by whom we haue redemption through his bloud, &c. Oh most happie estate, that in an vnspeakeable wise, our life is hid with Christ in God: but whensoeuer Christ which is our life, shall shewe hymselfe, then shall we also appeare with him in glory. In the meane seasō, as our sight is but in a glasse, euē in a darke speaking, so we walke in fayth, not after outwarde appearaunce. The which fayth, although for want of outward appearaunce, reason reputeth but as vaine: yet the chosen of God do know the effect therof to bring a more substantiall tast & liuely fruition of very felicitie and perfect blessednes, then reasō can reache, or senses conceaue. By this fayth, we Colla. 1. Colla. 3. 1. Cor. 13. 2. Cor. 5.

haue in our professiō all good things: yea euen those which
the eye hath not seene & the eare hath not heard, neyther haue
1. Cor. 2. entred into the hart of man. &c. Then if hereby we do enioy
al good things, it followeth ỳ we must nedes possesse, haue
and inioy you most reuerend fathers, who be no small part
of our ioy & good things geuen vs of God. We heretofore
haue had ỳ fruitiō of you by bodily presence to our inexpli-
cable benefite (praysed be that our gracious God therfore)
and now in spirit we haue the experience of vnspeakeable
cōfort by your reuerend fatherhodes, for that in this so glo-
Math. 5. rious sort, ye become a towne set vpon a hill, a candle vpon
a Candlesticke, a spectacle vnto the world, & to the Angels,
1. Cor. 4. and vnto men. So that, as we to our great comfort do see,
Phi. 1. ye also maye assuredly say with S. Paule, that the thyngs
which happē vnto vs, do chaūce vnto the great furtherance
of the Gospel: so that our bondes in Christ are manifest, not
only throughout al the iudgement hal, but in all whole Eu-
ropa, in so much that many of the brethren in ỳ Lord being
encouraged through our bondes, dare more boldlye speake
the woord without feare. And herein as you haue with S.
Paule greatly to reioyce: so we do reioyce with you, & we
do in dede with you geue thankes for this excellent worthy
fauour of our God towards you, that Christ is thus mag-
nifyed in you, yea and hereafter shal be magnifyed in your
bodyes, whether it be through life or death. Of whiche
thing truely we are assured in our prayers for you, and mi-
nistring of the spirite. And although for your owne partes
Christ is vnto you life, and death aduantage, and that your
Phil. 1. desire is (as in dede it were better for you) to be loosed, and
to be with Christ, yet for the church of Christ were it muche
more necessary, that ye should abide in the flesh: Yea ỳ mer-
ciful god euen for his Christs sake, graūt that ye may abide
& continue for the furtheraunce of the churche & reioysyng
of fayth, that the reioycing thereof may be the more aboun-
daūt through Iesus Christ by your restoring again, Amen,
Amen. But if it seme better otherwise vnto the diuine wise-
dome, that by spedy death he hath appoynted you to glory-
fye him, the Lordes wil be done. yea euen as we do reioyce
both on your behalfes, & also on our own, that god is mag-
nifyed by lyfe, & should be more aboundaūt lye glad for the

continuaunce therof: so we shall no lesse reioyce to haue the same wrought by death. we shall geue thankes for thys honour genē vnto you, reioycing that ye are accompted worthy to suffer for ẏ name of Christ, & that it is geuen to you of god not only ẏ ye should beleue in him, but also ẏ ye should suffer for his sake. And herein we shal haue to reioyce in ẏ behalfe of ẏ church of Christ, whose fayth may be ẏ faster fixed vpō gods veritie, being cōfyrmed w̄ three such worthy witnesses. Oh thanks be to god for thys hys vnspeakeable gift. *phi.1.*

And now moste reuerend fathers, that ye may vnderstande the truth of vs and oure estate how we stand in the Lorde, I doe assure your reuerences, partlye by that I perceaue by suche of oure brethren as bee here in boundes with me, partly by that I heare of them which be in other places, and partly by that inward experience which I most vnworthy wretch haue of Gods good comfort, more abundance wherof I know there is in others: ye may be assured I say (by gods grace) that ye shall not bee frustrate of your hope of our cōstant continuaunce in the chereful confession of Gods euerlasting veritie. For euen as we haue receaued the word of truth, euen the Gospell of our saluation, wherin we beleuing, are sealed with the holy spirite of promyse, which is the earnest of our enheritaunce, the whiche spirite certifyeth our spirit that we are the children of God, and therefore God hath sent the spirite of his Sonne into oure heartes crying, Abba father: so after suche portion as God measureth vnto vs, we with the whole churche of Christ, and with you reuerend Fathers, receauing the same spirit of fayth, accordyng as it is written, I beleued & therefore I haue spoken, we also beleue, and therfore speake. For the which we in this daungerous bondage and other afflictions, hauing euen such a fyght as we haue sene in you and haue heard of you, we are in no wyse affrayde of our aduersaryes. And forasmuch as we haue such an office, euen as God hath had mercy on vs, we go not out of kinde, but euē with you, after our litle power, we labour to maynteyne the faith of ẏ gospel, knowing most certainly, ẏ though we haue this treasure in earthē vessels, ẏ the excellency of the power might be gods & not ours, yet shal we not be dashed in peeces, for ẏ lord wil put his hād vnder vs. When we are troubled on euery side, yet are we not vtterly shut: when we are

Ephe.1. *Rom.8* *Gal.4.* *2.Cor.4.* *Psa.116.* *phil.1.* *2.Cor.4.*

in ponerty, we are not vtterly without somthing: when we
suffer persecution, we are not forsaken therin: when we are
cast down, yet we shal not perish: but to communicate with
our swete Sauiour Christ in bearing ỹ crosse, it is appoin-
ted vnto vs, that euen with him also we shal bee glorifyed.
2. Timo. 2 For it is a true saying: If we be dead with him, we shall al-
so liue with him: If we be patient, we shal also reygne with
him: If we deny him, he shall also denye vs. wherefore we
2. Cor. 4. be of good cheere alwayes, bearyng about in our bodye the
dying of the Lord Jesus, ỹ the life of Jesus myght appeare
also in our body. For we know that he which rayled vp the
Lord Jesus, shall rayse vp vs also by the meanes of Jesus,
and shall ioyne vs to himself together with you. wherfore
we are not werryed, but though our outward man perysshe,
yet the inward man is renued day by day. For our tribula-
tion, which is momentane and light, prepareth an exceding
& an eternal weight of glory vnto vs, whiles we loke not
on the things which are sene, but on the thinges which are
not sene. For the things which are sene, are tempozall: but
things which are not sene, are eternal. We testifie vnto you
Esay. 12. reuerend fathers, that we drawe these waters with ioy out
of the welles of the Sauiour. And I trust we shall continu-
ally with you blesse the Lord, & geue thanks to the lord, out
Apoca. 19. of these welles of Israell: we trust to be merye together at
the great Supper of the Lambe, whose Spouse we are by
fayth, and there to sing that song of euerlasting *Haleluyah*.
Amen. Yea come Lord Jesu. The grace of our Lorde Jesu
Christ be with you. Amen.

¶ *To the professours of the Gospell and true* doctrine of our Sauiour Iesus Christ, in the towne of Litchefelde

GRace and peace with continuaunce in vnfay-
ned fayth and a good conscience, be vnto you
in Christ Jesu. Amen.

At what time it pleased that gracious god of
Abraham, Isaac, and Jacob, wonderfully
to woorke the deliueraunce of their offspring
the Israelites, euen as he broughte to passe

the

the same by hys mighty arme: so dyd he therevnto admitte mans ministery as his ordinary instrumente, and therfore instructed fyrste Moses that faythefull seruaunte of hys, what was to be done, as also with what chereful courage he shoulde do the same. These people by the hand of this Moyses, were brought by no smal perils, the mydde way toward their promised patrimonye, when as it pleased God to take vnto hym selfe hys seruaunte Moyses from this myserable vale. In whose place he appoynted Josua that worthy leader of the Lordes people, who not alonely for his parte dydde boldelye take in hande so daungerous an enterprise, but also wyth earnest studye styrred vppe hys sayde people wyth lusty courage to goe forwarde in the appoynted passage of theyr ieoperdous iourney. Yea he was hable aboundantly to cōforte thē with such cōfortes as he himselfe receaued of his god, who at sundry tymes assured him therof, saying vnto hym thus: euen as I was with Moses, so wil I be with thee, I wil not forsake thee, neither leaue thee, be thou therfore of good courage and stronge: feare not, neyther be dismayde, for I am with thee in all that thou takest in hande. what soeuer thinges be writen are written for our doctrine &c.

Deut. 34.

Iosua. 1.

Dearely beloued, albeit that in these dais it may be sayd treulye that ye haue very fewe suche captaynes to be compared wyth Moyses or Josua gods synguler iewelles, yet that same lord which is no chaungelyng, but euen the same mercifull and almightye defendour of all his people at all tymes: doth and shall in some degree directe you his chosen children in the highe way toward your heauenly inheritāce by the hand of a Moses, in some parte resembling these two principal paternes. For though we your brethrē, who here tofore by our vocation haue sit in the chayre of Moses, and be gostly captaines as Moses and Josua vnto you: though I say we well know and acknowledge how little we haue to boast of, as of oure selues, yet this we haue to triomphe of in the lord our god, that as we haue bene of hym appointed vnto such a place and function: so we do not altogether degenerate. For first vnto our owne strengthning, euen that gracious god whiche byddeth vs to be strong by the operation of his spirit, performeth ẏ same in some part in vs, al glory

be

be vnto hym therfore. Also in the word of the lord we testify vnto you, to be stronge in the lorde, and shrynke not backe because of the sundrye temptations assaultynge you in the passage vnto your countrey through the wildernes of thys world. Be content to be proued as those people were. Doe not addict your selues vnto the fantasing of the flesh pottes of Egypte, most vnthankfully relinquishyng the promised possession. we geue you to know what warrantise we haue of prosperous successe in suche our proceedinges: no lesse (be ye assured) then those former captaynes Moyses and Josua had. For beside that all the same most comfortable promises which made them & their people to be bold to procede in their enterprise, do belōg vnto vs: we haue to reioyce in our god for his vnmeasurable mercies more plentifully powred vpō vs by that aboūdāt grace in hys deare sonne our christ, in whome he offereth vs al fulnes of fauour and beneuolēce, all readines of deliueraunce, appoyntyng all credite wythout care to be geuen vnto such a gouernour. Yea and that same hys Christ, who is made of hym our annointed sauiour, is now become our graunde captayne, yea what is he not vnto vs to do vs good? He is our shepeheard, we be his people and the shepe of hys pasture: he is our husband, we be hys spouse. He hathe promysed to keepe hys sheepe that none shall snatch them out of hys handes. He hath promysed to be wyth hys church alwayes, yea and that effectually to be wyth it, euen as the heade to geue lyfe vnto the members and parts of the body, euen as the vyne stocke to quicken the vyne braunches, and euen as the most louyng husband to tender, cherish, defende, and keepe hys welbeloued spouse. Let vs be bold to committe our selues vnto suche a safe conductor, castyng oure care vpon hym: for were it not that he many tymes more careth for vs, then we can for our selues, it would not be well wyth vs. Full little dyd Peter perceaue any cause of grenance for that perillous fal which after betell. But that suffraigne shepeheard before hand espied the spyteful desire of that wolnish Sathan to syft his Peter that sely poore shepe: and therfore prayed vnto hys father that Peters fayth myght not faynt. Such a shepehard shall he be alway vnto his people, hūbly complaining vnto

Exo. 16.

John. 10
Math. 28.

Luke. 24.

hym

him in extreme daungers. And great cause haue we so to do, considering not only the greedy desyre of this Satan most tyrannously ragyng lyke a roaryng Lyon seeking whome he maye deuoure: but also the imbecillitye in our selues, beyng suche as is not able to withstande the leaste of hys assaultes: but on the contrarye beynge ouerwhelmed wyth the waues whiche he styrred vp by these tempestes of hys temptations, we are compelled to crye wyth these Disciples, who in theyr extremitye cryed, saue vs Lorde or elles we perysshe. 1. Pet. 5. Math. 8.

The tymes be perylous: we muste therfore be circumspect & not solace our selues in carnall securitye, but beyng cõtent to enter into the sheepe of Christes crosse and obiecting our selues to al ieoperdous passages in the aduẽturous iorneying to our heauenly countrey, let vs for thys present viage accompte it comfort enough to haue the fellowshyp of suche a fellow venterer. He once beyng in the Shyppe wyth hys Disciples, dyd wyth hys worde aswage the swellyng of the Sea so daungerous. He hath not lefte vs alone in the Ship of thys frayle flesshe, but ioyneth wyth vs in thys daungerous iorney, aswel by hys once beyng subiecte vnto all bodely infyrmities as we be (synne only except) as also by hys assurying vs of his gratious assistãce, now that he is becom before hys heauenly father our Prynce, our Priest, and our Prophet, alwayes prest and ready to helpe by hys power, propitiation, and inspiration of hys holy spirite. And what though he for a season do slepe and do so suffer vs (vnto our seemynges) to synke? He wyll bee awaked beyng pulled by prayer: and therfore doth he delay our spedy deliueraunce, euen to fortifye our faithe by importune prayer. Lette vs then wyth instance apply this busines, and the ratter in respect of the dangerous doting of this old age of the worlde. For it is with the men of this latter age of the worlde as it is with a very aged man, who for impotency of the powers both of ỹ mind & the body, is brought to much imbecillitye. Then do the wittes by weakenes wander out of the waye. The bodye by feablenes and defaulte of the former strength doth stagger & full weakely doth any lymme or part of that wretched body execute the function vnto it belongyng. In

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lyke maner is it with the churche of Christe in this dotyng old age of the worlde. There is nothyng such fulnes in gods graces as heretofore hath bene in the primatiue church and the tymes immediatly ensuyng. There is lesse perfection in the fayth, feare, and loue towardes god, & charity towardes the brethren. There is lesse zeale to confesse god, and lesse constancy to continue in gods truth, then was heretofore. And this is not straunge vnto them which do obserue the forespeakings of the scriptures, aswel of the prophets of our sauiour Christe, as also of his apostles, by whome it hath ben signified before hand what daungerous dayes should come in the latter times, as *Math.* 24, 2. *Thess.* 2. 1. *Timoth.* 2. *Timo.* 3. 2. *Peter.* 2.

Wherfore let vs which are come into these latter daungerous tymes, firste consider how that the holy ghost hath geuen vs warnyng therof, and also that we by proofe haue experience of the verifying of the same: let vs now (I say) the more earnestly apply our humble petition vnto that mercyful father and hys sonne our swete sauiour, who is the head of hys churche, euen this his body (weake though it be) that he wyll vouchsafe not so muche to obserue the backesliding and shrinkyng of thys hys feble body: as to respect the forespeakynges of these perilous tymes, and let vs wyth and in the name of the whole church, remember often the prayer of Dauid *Psal.* 71. Lord cast me not away in ỹ tyme of mine olde age when my strength doth decay. That tyme of the church is euen now presente: and truly if we be instante in prayer, we be not without warrantise of gods promises to obtayne that we pray for. Yea call vpon me (sayth he) in the day of thy trouble and I wyll delyuer thee. For the electes sake it is sayd the daungerous dayes shalbe shortned. Yea faythfull is he that wyll not suffer vs to be tempted aboue that we be able to abyde. We may be bold to put our gracious god in remembraunce of hys olde mercies, & with Dauid say, oh god we haue hearde wyth our eares and our fathers haue declared vnto vs the noble workes that thou dyddest in theyr dayes and in the olde tyme before thē. The testimonies of hys word do teach vs how he hath from the begynnyng alway gathered vnto himself a congregation & church, vnto the which hys chosē church he hath bound him

Psal. 40. *Math.* 24. 1. *Cor.* 10

Psal. 44.

selfe

selfe by his couenaunt of mercy to be their god and sauiour, and besydes that hath powred vppon them his sundry blessinges and benefits. But agayne it is to be sene in the scriptures, how that euen these peculier gods people, did at sundry tymes fall from that theyr heauenly profession, aswell to Idolatrye and false Gods seruice, as also vnto dissolute liuyng, therby pronokyng gods wrathfull plagues and punishmentes, the which in dede oftētimes, as they were oftē deserued, so they fel vpō them. But euen as ý god of Israel did visite the offences of hys people wyth his rodde of chastisement: so did he not at any tyme take away hys mercies from them, and that for that couenaunt of mercy made vnto them in Abraham, Isaac, and Iacob their forefathers. And therfore when at any tyme throughe hys grace they dyd by repentaunce turne vnto hym, he most fatherly embraced thē with the armes of his mercy. *Psal. 89.*

These thyngs be written for vs, that we in semblable wyse should consider fyrst the dignitye whereunto we haue bene called, that is euen to be hys church and people. Yea in comparyng our profession & either the heathenish Turkes & infidels, or vnto the people which are professed vnto this hypotriticall papistrye: we haue to aduaunce our selues as the true childrē of Christ, for that we beare the ryght badges of gods true people, and that is the earnest desyre towards the propagation of gods most holy word, and the right vse of the sacraments agreable to the same, hauyng ioyned ther with a readines of hart and mynde to suffer affliction & persecution for the confession of our fayth, or at the least rather then we wyll deny or put away faith and a good conscience. And besydes these outward notes and tokens declaryng ý we be the true church there is a nearer token in gods elect, which is the inward testimony of gods spirite, whiche beareth wytnesse vnto our spirit that we be gods children, causyng vs to crye Abba father, and beyng in dede the earneste peny of our saluation. *Rom. 8*

But notwithstandyng that we be thus promoted by our god, and dignifyed by his graces, yet must we consider how vnworthely we haue vsed in sundry wise, these gods graces & blessyngs: yea so vnthankfully we haue receyued thē, that no lesse plagues by gods iust iudgemente, belong vnto vs, then

then was at that tyme due vnto those his people. Wherfore let vs faythfully confesse that we haue offended wyth oure forefathers. The which beyng done in our conuersion vnto
Psal. 89. the Lord our God wyth our whole heart, let vs assure our selues that euen as he hath and doth visite our synnes with this captiuity of body and cõscience and such other plagues beyng his rodde of chastisement, so hath he not taken away his mercy from vs: but wyll plentifully visite vs wyth the same, euen for that couenaunt of mercy made vnto vs, not in Abraham, Isaac, and Dauid, but in that promysed sede of Abraham, in that spiritual Dauid euẽ Jesus Christ, who is that peaceable Salomon, makyng peace betwen vs and his Father by the offeryng of hys bodye and sheedyng of hys bloude, by whose meanes we must looke for the gilt of our synnes to bee forgeuen and the plagues thereby purchased to be taken away. And now (dearly beloued) we be taught by that heauenly spirit which our god hath geuen vnto vs, to seke comfort in these tymes of affliction, not in hope of rebellion or fulfillyng vnprofitable, yea pestilent welthe prophecies, but in the most comfortable & glad tidings of ẏ heauenly promises assured in his deare Christ.

And touchyng this most miserable estate of the ghostly captiuity of conscience and bodely bondage, wherin for our synnes presently we be holden: let vs fyrst most obediently kysse this rodde of our father by obediente submission, to abide al extremity that man may do vnto vs, rather then to forgoe faythe and a good conscience. Lette vs also beseche our heauenly father for his christes sake, to leaue of beating vs and to take awaye the rodde, eyther by conuertyng the hartes of those whiche afflicte & persecute vs (for so dyd he somtyme take away the rodde, as namely by conuertyng of Nabuchodonozer, & Manasses) or els if such wycked scourges be not to be cõuerted, but be reprobates, vessels of gods wrath, chyldren of perdition, suche vpon whome it pleaseth god to shewe hys iudgemntees, and in whom he will shew hys power: If I saye they be suche, let vs wyshe most earnestly that our God wyll spedely aryse that hys and our enemies may shortelye be scattered. Yea he knoweth what these execrable erecters of the Romyshe religion art, They be

be the prouide builders of the Babilonicall Tower. They wyll clyme vppe into Gods kyngdome by theyr owne attempts, not expectyng & waiting for Gods helpe. Yea that lord be iudge betwixt them & vs. He knoweth that as theyr buildinges tende vnto the destruction of that true & onelye foundation Christ: so our buildyng by Gods woorde hathe and dothe tende to the substantiall laying of that only foundation, and to the establyshyng of Christes chosen church vpon that same rocke, wyth an vnfayned fayth and pure conscience, & also vnto the building vpon the same faith al fruitfull workes of the Spirite, to serue GOD in holines and ryghteousnes, &c. Yea that euer lyuyng Lord knoweth the earneste desyre of our hartes, is euen the greedy expectation of the glorious commyng of that greate iudge, vnto whose iudgemente, (loe heauen and earthe bee witnes and ye Gods Saynctes) we doe appeale: in the meane season abidyng our Gods good pleasure to doe wyth vs that may moste redounde vnto hys glorye whether to lyue or dye, nothyng doubtyng in hym to be strengthened merely, and chearefully to make a sacrifyce and burnte offeryng for the confirmation of thys infallible veritye taughte by vs, and once receiued of you. And ioyne w̄ vs deare fellowe heires as we ioyne with you in humble prayer, that euen as all we be by faithe handfasted vnto our husband and knytte vnto our heade Jesu Christe, and also be kyndled by loue one to an other, as mutual members in this mysticall body: so we may persevere and continue vnto the ende, and that by and in our Christ we may encrease more and abound in the spirite of grace and prayer, wherby to fetche all heauenly influence from that our heade Christe one for an other, euen as in the bodye one member ministreth vnto an other, Amen, Amen. *Tit. 2.*

In the Marshalsee. 17. Octob. 1554.

A prisoner in the Lord trustyng shortly to be with the Lord. L. Saunders

¶ *To maystres Lucye Harryngton a godly gentlewoman, and frendly in hys trouble to hym and his.*

Your



Our most gentle commendations, wherof this messenger made remembrance vnto me, was for two causes very cõfortable. Fyrst for that thereby I vnderstoode of the state of your health and bodely welfare, for the which I geue thankes vnto GOD, who graunte the long continuãce therof to his honour and fatherly good wil, whereunto I will daily saye, Amẽ. And farther I was refreshed by the expressing of your myndful frendship towards me far vnworthy therof. Wherin I take occasion of muche reioysing in oure so gratious a god and mercifull father, who as he hath in hys vnmesurable mercy by fayth handfasted vs hys chosen children vnto hys deare sonne our Christ, as the spirituall spouse of suche an heauenly husband: so he lyuketh vs by loue one vnto an other, beyng by that bonde compacte together with charitable readines to do good one vnto an other: so that fyrste to the glory of our god and his christ, then to our owne ioying in the testimony of a good conscience, and laste of all to the stoppyng of the mouthes and confusion of our aduersaries, we beare the badge as the right spouse of our Christ, which
Iohn. 13. he hymselfe noteth in this hys sayeng: herein shall all men know that ye be my disciples, if ye loue one an other. Then farther by thys bonde of mutual loue, is set forth the fatherly prouidence of god towardes vs his children: that though it be he which careth for vs, in whom we lyue, moue and be, who feedeth all flesh with bodely sustenaunce, yet hathe he apointed vs in these present necessities, to stand in his stede one vnto an other. Wherin is not only set forth our dignitye, but also that vnspeakable accorde and vnity among vs the many members in thys mysticall body. And thoughe that eyther for lacke of hability, or els throughe distaunce of place, power and opportunitie of helpyng one an other doe fayle: yet wonderfull is ỹ workyng of gods childrẽ through the spirite of prayer, as wherby they fetch all heauenly influ-
Iohn. 15 ence from Christe their celestiall heade by hys spirite, to be measured seuerally as may serue to the mayntenance of the whole body. Thus doth our faithful prayer which we make one for an other, distribute and scatter gods bountifull blessynges both ghostly and bodelye when ordinarye hability

lacketh

lacketh, and when the arme may not reach such gods riches. According hereunto I wel perceaue and vnderstande your readynesse to do good vnto all, and especially I haue experience of your readye good will towards me in your hartie desire to stretch out your helpyng hand to releue my lacke, and of your helpe to be extended to me in the other spirituall sorte by your good prayer, I doubt not: as I also therein assure you of my helpe, being al that I maye do, and yet the same not so much as I would do. My nede concerning bodely necessaryes, is as yet furnyshed by Gods prouision, so that I am not driuen to any extremity wherfore to be burdenous to you, as your gentle beneuolence prouoketh me, the Lorde reward you therfore. If god make me worthy to be his witnes at this present in geuing this corruptible body to burne for the testimonye of his truth, it is enough for me to say vnto you that I haue a poore wife and childe who I loue in the Lord, and whom I know for my sake you wil tender when I am departed hence. To be short, I say vnto you as I say vnto my selfe, reioyce in the Lorde, caste your care on him, for he careth for vs &c. and accordynge to the tyme present, let vs with our Christ and all hys deare Disciples wepe, let vs with hym (I say) weepe a while that we may laugh with him euerlastingly. Let vs consider of what sort of people they were whom Saincte Iohn by Reuelation dyd beholde in the heauenly blysse and euerlastyng ioy, These are they (sayde the Aungell vnto him) whiche came out of great tribulation and made their garmentes whyte in the blood of ỹ lambe, and therfore are they in the presence of the seate of God and serue hym daye and nyghte in hys temple, and he that sitteth in the seate will dwell among them, they shal hunger no more, neyther thurst, neyther shal the Sunne lyght on them, neyther any heate, for ỹ Lambe which is in the middest of the seate shall fede them and shall lead them vnto fountaynes of liuyng water, and God shal wype awaye all teares from theyr eyes. Though we sowe in sorrowe, we shall reape in great ioy, and for thys hopes sake we seeke the thynges aboue and forsake the thynges present. I beseech you gene moste hartie salutations vnto my good Ladye Fitzwilliams, vnto whom I wyshe as to you

Apoc. 7.

and to my self in all good thinges. The grace of God be alwaies with you & that good familie, Amen.

L. S.

An other letter to Maistres Lucie Harrington.

Grace & mercy &c. It happeneth oftentimes & abundaunce of matter bringing with it muche vehemencie of frendly affection, maketh men dumme: & euen then chiefly whē there is most eger purpose of speakyng, silence doth suppresse, and causeth the partye so affected, vnperfectly to expresse that he goeth about to vtter. Such impediment by muche matter mingled with feruencie of affection, feele I sometymes in my self lettyng the vtterannce eyther by toung or writing of the aboundaunce of the hart. The loue of oure moste gracious God and heauenly Father bestowed vppon vs in the merites of hys Christ oure Sauiour, who maye by concepte of mynd comprehend, passing in deede all vnderstandyng: muche lesse may the same by any meanes be expressedly vttered. And as such heauenly blessynges whiche by fayth we fetch from aboue, be inexplicable: so is it hard to vtter, when the faithfull are set on fyre by loue, theyr readynesse to reache forth and to geue by charitie, as by fayth they haue receaued. But (alas) we carye thys treasure in earthen vesselles: many tymes fayth is feeble and then loue loseth her feruour. Pray we therefore, Lorde encreale oure fayth, and loue forthwith will be on fyre. And immortall thankes be geuen vnto our God, who in our Christ hath bestowed vppon vs the fyrste fruites of hys spirite, who cryeth in oure hartes Abba Father. And (as S. Paule sayth) seing we haue the same spirit of fayth, accordyng as it is written I beleued and therefore haue I spoken: we also beleue and therefore we speake: yea God knoweth this spirite putteth in vs a mynd to speake, but in attempting thereof, we are driuen with Moyses to saye, O Lorde, I am slowe mouthed and of vncircumcised lippes, and with Jeromye, O Lorde I can not speake. Albeit that thys infancye restrayneth the openyng of suche aboundaunce of hart in my tender Christian dutie to bee declared towardes you, yet I beseche you let this be setled in

Rom. 8.

1. Cor. 4

you

your vnderstandyng, that as S. Paule expresseth vnto his Corinthians that they were in hys hart eyther to liue or to dye, with many other such sayinges vttered vnto them and the Galathians, expressing hys vehement affection towards them: so in some parte I woulde be lyke affected towardes all Gods children, and especially towardes you whom I know in Christ, and to whom I will not say, how much I am indebted. I thanke you for your great frendship & tender good will towardes my wife: yea that good gracious God recompence you, which maye worthely with the more countrenaile the same & fulfill that which lacketh of thankfull dutye in vs. And bycause of that whiche heretofore I haue conceaued of you and of your loue more then naturall towardes me and myne: I make my selfe thus bolde to lay this burden vpon you, euen the care and charge of my sayde poore wife, I meane, to be vnto her a mother and a mystres to rule and directe her by your discrete Counsell. I knowe she conceaueth of you the same that I doe, and is thankeful vnto God with me for suche a frend, and therfore I beseech you euen for Christes sake, put neuer from you thys frendly charge ouer her whether I liue longer or shortly depart. But to charge you otherwyse, thankes be to God, neyther I neyther shee haue any suche extreme neede: if we had, I would be as bolde with you as mine owne mother. I beseech you geue my harty salutations vnto Maister Fitzwilliams and my good Ladie', with thankes also for my poore wife and childe, the Lord recompence them.

L. S.

To hys godly and faythfull wyfe and to hys deare frendes Maister Robert Harrington and Maister Hurland.

Grace and comforte &c. Deare wife reioyce in our gracious God and his oure Christe, and geue thankes moste humblye and hartely to him for thys dayes woorke, that in any part I most vnworthy wretch should be made worthy to beare witnesse vnto his euerlasting veritie, which Anti-

christ with his, by mayne force (I perceaue) & by most impudent pryde and boasting, will goe aboute to suppresse. Remember God alway my deare wyfe, and so shal Gods blessyng light vpon you and our Samuell. O remember alway my words for Christes sake: be mery & grudge not agaynst God & pray, pray. We be al mery here thankes be vnto god who in hys Christ hath geuen vs great cause to be mery, by whō he hath prepared for vs such a kyngdome, & doth & wil geue vnto vs some litle taste therof euen in thys lyfe, & to al such as āre desyrous to take it. Blessed (sayth our Christ) be they which hūger & thirst after righteousnesse, for such shal be satisfyed. Let vs go, yea let vs runne to seeke such treasure, and that with whole purpose of harte to cleaue vnto the Lord, to fynde such ryches in hys heauenly worde through hys spirite obtayned by prayer. My deare frendes and brethren Maister Darrington and Maister Durlande, Praye, pray. *Spiritus quidem promptus est caro autem infirma.* When I loke vpon my self, *quid ego stupidus & attonitus habeo quod dicam, nisi illud Petri, exi a me domine quia homo peccator sum.* But then fele I that swete comfort, *lucerna pedibus meis verbum domini & lumen semitis meis, & hec mea est consolatio in humilitate mea.* Then ware I bolde with the same Peter to say, *domine ad quem ibimus, verba vitæ eternæ habes.* Thys comfort haue I when the geuer therof doth geue it. But I loke for battailes which the rote of vnfaithfulnes, the which I feele in me, will moste egerlye geue vnto my conscience when we come once to the combate. We be (I weene) within the sounde of the trompe of oure enemyes, playe ye that be abroade the part of Moyses *orantes in omni loco, sustollentes puras manus*, & Gods people shal prenayle, yea oure bloode shal be their perdition who doth most triumphantly spil it, and we thē being in the handes of our god, shal shine in his kingdome & shal stand in greate stedfastnes agaynste them which haue dealt extremely with vs. And whē these our enemyes shal thus see vs, they shal be vexed w horrible feare, & shal wonder at the hastines of ꝑ sodayne health, and shal say with thēselues hauing inwarde sorrow & mourning for very anguish of mind: these are they whō we sometime had in derisiō & iested vpon: we fooles thought their liues to be very mad-

Math. 26.

Luke. 5.

Psa. 119.

Iohn. 6.

Sapien. 5.

madneſſe and theyr end to be without honour: but loe how they are accompted among the children of God. The bleſſyng of God be & you al. Salute I pray you my ſiſter B.S. with other our frendes in the ſame houſe, gods grace keepe thē with al the reaſt of our godly acquaintance, louers of the truth & furtherers of the true confeſſion of the ſame: whō al I bid moſt hartely to be mery in the lord reioycing in hope, preparing them ſelues to be pacient in tribulation with cōtinuaunce in prayer. Let ſome bodye bye for me a penſill of lead to write with al, for I ſhal hardly haue pen and Inke here ſith al libertye of writyng is taken away from vs.

L.S.

An other letter to hys wyfe and to Maiſter Harrington and Maiſter Hurland.

GRace and comfort, &c. Wyfe you ſhal do beſt not to come oftē vnto the grate where the porter may ſee you. Put not your ſelf in daunger where it nedes not: you ſhal I thinke, ſhortly come farre enough into daunger by keping fayth and a good conſcience, which (deare wife) I truſt you do not ſlacke to make rekoning & accompt vpon by exerciſing your inward man in meditation of Gods moſt holy woorde, being the ſuſtenaunce of the ſoule, and alſo by geuing your ſelfe to humble prayer: for theſe two things be the very meanes how to bee made mēbers of our Chriſt mete to inherite his kyngdome. Do thys (deare wife) in earneſt, & not leauing of, and ſo we two ſhal with our Chriſt and all his choſen children, enioy the mery world & euerlaſting immortalitie, where as here wil nothing els be found but extreme miſery, euē of thē which moſt greedely ſeke thys worldly wealth: and ſo, if we two continue Gods children grafted in our Chriſt, the ſame Gods bleſſing which we receaue, ſhal alſo ſettle vpon our Samuell. Though we do ſhortly depart hence and leaue the poore Infant (to our ſeeming) at al aduentures, yet ſhal he haue our gracious God to be hys God, for ſo hath he ſayd and he can not lye: I will be thy God ſayeth he and the God of thy ſede. Yea if you leaue him in the wild wildernes deſtitute of

all helpe, being called of God to do hys wyll eyther to dye for the confession of Christ, eyther any worke of obedyence: that God whiche heard the crye of the litle poore infante of Agar Saraes handmaiden and dyd succour it, wil doe the like to the chylde of you or any other fearyng hym and puttyng your truste in hym. And if we lacke fayth, as we doe in deede many tymes, let vs call for it and we shall haue the encrease both of it and also of any other good grace nedefull for vs., and bee merye in GOD, in whom also I am very merye and ioyfull. O Lorde what greate cause of reioysyng haue we, to thynke vppon that kingdome which he voucheth safe for hys Christes sake, freelye to geue vs, forsakyng oure selues and following hym: Deare wyfe thys is truely to followe hym, euen to take vp our crosse and follow hym, and then as we suffer with hym, so shall we reygne with hym euerlastingly, Amen. Shortly, shortly. Amen.

My deare frendes Maister Darrington, and Maister Durland, Praye praye, and bee merye in God, and I beseche you as you maye, let the good brethren abroade be put in mynde of oure deare tryed brethren and sisters who haue (the Lorde be praysed) made knowen theyr constantye in confessyng the truth to the glorye of GOD and comforte (I doubt not) of hys Churche abroade. Thus haue they sowen spirituall thynges confessing Christ. I truste they wil not be forgetfull that they may reape of them whiche are of habilitie and at libertye theyr carnall thynges. Hereof I speake now, bycause of my tender desyre towardes these deare brethren here now in bondes and in other places, and also for that I doubte whether I maye haue wherewith to write hereafter. The keper sayeth he muste needes see that we write not at al. The deuil roreth but be of good cheare, he will shortly be troden vnder foote and the rather by the bloude of Martyrs. Salute in my most hartye manner good Maistres Darrington and my good Ladye. F. I am theyrs as longe as I lyue and praye for them: desyre them to do likewyse for me and for al vs shepe appointed to the slaughter.

A prisoner in the Lorde,
Laurence Saunders.

An aunſweare to a frende of hys who ſent to knowe what Doctor VVeſton dyd at *the Marſhalſe.*



Aiſter weſton came to conferre with M. Grymbold & what he hath with hym concluded I know not: pray that it maye bee to Gods glory. Amen. Maiſter weſton of his gentlenes viſited me & offred me frendſhip in hys worldlye wilye ſort &c. I had not ſo much maner to take it at his hãds, ſaying that I was well enough and ready chearefully to abide the extremitie to kepe therby a good conſciẽce. You be a ſlepe in ſynne ſayd he. I would awake (quoth I) & do not forget *vigilate & orate*, &. what church was there (quoth he). xxx yeres paſt: what church was there in Helias time quoth I &c. Ioane of Kente (quoth he) was of your Churche. No (quoth I) we did condẽne her as an heritike. Who was of your church (quoth he) xxx. yeares paſte: Such (quoth I) as that Romyſhe Antichriſt and his rable had reputed and cõdemned as heretikes. Wicliffe, Thorpe, oldcaſtle (quoth he) &c. Yea (quoth I) & many mo as ſtories do tel. The byſhop of Rome hath (quoth he) long time played a parte in your rayling ſermons, but now be ye ſure he muſt playe an other manner of part. More pitie (quoth I) and yet ſome comfort it is to ſee how that the beſte learned, wiſeſt, and holyeſt of you al, haue heretofore had hym to playe a parte likewyſe in your ſermons and writynges, thoughe nowe to pleaſe the world, ye turne with the wethercocke. Did you euer (quoth he) heare me preach againſt ỹ byſhop of Rome? No (quoth I) for I neuer heard you preach, but I trow you haue bene no wiſer then other &c. Pray, pray. God keepe that familye and bleſſe it.

Laurence Saunders.

To his wife and other of his deare frendes and louers in the Lorde.

Grace and comforte in Chriſte Jeſu our onely comforte in al extreme aſſaultes be with you, Amen.

Fayne woulde this fleſh make ſtraũge of that which ỹ ſpirite doth embrace. Oh Lorde howe lothe is thys loytryng

sluggard to passe forth in Gods path: It fantasieth forsoth much feare of craybugges, & were it not for ỹ force of fayth pulling it forwarde by the bridell of Gods moste sweete promises, and of hope pricking on behinde, greate aduenture there were of faynting by the waye. But blessed and euerlastingly blessed be that heauenly father of oures, who in his Christ our sufficient Sauiour, hath vouched safe so to shine in our hartes, that he geueth vs the light of the knowledge of the glory of god in the face of Iesus Christ, and hauing thys treasure in our earthen vessels that the excellency of the power myght be Gods, and not ours: we are, according to his good will, troubled on euery side, yet are we not withoute shifte, we are in pouertye, but yet not withoute that is sufficiente. we suffer persecution, but are not forsaken therein, we are caste downe, neuertheless we perysh not, we beare in our bodye the dying of the Lorde Iesus, that the life of Iesus might appeare also in oure bodyes. wherefore by the grace of our Christ we shall not be weryed nor be dismayed by this our probation through the fyre of affliction, as though some straūge thing had happened vnto vs: but by his power we shal reioyce, in as much as we are partakers of Christes passions, that whē he doth appeare, we may be mery & glad, knowing that our tribulation which is momentane & light, prepareth an exceding and eternall weyght of glorye vnto vs, not looking on the things which are sene, but on the things which are not sene. They that sowe in teares shal reape in ioy: he that goeth on hys way now weping & scattereth hys good sede, shal doutelesse come agayn with ioy and bring his sheaues with him. Then then shal the Lord wipe away al teares frō our eyes. Then then shal be brought to passe the saying that is written, Death is swalowed vp in victorye, Death where is thy sting: hel where is thy victorye: Yea thankes be to god who hath geuen vs the victory through our Lord Iesus Christ. Amen. Now then in the meane season it remayneth for vs to follow S. Peters biddyng. Let them sayth he, that are troubled accordyng to the wil of god, committe their soules to him with wel doing as vnto a faythful creatour and maker. He is our maker, we be his handyworke & creatures, whō now whē he hath made, he doth not so leaue & forsake as

2. Cor. 4

Psa. 126.

1 Cor. 15

1. Peter. 4.

as ỹ carpenter doth the shyp, leauyng it at al aduentures to bee tossed in the tempest, but he comforteth vs his creatures, and in him we liue, moue, and haue our being. Yea not only that, but now that he hath in hys deare Christe repayred vs beyng before vtterly decayed, and redemed vs, purgyng vs vnto hymselfe as a peculier people by the blonde of hys sonne, he hath put on a most tender good will and fatherly affectiõ toward vs, neuer to forget vs vnto whõ by such sure promises he hath plyghted such fayth, that though it were possible that the mother could forgette her infante and not be tender harted to ỹ chyld of her wombe, yet may it not be ỹ his faithful beleuers should & him fal into forgetfulnes. He byddeth vs to cast our care on hym, & telleth vs that he assuredly careth for vs. And what though for a season he suffereth vs to be tormoyled in ỹ troublous tempestes of tẽptation, and seemeth in muche anger to haue geuen vs ouer and forgotten vs: Let not vs for all that leaue of to put our trust in hym, but let vs with godly Iob conclude in our selues and saye: yea though he kyl me, yet will I put my trust in hym. Let vs wt the blessed Abraham in hope euen contrary to hope, by beliefe, leane vnto that our louing Lord, who though for our probatiõ he suffreth vs to be afflicted & proued for a seasõ, yet will he not be always chiding, neither kepeth he his anger for euer: for he knoweth whereof we are made, he remẽbreth that we are but dust. wherfore lokehow high ỹ heauen is in cõparison of ỹ earth, so great is his mercy towardes thẽ which feare hym. Loke how wide ỹ East is from the west, so farre hath he set our synnes from vs. Yea, lyke as a father pitieth hys owne childrẽ, euen so is the lord mercyful vnto thẽ that feare hym. Oh what greate cause of reioycing haue wetherfore in our most gracious god: we cã not but burst out into the prayling of such a bountifull benefactor, and say with the Psalmist: Prayse the lorde O my soule, and al that is within me prayse his holy name. Praise the Lord O my soule, and forget not all his benefites.

Ad Esay. 49.

1. Pet. 5.

Iob. 13

Psa. 103.

My deare wyfe, ryches I haue none to leaue behinde me wherwyth to endow you after the worldly maner, but that treasure of tastyng how swete Christ is vnto hungrye consciences (wherof, I thanke my Christ I doe feele part, and would feele more) I bequeath vnto you, and to the reste of

my

my frends, to al you I say ỳ loue me in ỳ Lorde, to retayne ỳ same inſenſe of hart alwayes. Pray, praye. I am merye, & I trust ſhall be mery in the ſpyght of al the Deuils in hel. I vtterly refuſe my ſelf and I reſigne my ſelf wholy vnto my chriſt, in whom I know I ſhalbe ſtrong as he ſeeth nedeful. Praye, pray, pray.

L. Saunders.

¶ To hys VVyfe.

Grace mercy and peace in Jeſus Chriſt our lord. Entierly beloued wife, euen as vnto myne owne ſoule and body, ſo do I daily in my harty prayer wyſhe vnto you, for I doe dailye twyſe at the leaſt in thys ſorte remember you. And I do not doubt (deare wyfe) but that bothe I and you, as we be writen in ỳ boke of lyfe, ſo we ſhal together enioy ỳ ſame euerlaſtingly through the grace & mercy of god our deare father in his ſonne our Chriſt. And for thys preſent life, let vs wholy apoynte our ſelues to the wil of our good god to glorify him either by life or by death, and euen that ſame merciful Lord make vs worthye to honour hym eyther way, as pleaſeth him, Amen. I am mery I thanke my god and my Chriſt, in whome and through whome I ſhall (I knowe) be hable to fyght a good fighte and fynyſhe a good courſe & then receyue the crowne which is layde vp in ſtore for me and all the true ſouldiours of Chriſt. wherfore wyfe let vs in the name of our God, fyght luſtely to ouercome the fleſh, the deuyll and the world. what our harneſſe and weapons be in thys kynd of fyght, looke the vi. vnto the Epheſians, and pray, praye, praye. I would that you make no ſute for me in any wyſe. Thanke, you knowe whom, for her moſte ſwete and comfortable puttyng me in remembraunce of my iourney whether I am paſſyng. God ſend vs al good ſpede and a ioyfull meetyng. I haue to fewe ſuche frendes to further me in that iorney, which is in dede the greateſt frendeſhip. The bleſſyng of god be wyth you all. Amen.

1. Timo. 4.

A priſoner in the Lord.
Laurence Saunders.

Grace

¶ To hys VVyfe.

GRace mercye and peace. &c. Deare wyfe euen that our mercifull God and moſte louyng father, whom we call vpon daily and of whoſe mercies we daily taſte, and who wyl be a moſt tender father vnto all thē which hartely turne vnto hym, beleue in hym and caſt theyr care vpon hym, that our good god (I ſay) euen for hys ſonne our ſwete Chriſts ſake be your helper and keper, Amen, Amen. And nowe you ſee hys goodnes towardes you by manye wayes, prouokyng you to embrace him as your only god & only comfort. He is more redy mercifully to receiue you thē you can be readye to runne vnto hym for helpe. He ſaith by hys prophet, I wyll fauour them euen as a father doth fauour hys chyld that offendeth. And in an other place is it poſſible that a mother can forget her childe which ſhe hathe borne? If ſhe be forgetfull, yet wyl not I forget thee. Thus ſayth he vnto al ſuch as vnfaynedly ſeke hym. You be in the Lordes bondes and in his bleſſed tuition, I do not doubte. Commend your ſelfe and that which he hath geuen you vnto his mercyfull and bleſſed wyll, and ſo do I and ſhall doe by hys goodnes. Exerciſe your ſelfe in the comfortable remembraunce of gods manyfold & mercifull promiſes. Put hym in remembraunce of the ſame by often prayer, and put your whole truſt in him who for hys names ſake, hys promyſe ſake, and for hys Chriſtes ſake, wyl do that is beſt for you. Commende me to all the godly there. Send me word in any wyſe if you lacke. Take hede that you be no more chargeable vnto them at whoſe houſe you be, then you ſhal fully content them, in any wiſe. God kepe you. *Eſay. 49.*

A letter wrytten to Steuen Gardiner Byſhop of VVyncheſter and then Lord Chauncellour, as an aunſwer to ſome thyngs wherwith he had before charged hym.

TOuching the cauſe of myne impriſonment, I doubt whether I haue broken any law either proclamatiō. In my doctrine I did not, foraſmuch as at ỳ time it was permitted by the proclamatiō to vſe accordyng vnto our cōſciēces ſuch ſeruice as was thē eſtabliſhed. My doctrine was thē agreable vnto

The meaneth the publike preaching of gods word in hys owne paryshe.

vnto my conscience and the seruice then vsed. The acte which I dyd was such as beyng indifferently weighed, sounded to no breaking of the proclamation, or at leaste to no wylful breakyng of it, for as muche as I causeD no bell to be ronge, neyther occupied I any place in the pulpit after the order of Sermons or lectures. But be it that I dyd breake the proclamation: thys long tyme of continuaunce in prysō may be thought to be more then sufficient punishmente for such a faulte. Touchyng the chargyng of me with my religion, I say wyth S. Paule: *Confiteor hoc, quod iuxta viam quā vocāt hæresim, sic colo patriū deū, credens omnibus quæ in lege et prophetis scripta sunt, spem habēs in deū, &c. Quin in hoc et ipse studeo sine offendiculo conscientiam habere erga deum et erga homines semper.* That is to saye: this I confesse, that after the waye whiche they call heresy, so worshyp I the God of my forefathers, beleuyng all thynges whyche are written in the law and prophets, and haue hope towardes God. &c. And herein I endeuoure my selfe to haue alwaye a cleare conscience towardes God and towardes men: So that GOD I call to witnes I haue a conscience. And this my conscience is not grounded vppon vayne fantasye, but vppon the infallible veritye of Gods woorde, with the witnessyng of hys chosen churche agreable vnto the same. It is an easye thynge for them whiche take Chriſte for their true pastour, to discerne the voyce of their true shepeheard, from the voyce of wolues, hirelynges and straungers, forasmuch as Chriſt saith: *Oues meæ vocem meam audiunt.* That is, my shepe heare my voyce. Yea and therby they shall haue the gifte to know the ryght voyce of the true shepeheard, and so to follow hym and to auoide the contrary, as he also sayth: *Oues pastorem sequuntur quia nouerunt vocem eius: alienum vero non sequuntur, sed aufugiunt ab eo, quia non nouerunt vocem alienorum.* That is, the shepe follow the shepeheard, for they know hys voyce: a straunger wyl they not follow but fly from him, for they know not the voyce of a straūger. Such inward inspiratiō doth the holy ghost put into the children of God, beyng in deede taught of god, but otherwyse vnhable to vnderstād the true way of their saluation. And albeit that the wolfe, as Chriſte sayth, commeth in shepes clothyng, yet he sayth, *ex fructibus eorum cognoscetis eos.* That is, by their fruites ye shall know them. For there be certaine fruites wherby the wolfe is bewraied, notwith

This proclamatiō was to inhibite the preaching of gods holy word.

Actes. 24

Iohn. 10

notwithstandyng that otherwise in sundry sortes of deuout holines in outward shew, he semeth neuer so simple a shepe. That the Romish religion is rauenyng and woluishe, it is apparant in three pryncipal pointes. Fyrst it robbeth god of his due and only honour. Secondly it taketh away the true comfort of conscięce in obscuring or rather buriyng of Christ & his office of saluation. Thirdly it spoyleth god of hys true worshipp & seruice in spirit & truth apointed in his prescript cōmaundemēts, & dryueth men vnto ỹ incōuenience against the which Christ with the prophet Esay doth speake sharplye: *Populus hic labijs me honorat, cor autem eorum longe a me est, sed frustra me colunt docentes doctrinas & præcepta hominū.* That is, thys people honoureth me wyth theyr lyppes but theyr hart is farre from me: they worshyp me in vayne teachyng the doctryne and preceptes of men. *Esay. 26. Math. 15.* And in an other place: *Reijcitis mandatum Dei vt traditionem vestram statuatis.* That is, ye cast away the cōmaundementes of god, to maynteyne your owne traditions Wherfore I in conscience wayeng the Romyshe religion, and by indifferent discussyng therof, fyndyng the foundatiō vnstedfast, and the buildyng therupon but vaine: and on the other syde hauyng my conscience framed after the right and vncorrupt religion, ratified and fully established by the worde of god and the consent of his true church: neither may nor doe intend by gods gratious assistance, to be pulled one iote frō the same, no though an aungell from heauen should preach any other doctrine. And although either for lacke of so learned knowledge and profound iudgement, or of so expedite vtterance of that I do know and iudge as shalbe required, I shal not be able sufficiently to answer for the conuincing, of the again sayer: and albeit I cannot *explicita fide* (as they call it) conceiue all that is to be conceyued, discusse all that is to be discussed, effectually expresse al that is to be expressed: Neuertheless, I do bynd my self, as by humble simplicitie, so by my *fidem implicitam* (as it is called) to wrappe my belief in the credite therof, that no auctority of that Romysh religion repugnaunte therevnto, shall by anye meanes remoue me from the same.

Explicita fides is called of the scholemen that faith when of a reason may be geuē, and implicita fides is called that symple fayth whiche leaneth onely to the church althoughe there can no reason be geuen therof.

A prisoner in the Lord
L. Saunders

¶ To hys wyfe and other of hys frendes after hys condemnation to the tyre and a litle before hys death.

GRace in Chryst, with the consolation of the holy ghost, to the kepyng of faith and a good conscience, confyrme and keepe you for euer vessels to gods glory. Amen.

Oh what worthye thankes can be geuen to our gracious god for hys vnmeasurable mercies plentifully powred vpon vs? And I most vnworthy wretche cannot but at this presente from the bottome of my hart powre out the bewaylyng of my great ingratitude and vnkindnes towards so gracious a god and louing a lord. I beseech you al, as for my other many sinnes, so especiallye for this sinne of mine vnthankfulnes against god, crane for me in your commendyng me vnto gods mercye in Chryste by your hartye prayers, pardon and forgeuenes. To stand to number these mercies in particulars, were to number the droppes of the sea, ꝑ sand on the shore, & the starres in the skie. Oh my dere wyfe and ye the rest of my frendes that loue me in the lord, reioyce, reioyce with me, reioyce (I say) with thãkes geuing for thys my present promotion to be made worthy to magnify my god, not only in my lyfe by my slow mouth & vncircumcised lippes to beare testimony vnto hys truth, but also by my bloode to seale the same to the glorye of GOD and confyrming of his church. And as yet, I testify vnto you the comfort in my swete christ doth driue from my phantasy the feare of death. But if my deare husbãd do for my trial leaue me alone to my selfe, I know in what case I shall then be: but if for proofe he do so, I am sure he wyll not be farre frõ me. Though he stand behynd the wal and hyde himselfe (as Salomon saieth in his mystical ballade) yet wil he peepe in by a creft to see how I do. He is so tender harted a Ioseph that though he speake roughlye to his brethren and handle them hardly, yea and put his best beloued brother Bẽiamin in prison, yet can he not conteyne himselfe from weepynge with vs and vpon vs, with clipping vs about the neck and kissing

Cant. 2.

kylling vs: such a brother is our Christ vnto vs all. wherfore haste to goe vnto hym as Iacob did and hys sonnes and family, leauyng theyr own countrey and acquaintance. yea this Ioseph of oures hath obtained for vs his brethrē, that Pharao the infidele shall minister vnto vs charettes wherin to be caried to come vnto hym: as we haue experience how our verye aduersaries helpe vs vnto our euerlasting blisse by their speedy dispatche, yea howe all thynges haue bene holpynges vnto vs blessed be our God. And be not afraid of fraybugges by the way: feare rather the euerlastyng fyre, feare the serpent that hath a stynge, and that is thys bodely death to them which are not grafted in Christe, beyng without fayth and a good conscience, and so not acquainted wyth Christ the kyller of death. But (O my deare frendes and brethern) we we, whome God hath delyuered from the power of darkenes and hathe translated in to the kyngdome of hys deare sonne by puttyng of the olde man and by faithe puttyng on the newe, euen our Lorde Iesus Christ, his wisdome, holines, righteousnes and redemptiō: we I say haue to triumph against that terrible & spiteful serpent the deuil: sinne, death, hell, & dānation, for Christe our brasen serpent hath pulled awaye the stinge thereof, so that now we may boldly in beholdyng the serpente this bodely death spoiled of her stinge, triumphe and with our Christe & all his elect say, O death where is thy sting? O hel where where is thy victory? Thākes be vnto god who hath geuen vs the victory through our Lord Iesus Christ. 1 Cor. 15

wherfore be mery my deare frendes and brethern, alwaies remember the Lord my fellow heyres of the euerlasting kyngdome: reioyce in hope, be patient in tribulation, continue in prayer, and for vs pray now already apointed to ỹ slaughter, ỹ we may be vnto our heauenly father a fat offring & an accepted sacrifice. I may hardly wryte vnto you, wherfore let these few words be a witnes of cōmendations to you & all thē which loue vs in the faith, and namely vnto my flock, emōgs whō I am now resident by gods prouidēce, but as a prisoner. And although I am not emōges thē as I haue ben to preache to thē out of a pulpit, yet doth god now preach vnto thē by me & by this mine imprisōmēt & captiuity which now I suffer emōges thē for christes gospels sake

To this his flocke he wrote also a fruitfull lettes exhorting and chargyng thē to beware of the Romish religiō, which is not yet come to light

his

byddyng them to beware of the Romish Antichristian religion and kyngdome, requiring and charging them to abide in the truth of Christ, which is shortlye to be sealed with the blood of their pastour, who though he be vnworthy of suche a ministery, yet Christ theyr high pastour is to be regarded, whose truth hath bene taught them by me, is witnessed by my chaines, and by hys power shalbe by my death also. Be not carefull good wyfe, cast your care on the Lord and commend me vnto hym in repentaunt prayer, as I do you and oure Samuell, whom euen at the stake I wyl offer, as my selfe vnto God. Fare ye well all in Christ, in hope to be ioyned wyth you in ioy euerlastyng. This hope is layed vp in my bosome, Amen, Amen. pray, pray.

Out of the Counter in Wreadstreate
L. Saunders

To hys VVyfe and other of hys frendes.

GRace and comforte in Christ. Amen. Deare wyfe be mery in the mercies of our Christe, & ye also my deare frendes. Pray, pray for vs euery body. we be shortly to bee dispatched hence vnto oure good Christ, Amen, Amen. wyfe I would you sent me my shirte which you know wherunto it is consecrated. Let it be sowed downe on both the sydes and not open. Oh my heauenly father looke vpon me in the face of thy Christ, or els I shal not be hable to abide thy countenance, such is my fylthines. He wyll doe so, and therefore I wyll not be afrayde what sinne, death, hel, and damnation can do agaynst me. O wife alwayes remember the Lorde. God blesse you, yea he wyll blesse thee good wyfe and thy poore boy also: onelye cleaue thou vnto hym and he wyll geue thee all thinges. Praye, praye, praye.

¶ To mayster Robert Glouer and Iohn Glouer two worthy brethren, as in the flesshe, so in the Lorde, the one afterward a Martyr, the other a faythfull confessour.

MY dearly beloued and mine own hartes in the lord. M. Glouers, with al yours and yᵉ rest which with you vnfaynedly feare god & comfort your selues in his swete Christ: I beseech you be thankeful vnto that mercifull Lorde alwaies for his vnspeakeable goodnes, & among other, for me hys most vnworthy minister. I thanke my God Christ, I was neuer better acquainted with him in al my life, and I perceaue he is no lesse louing then his woorde warranteth him to bee. Be thankefull I say, and pray, pray: *multum valet deprecatio iusti.* I was at this presente muche occupied, elles I would haue enlarged in some matter needefull &c. The deuill roreth bicause he can not haue hys foule will, he muste bee at lengthe (I weene) eased by the bloode of Gods Saints, and yet that shall bee his bane bee he sure, and that shortely by gods goodnes. Be mery & feare not litle flocke, saieth our swete comforter, for it pleaseth your father to prouyde a kingdome for you. *Etiam Amen. Veni domine Iesu veni cito.* The heauenly blessing of god be with you all. *Luki 12.*

In the Marshalse. 28. Octob. 1553.

A prisoner of the Lorde, the Lordes name be blessed for euer, Laurence Saunders.

An other letter to. M. Glouers, written the same morning that he was burnte.

GRace and consolation in our swete sauiour Christ. Oh my deare brethren whom I loue in the Lord, being loued of you also in the Lorde, be merye and reioyce for me nowe ready to goe vp to that myne inheritaunce, which I my self in dede am most vnworthy of, but my deare Christ is worthy, who hath purchased ꝧ same for me with so deare a price. Make haste my deare brethren to come vnto me that we may be mery, *eo gaudio quod nemo tollet a nobis.* Oh wretched sinner that I am, not thankful vn to thys my Father, who hath vouched me worthye to bee a vessell vnto hys honoure. But O Lorde, nowe accepte my

thankes, though they proceede out of a not enough circumcised hart. Salute my good sisters your wiues: and good sisters feare the Lorde. Salute all other that loue vs in the truth. Gods blessing be with you alwaies. Amen. Euē now towardes the offeryng of a burnte sacrifice. Oh my Christe helpe or elles I perysshe.

Laurence Saunders.

A letter written to a certayne backeslyder from the truth of Gods woorde, whiche he had both professed and taught: the whiche, bicause it is thought of some, albeit not certaynly knowen, to be written by M. Saunders, we haue here annexed vnto hys letters.

IN mine owen name and in the name of manye other your old familiars and acquaintance, I do write vnto you in heuines of hart, for that we haue heard of your fal. Oh how much better had it beene for you neuer to haue set your hand to the plough then negligently to looke backe, yea and folishly to follow that plough that tilleth not gods fielde, but turneth vp the rootes of that seede which in times past you your self haue sowē. Alas how folish a builder were you that woulde enterpryse to builde vppon the rocke Christ, seing in your selfe not onely the lacke of those thinges which be requyred to the finishyng of that worke: but also the lacke of a will to haue them, as appeareth by that that you goe aboute to ouerthrowe that little whiche you seemed to haue myghtely builded vppon that rocke. Howe folyshe a virgine haue you declared your selfe to bee which haue gone forth to meete the bridegrome and tarved so long for hys comming not hauing oyle in store, but are nowe driuen when you heare the voyce of the forerunner, to seke at them that sell? You banckered with the children of the bridegroume so long as he was with vs, but now he is gone, you leaue vs alone to faste, You were contented to be

Math. 25.

fedde

fedde at Christes hand with fyue thousand, but whē he willeth you not to seeke the meate that perysheth, you depart. The children of Israell were muche to be blamed, for that they desired to be in Egipt agayne, and yet was their lacke and labour then more in deserte then yours in London. Alas wretched man what hath caused thee thus to caste awaye thy selfe once knowing the truth, and to take in hande to be a minister in Antichristes Church? Arte thou so sone wery of the heauenly Manna and so readye to returne to thy olde vomite agayne? we thought thou haddest beene so cleane escaped through the woorde of grace, that thou haddest bene a worthy man, to be a comforte to them that stand, a succour to the weake, and an helpe to them that fall: and art thou now roled in thy filthye pudle agayn, and art become an helper to put other into the same? Oh more then damnable doings, the forgeuenes wherof farre passeth the hope of man. And were it not that things impossible to man are possible with God, we shoulde vtterly despayre of thy returne. But knowing that with God there is no impossibilitie, we wil not only aduertyse thee to remember frō whence thou arte fallen, that thou mayest seeke to ryse agayne, but we will also praye that he to whom thy returne is possible, will vouchsafe of hys infinite mercyes to worke it in thee. Thou haste with Judas solde thy moste louyng and gentle Maister: repente thee Peter and no doubte thou shalt fynde mercye. To fall is a thing annexed to the corrupte nature of man, but to lye still in the filthye puddle of perdition, is to despise God the authour and fyrst maker of nature. To fall into the darkenes of errour is a poynte of mans ignorannce: but to walke on stil in darkenes, is to loue darkenes more then lyghte. To wyncke at the brightnesse of the Sunne, is a weakenes of the eyes, but to flye the light is to be of the nyght. To leaue the rough way that leadeth vnto lyfe, and walke in the pleasaunt waye that leadeth vnto perdition, is to loue thys lyfe: but not to leaue ỹ waye when we are warned, is to despise the lyfe to come. Wreefely to leaue the good thynges vndone that god commaūdeth, and to doe that euell whiche he forbydderh, is to deserue euerlastyng damnation at hys hande that rewardeth euerye

man according hys workes: but not to repente of that euell when God calleth by hys meanes, is to kindle ỹ wrath of God against the impenitent and obstinate sinner. Leaste you therfore shoulde be found a despiser of God the author of nature, a louer of darkenes more then lighte, not of the daye but altogether of the night, a louer of this life and an hater of ỹ life to come, & finally such a one as would kindle the wrath of God againste you: repent and come agayne to Christ. Remember what ioye there is in heauen among the Angels at the conuersion of a sinner. Forget not thy mercifull spouse which would not caste of the adulterous Israel when she had committed whoredome with stockes & stones notwithstanding that he had purged her frō her filth & maried her to him self. Be mindfull of that louing Lord, which hath sayd, I wil not the death of a sinner, but rather that he conuert and liue, and in what day so euer the sinner doth repent hym of his sinne from the bottome of his hart, I will remember his iniquitie no more. what shoulde seperate vs from the loue of this Lord: what should make vs to flye frō this our captaine: Should the weryneſſe of an arme: should the lacke of such things as the phantasie would haue: Better it were for vs to enter into life with werye armes and thynne chekes, then with louely countenaunces and lustye limmes to be cast into hell fyre. Make not prouision for the flesh with the losse of your soule. Beleue him that hath promised all thinges necessary to them that seke the kingdome of God and the righteousnes therof. He hath not at any time deceaued you: why then shoulde you seke such shamefull shiftes to make prouision for the flesh: Haue not you your selfe had experience of the care that he taketh for them that put theyr truste in hym: And nowe whye are you fallen from hym for the bellyes sake: Thys haue I written to call you backe agayne, if you bee not cleane gone oute of the waye, but and if you bee so geuen ouer to erroure that you thynke lyghte to be darkenes and darkenes to bee lyghte, good to bee euill and euill to bee good, Christ to be Beliall and Beliall to bee Christ, the temple of God to be the Synagoge of Sathan, and the Synagoge of Sathā to be the temple of God: then haue I nothing to saye vnto you

Ezechi. 18.

No weryneſſe should dyscourage vs to beare the Lords armour or to fight vnder hys banner, nor lacke cause vs to shrinke from hym.

you, but the Lorde confounde both you and all suche. But with Gods grace we truste to heare better of you.

The. 20. of Septemb. 1555.

A letter sente to Maister Farrer B. of S. Dauids. Doctor Taylour, M. Bradford, and. M. Philpot: which, albeit it was written before his condemnation, we thought good here to place as it came vnto our handes.

GRace mercye and peace in Jesus Christ oure Lorde &c.

Good Fathers & deare brethren, be thankefull vnto our most gracious God, which hath preserued vs, and shal (I doubt not) frō blaspheminge his blessed name: yea not only that, but also, *ex ore infantium & lactentium perficiet laudem &c.* They offer vs (on Gods name) our libertye and pardon, so that we will ryse with them vnto that fayth whiche we with them were fallen from. Yea or no, muste be aunswered in haste. They will not admitte any nedefull circumstances, but al (as heretofore) most detestable and abhominable. Rise with them we muste vnto the vnitye. A pardon (say I) of me must not be so dearely purchased. A pardon I desyre, for to liue with an vnclogged conscience. The Donatistes saye they, sought for such singularitie, but they were not mete to liue in a common wealth, no more be you, as you shal shortly vnderstand. wherfore away with him, yea the time was named with in this seuennight. There be. 12. howers in the day. Death shal be welcome (say I) as being loked for long since, and yet do iustice ye were best, for Abels blood cryed you wote what. The spirite of God be vpon you and God saue your honours. Thus departed I frō them. Pray pray. Ah, Ah, *Puer sum, nescio loqui.* My brother P. shal shew you more herein. By hym send me woord what you haue done. Fare ye well and praye pray. I woulde gladlye mete with my good brother Bradford on the backe side aboute a. xi. of the clocke. Before that time I can not start out, we haue such out walkers, but then wil they be at dynner.

Yours as you know.
Laurence Saunders.

An other letter written also before hys condemnation to Maistres Harrington: whiche, as it is here last in order, comming last vntō our hands, so it semeth to be the fyrst he wrote vnto her.

GRace, mercy, and peace in Jesu Christ, Amen. Such is the knot wherwith true Christiās are compacte and ioyned together as members in the mysticall bodye of Christ, that no man can expresse the commodityes so well as they whiche thereof haue experience, and yet neyther can they by wordes be able to vtter that which therin the conscience conceaueth, passing (in deede) al vnderstāding. And hereof cā I vnworthy wretch somewhat speake of experience, for that by exercyse of the inwarde man and practise of conscience, I haue some acquaintaunce with my good God and hys swete Christ, and namely nowe in thys my present estate it pleaseth that mercifull Lord to geue me some taste of hys mercyes bythe assuraunce and the sealing vp of hys gracious promyses in my conscience by hys holye spirite, whereby I doe feele the incomparable benefite of his heauenly blessing powred vpon vs his chosen congregatiō. we be called in Christ with an holy vocation: we be grafted in hym as braunches in that so heauenlyes vyne: we be knit vnto him as the sundrye members of that body wherof he onely is the head, in whom all the bodye is coupled together in euery ioynte, wherwith one ministreth vnto another according to the operation, as euery part hath his measure, and encreaseth the body vnto the edifying of it selfe in loue, and we be handfasted vnto hym as the spirituall spouse of so heauenly an husband, euen flesh of hys flesh, and bone of his bone: so that to the faythfull beleuer what can be lacking vnto perfect felicitie in such a cōmunion and precious partaking w̄ Christ in all heauenly treasures? for frō him we may fetche aboundaunt fulnes to supply our extreme emptines: we be quicke in him as liuely braunches in the vinestocke: we be made a line vnto god in him, as mē-

2. *Timot.* 2. *Iohn.* 15

Ephes. 4.

Ephe. 5.

bers

bers of the body do liue by the head, and we bee by fayth in him accepted as his deare spouse, and in thys matrimonial bond and couenaunt he hath made with vs a most happye exchaunge. He hath taken vnto him what we brought, and geueth vs al that is his be it neuer so precious: so entierlye he loued vs. Thus be we made ryche in him, as many as thus know hym and thus do beleue hym to be ours. And blessed be that heauenly father who hath hidde these thyngs from the wyse and prudent, and hath reueled the same vnto his chose litle ones, who with holy Paul do count al things but losse, and do iudge thē but dong for the excellent knowledge of Christ Iesu the Lord, to wynne him and to be foūd in hym not hauing righteousnes of themselues, but ỳ rychteousnes which commeth of God through fayth in Christ, in knowing hym and the vertue of his resurrection and the fellowship of hys passions, to be cōformable vnto his death wherby to attayne the resurrection from death. This, thys, is that treasure hid in the fielde, wherof is spoken *Math.* 13. the which a man findeth and hideth and for ioy therof goeth and selleth al that he hath and byeth that field. This is that precious pearle &c.

Luke. 10.

Phillip. 3.

Math. 13.

Now euen as the conceyuing of thys communion & fellowship which we haue with Christ, bringeth such peace as passeth all vnderstandyng: so (as I sayde) the Christian knittyng of faythful beleuers in thys Christes misticall body, is vnto the vnderstanders a ioyfull ioyning and enioying, and a profitable fruition one of an other: as in the bodye one member thereof ministreth vnto an other, thereby takyng comforte one in an other, whereof Saincte Paule moste liuelye and comfortablye speaketh in the. 4. Chapter to the Ephes. whiche woordes bee aboue mencioned. The bonde of this compactyng and knittyng of vs together, is loue. For euen as oure head Christe by hys vnmeasurable mercye and vnspeakeable loue towardes vs doth assure hym selfe vnto vs to bee one with vs, we being in hym and he in vs: so thys loue is by hys spirite powred into oure hartes, whereby we bee taughte, that the faythfull beleuers as they are in number manye, so are they in Christe manye members makynge

Ephe. 4.

but one body. And hereof ensueth the carefull compassion & chereful reioysing of one for an other, as occasion requireth. Hereof procedeth not onely a thankefulnes vnto God for hys graces receaued, but also a continuall perseuerannte in praying one for an other, therby to purchase the mutual partaking of hys manifold blessings nedeful for vs. And finallie hereby is wrought in vs a liuely feling of a spiritual welfare, euen as in the body one mẽber is the better for the welfare of the other: and thus much hereof. which as I do not amplifie as an idle speculatiõ &out some practyse of ẏ same: so must I confesse that I am farre from that feling which I ought & also would haue therof. Notwithstanding I yelde most humble thankes vnto my God, who hath practised me in some comfortable vnfayned experience of the same, and as I somewhat haue felt, so I somwhat haue spoken. And yet the rather do I reioyce to enlarge herein vnto you (my deare Christian frend good Maistres Darrington) for that I doe well knowe, that you haue dronke of the holy spirite with other, vnto whõ the knowledge hereof semeth not folyshnes (as it doth vnto worlynges) but is in deede, ẏ wisdome of God, and the hygh power of God to saue all them that belene it. And for bycause I do esteme you as one of the members belonging vnto that mystical body, I do with no smal comfort many times remẽber you, geuing god thanks for you, and dayly do I by name remẽber you in my prayers, yea and also your familie, that you maye in the feare of god consider your great charge, and that the rather by your abiding in the true reuerend feare of God, they whom you haue charge of, maye bee vertuously transformed into the same, Amen, Amen.

2. Cor. 4.

I doubte not but ẏ you haue learned the lesson of S. Paul vnto hys Timothy: haue fayth and a good conscience, the which while some haue put frõ them, they haue made shipwracke of their fayth. I knowe I shall not nede to bid you fly frõ Idolatry, yea ẏ most detestable idole of ẏ masse. The Lord minister vnto you right vnderstanding in al thyngs, & pray, pray, & for me also, for I know I both haue & shall fare the better for your prayer. I can tell you by experience that our Christ is euen that swete sauiour that we haue ta-

1. Timot. 1.

ken

ken him to be, and he wil be the helper at an extreme pinch. Oh how swete is he vnto them that wil be the simple shepe of his pasture? They can saye with the faithe of Dauid: the lord is my shepehard, and I shal lacke nothing. &c. I can be mery in him I thanke him therefore, and I thanke you for your remembraunce of me, whereof I vnderstande by your letters vnto maister Iames Haddon. I woulde not refuse the blessyng of your beneuolence, in ministryng vnto my necessitie, if my case so requyred: but I thanke god I am not as yet in any neede, therefore be not you therin carefull. And for this time no more but pray pray, and I pray that good god, euen our own god to kepe you alwaies, Amen. In hast the 21. of Nouember. 1553. a prisoner in in the Lorde. *Psa. 23.*

Yours as you know
L. Saunders.

¶ *Certayne godly verses not here to be omitted,* which he wrote to hys prison fellowes of the Marshalsee.

The grace of God declared is in Christ his sonne most deare,
And teacheth vs in holines, to lyue in hys true feare.
Whoso then in that heauenly birth, a child is rightly borne,
His fathers wyll he followeth, and therunto is sworne.
Children of loue their fathers wil do louingly embrace,
Seruauntes of feare their maisters will to do, do somwhat passe.
To children and to seruauntes both the rodde doth oft tymes reache.
The children and the seruantes both, the rod doth penance teach.
All ye therfore which here remayne in straite captiuitee,
Be seruantes vnto righteousnes, from sin be lose and free.
Be myndefull of all duety due vnto the Lord aboue,
Be thankfull for his benefites, the pledges of his loue.
Consyder with your selues (I say) to sanctifye the Lord,
In euery place continually by thought, dede, and by word.

L. Saunders

Letters

Letters of that hartie and zelous man of God Maiſter Iohn Philpot Archdeacō of Wincheſter: who, beſides the great tyrannye and tormentes whiche he ſuffered in Boners blynde colehouſe, and other hys paynfull impriſonments, was alſo moſt cruelly martyred for the teſtimony of the Lord Jeſus. The. 18. daye of December in the yeare of our Lorde. 1557.

¶ A letter which he ſent to the Chriſtian congregation, exhortyng them to refrayne themſelues from the Idolatrous ſeruice of the papiſtes, and to ſerue god wyth a pure and vndefiled conſcience after hys worde.

IT is a lamentable thing to behold at this preſent in England, the faithles departyng both of men and women from the true knowledge and vſe of chriſtes ſyncere religion, whiche ſo plentifully they haue ben taught & do know, their own conſciences bearyng witnes to the verity therof. ¶ If that earth be curſed of god, which eftſoones receiuing moyſture and pleaſaunt dewes from heauen, doth not bryng forth fruit accordyngly, how much more grenous iudgement ſhall ſuch perſons receiue, which hauyng receiued from the father of heauen the perfitte knowledge of hys worde by the myniſtery therof, do not ſhew forth gods worſhippe after the ſame? ¶ If the lord will requyre in the daye of iudgemente a godly vſury of all manner of talentes whiche he lendeth vnto men and women, howe muche more wyll he requyre the ſame of hys pure religion reueled vnto vs which

Hebr. 6.

Math. 25.

(which is of all other talentes the chiefest and most perteynyng to our exercise in thys lyfe) if we hydde the same in a napkyn and set it not forth to the vsurie of gods glory, and edifieng of his church by true confession? God hath kindled the bryght lyght of his gospell, whyche in tymes paste was suppressed and hyd vnder the vyle ashes of mans traditiõs, and hath caused the bryghtnes therof to shine in our harts, to thende ỹ the same myght shyne before men to the honour of hys name. It is not only geuen vs to beleue, but also to confesse and declare what we beleue, in our outwarde conuersation. For as S. Paule wryteth to the Romaynes, the belief of the hart iustifyeth, & to knowledge with the mouth maketh a man safe. It is all one before god not to beleue at al, and not to shew forth the lyuely workes of our belefe. For Christ saith, either make the tree good and hys fruites good, or els make the tree euill and the fruites euil, because a good tree bryngeth forthe good fruites: so that the person which knoweth hys maisters wyll and doth it not, shall be beaten wyth many strypes. And not all they which say lord lord, shall enter into the kyngdom of God, but he that doth the wyll of the father. And whosoeuer in the tyme of tryall is ashamed of me (saith Christ) and of my words, of him the sonne of man will be ashamed before hys father. After that we haue built our selues in to the true church of god, it hath pleased hym by geuyng vs ouer into the handes of the wicked Sinagoges to proue our buildyng, & to haue it known aswell to the world as to our selues, that we haue ben wise builders into the true church of god vpon the rock, and not on the sande, and therfore now the tempest is risen and the stormes do mightely blow agaynste vs, that we might notwythstandyng stand vpryghte and bee firme in the Lorde, to hys honoure and glorye and to oure eternall felicitye. There is no newe thynge happened vnto vs, for wyth suche tempestes and daungerous weathers the churche of GOD hathe continuallye bene exercised. Nowe once agayne as the Prophete Aggey telleth vs, the Lorde shaketh the earthe, that those myghte abyde for euer whyche be not ouerthrowne.

Math 5.
Rom.x
Math.12
Luke. 12.
Math.7
Luke 9
Math.7.
Aggeus. 2.

Therfore my dearely beloued bee stable and immoueable in

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aswell to the world as to our selues, that we haue ben wise
builders into the true church of god vpon the rock, and not
on the sande, and therfore now the tempest is risen and the
stormes do mightely blow agaynste vs, that we might not-
wythstandyng stand vpryghte and bee firme in the Lorde,
to hys honoure and glorye and to oure eternall felicitye.
There is no newe thynge happened vnto vs, for wyth
suche tempestes and daungerous weathers the churche of
GOD hathe continuallye bene exercised. Nowe once a-
gayne as the Prophete Aggey telleth vs, the Lorde sha-
keth the earthe, that those myghte abyde for euer whyche
be not ouerthrowne.

Math 5.
Rom. x
Math. 12
Luke. 12.
Math. 7
Luke 9
Math. 7.
Aggeus. 2.

Therfore my dearely beloued bee stable and immoueable
in

in the worde of god, and in the faithfull obseruation therof, and let no man deceiue you with vayne wordes saying, that you may kepe your faith to your selues, and dissemble ye Antichriste, and so liue at rest & quietnes in the world, as moste men do, yeldyng to necessitie. This is the wisedome of the
Rom. 8 flesh, but the wisedome of the flesh is death and enmitye to
1 Cor. 6. god, as our sauiour for ensample aptely did declare in Pe-
Math. 16. ter, who exhorted christ not to go to Jerusalem to celebrate the passeouer and there to be slayne, but counselled hym to loke better to himselfe. Likewise the world would not haue vs to forsake him, neither to associate oure selues to the true churth, which is the body of Christe, whereof we are liuely members, and to vse the sacraments after gods word, with the daunger of our lyues. But we must learne to aunswer the world as Christ dyd Peter and say: go behynd me Satã,
Heb. 11. thou sauourest not the thyngs of god. Shal I not drynke of
Psa. 116. the cup which the father geueth me: For it is better to be afflicted & to beslayn in the church of god, then to be counted ye sonne of the king in the Synagoge of false religiõ. Death for righteousnes is not to be abhorred but rather to be desired, which assuredly bringeth with it ye crown of euerlasting glory. These bloodye executioners doe not persecute Christes Martyrs, but crowne them with euerlastyng felicitye. we were borne into this world to be witnesses vnto the truth, both learned & vnlearned. Nowe since the time is come that we must shew our faithe, & declare whether we wil be gods seruauntes in righteousnes and holines, as we haue bene taught and are bound to follow, or els with hypocrisy serue vnrighteousnes: let vs take good heede that we bee founde faythful in the lordes couenaunt and true members of hys church, in the which through knowledge we are ingraffed, from the which if we fall by transgression wyth the comme sort of people, it will more straighrly be required of vs thã many yet do make accompt therof. we cãnot serue two mai
Luke. 18. sters. we may not halte on both sides, and thynke to please
3. Reg. 18 god: we must be feruent in gods cause, or els he wyll cast vs
Apoc. 3. out from hym. For by the first commaundement we are cõmaunded to loue God wyth all our harte, & al our mynde, with all our power and strength: but they are manifest trãsgressours of this commaundement, which with theyr hart,

mind

mynd, or bodely power doe communicate with a straunge religion contrary to the worde of god in the papistical Synagoge, which calleth it self the church and is not. As greatly do they offend god now whiche so doe, as the Israelites dyd in tymes past by forsakyng Jerusalem the true church of God, and by goyng to Bethell to serue God in a congregation of their owne settyng vp and after theyr owne imaginations and traditions, for the whych doyng god vtterly destroide all Israell, as all the prophets almost doe testifye. This happened vnto thē for our ensāple, that we might beware to haue any felowship with any lyke congregation to our destruction. God hath one catholike church dispersed throughout the world, and therfore we are taughte in our crede to beleue one catholike church, and to haue communion therwith, which catholike church is grounded vpon the foundation of the prophets and of the apostles and vppon none other, as S. Paule witnesseth to the Ephesians. Therfore where so euer we perceiue anye people to worship god truly after that word, there we may be certain the church of christ to be, vnto ȳ which we oughte to associate our selues, and to desyre wyth the prophet Dauyd, to prayse god in the middest of this church. But if we behold through ȳ iniquity of tyme, segregations to be made wyth cōterfayt religion, otherwyse then the word of god doth teach, we ought than yf we be requyred, to be companions therof, to say agayne wyth Dauyd I haue hated the Sinagoge of the malignant and wyll not sitte with the wicked. In the Apocalips the church of Ephesus is highly commended, bycause she tried such as saide they were apostles and were not in dede, and therfore would not abyde the company of them. Further, god commaunded his people that they should not seke Bethell, neyther enter into Galgala where idolatry was vsed, by the mouth of his prophet Amos. Also we muste conside, that our bodies be the temple of god, and whosoeuer (as S. Paule teacheth) doth prophane the temple of God, hym the Lorde will destroy: may we than take the temple of Christ and make it the member of an herlotte? Al straunge religion and idolatry is counted whoredome with the prophets, and that more detestable in the syght of God, thē the aduoutrous abuse of the body. Therfore the prynces of the earthe

3. Reg 13.

Ephe. 2.

psal. 21

psal. 26

Apoc. 2

Amos. 5

1. Cor. 3.

in

Apo.17 in the reuelation of sainct Iohn, be sayd to goe a whorynge when they are in lone with false religion & follow the same. How then by any meanes may a christian man thinke it tolerable to be present at the popyshe priuate masse, whiche is the very prophanation of the sacrament of the body & blood of Christ, and at other Idolatrous worshippynges & rites, which be not after the worde of god, but rather the derogation therof, in settyng manues traditions aboue gods preceptes, synce god by his worde iudgeth all straunge religiō, whiche is not accordyng to hys institution, for whoredome and aduoutry?

Some fondely thynke that the presence of the bodye is not materiall, so that the hearte doe not consente to their wycked doyngs. But such persons little consider what S. 1.Cor. 6. Paule writeth to the Corinthians, commaundyng them to glorify God as well in body as in soule. Moreouer we can do no greater iniurye to the true churche of Christe, then to seeme to haue forsaken her or disalowe her by cleauing to her aduersarye, whereby it appeareth to others whiche be weake, that we allow the same, and so cōtrary to the word, do geue a greet offence to the churche of God, and doe outwardly slaunder (as much as men may) the truth of Christ. But wo be vnto him by whom any such offence commeth. Better it were for hym to haue a mylstone tyed aboute hys neck and to be cast into the bottome of the sea. Such be traitours to the truthe lyke vnto Iudas, who with a kysse betrayed Christ. Our God is a gelous god, and cannot be content that we shoulde be of any other bodye then of that vnspotted church whereof he is the head onely, and wherin he hath planted vs by baptisme. This gelousy which god hath towardes vs, wil cry for vengeaūce in the day of vengeāce, against al such as now haue so large consciences to doe that which is cōtrary to gods glory & the syncerity of his word, except they do in time repent and cleaue vnseparably to the Mar.8. gospel of Christ, how much soeuer at this present both men and women otherwyse in their owne corrupte iudgement, do flatter themselues. God wylleth vs to iudge vprightly, & to allowe and follow that which is holye and acceptable in hys sight, and to abstayne from all maner of euyl, and therfore Christ cōmaundeth vs in ꝑ gospel to beware of the lea

nen of ꝯ Phariseis which is hypocrisy. S. Paule to the Hebrewes saithe, that if any person withdrawe hymselfe from fayth, he shall not be approued in hys iudgement, and therfore he sayth also, that we are none such as do withdraw ourselues vnto perdition, but we belong vnto fayth, for the attaynemēt of lyfe. S. John in the Apocalips telleth vs plainly that none of those who are writen in the booke of lyfe, do receyue the marke of the beast, which is of the papystical Synagoge, either in their foreheades or els in their hands, that is apparauntly or obediently. S. Paule to the Philippians affyrmeth that we may not haue any fellowshyp with the workes of darkenes, but in the myddest of this wycked and froward generation, we ought to shyne lyke lightes vp holdyng the worde of truth. Further he sayth that we may not touch any vncleane thyng, which sygnifyeth, that oure outwarde conuersation in forreyne thynges, oughte to bee pure & vndefiled as well as the inward, that wyth a cleane spirite and rectifyed body, we myght serue god iustly in holynes and rightuousnes all the dayes of our lyfe. Finallye in the 18. of the Apocalips god byddeth vs plainly to depart from this Babilonical Synagoge, and not to be partakers of her trespasse. S. Paule to the Thessalonias commaundeth vs in the name of the Lorde Jesus Christe, to withdrawe ourselues frō euery brother ꝯ walketh inordinatelye & not accordyng to the institution which he hath receyued of him.

Heb.10

Apoc.13

Ephe.5.

phil.2

2.Cor.6.

Apoc.18

Thess.3

Ponder therefore wel good brethern and systers these Scriptures which be writen for your erudition and reformation, wherof one iote is not writen in vayne, whych be vtterlye against all counterfaite collusion to be vsed of vs wyth the papistes in theyr phantasticall religion, and be aduersaries to al them that haue so light consciences in so doyng, and if they do not agree wyth thys aduersary (I meane the worde of God) whiche is contrary to theyr attemptes, he wyll as it is signified in the gospell, delyuer them to the iudge which is Christe, and the iudge wyll delyuer them to the executioner, that is the deuil, and the deuil shall commit thē to the horrible prison of hel fyre, where is the portion of all hypocrites with sulphure & brimstone, wyth wailing & gnashing of teeth world wout end. But yet many wil say for their vain excuse, god is mercifull & his mercy is ouer al. But

Math.5

Math.24.

the

The scripture teacheth vs, that cursed is he that synneth vpon hope of forgeuenes. Truth it is, that the mercy of God is aboue al his workes, and yet but vpon such as feare him, for so is it writen in the psalmes: the mercy of GOD is on them that feare hym, and on such as put theyr trust in hym. where we may learne that they onely put theyr trust in god that feare him, and to feare god, is to turne from euyll and to do that is good. So that such as do loke to be partakers of gods mercy, may not abyde in that which is knowne to be manifest euill and detestable in the syght of god.

psa. 102. 146.

An other sort of persons do make them a cloke for the rayn vnder the pretence of obediēce to the magistrates, whom we oughte to obey althoughe they bee wycked. But such muste learn of Christ to geue to Cesar ŷ is Cesars, and to god that is due to god, and wyth S. Peter to obey the hygher powers in the Lord albeit they be euill, if they cōmaund nothing contrary to gods worde, or herwise we oughte not to obey theyr commaundementes although we should suffer death therfore: as we haue the apostles for our example herein to follow, who answered ŷ magistrates as we ought to doe in this case, not obeying their wicked preceptes, saying: iudge you whether it bee more ryghteous that we shoulde obeye men rather then GOD. Also Daniell chose rather to bee cast into the denne of Lyons to be deuoured, thē to obey the kynges wycked commaundements. If the blynde leade the blynde, both fall into the ditche. There is no excuse for the transgression of gods woorde, whether a man doe it voluntarily or at commaundemente, althoughe greate damnation is to them, by whom the offence cōmeth. Some other there be that for an extreme refuge in their euill doyngs, do run to gods predestination and election, saying: that if I be elected of god to saluatiō, I shalbe saued whatsoeuer I do. But such be great temptours of God and abhominable blaspheamours of gods holy election, and caste themselues downe from the pynacle of the temple in presumptiō, that god may preserue them by his aungels through predestination. Such verily may recken themselues to be none of gods elect childrē, that wil do euill that good may ensue, whose damnation is iust as S. Paule saith. Gods predestination and election ought to be with a symple eye considered, to make vs more

Luke. 20. 1. *Peter.* 2. *Actes.* 4. *Daniel.* 6. *Math.* 15 *Rom.* 3.

more warely to walke in good and godly conuersation according to Gods woorde, and not to set cocke in the hoope and put all on Gods backe to doe wickedly at large, for the elect children of God muste walke in ryghteousnes and holynes after that they be once called to true knowledge: for so sayeth Sainte Paule to the Ephesians, that God hath chosen vs before the foundations of the worlde were layde that we shoulde be holy and blameles in his sight. Therefore Saint Peter willeth vs through good workes to make oure vocation and election certayne to oure selues, whiche we knowe not but by the good worknyng of Gods spirite in vs, according to the rule of the Gospel, and he that transformeth not him selfe to the same in Godly conuersation, may iustlye tremble and doubte that he is none of the electe children of God, but of the viperous generation, & a child of darkenes. For the children of lyghte, will walke in the workes of lyghte and not of darkenes: thoughe they fall, they do not lye still. Let all vayne excusations be set a part, and whyles ye haue lyghte, as Christe commaundeth, beleue the lyghte and abide in the same, least eternall darkenes ouertake you vnwares. The lyghte is come into the worlde, but alas men loue darkenes more then the lyght. God geue vs hys pure eyesalue to heale oure blyndnes in thys behalfe. O that men and women woulde be healed, and not seeke to bee wilfully blynded. The Lord open their eyes, that they maye see howe danngerous a thynge it is to declyne from the knowledge of truth contrarye to theyr conscience. But what sayde I conscience? manye affirme theyr conscience will beare them well enoughe to doe all that they doe, and to goe to the Idolatrous Churche to seruice, whose conscience is verye large to satisfye man more than God. And although theyr conscience can beare them so to doe, yet I am sure that a good conscience will not permitte them so to doe, whiche can not bee good vnlesse it bee directed after ỹ knowledge of Gods word, and therfore in Latyn thys feelyng of mynde is called *Conscientia*, whiche soundeth by interpretation, with knowledge. And therefore if oure conscience bee ledde of her selfe, and not after true knowledge, yet we are not so to bee excused, as Sainte

Ephe.1.

2. Peter, 1.

Proue.24

Iohn.12

Iohn.3.

Heb.6.10.

1. *Cor.* 4. 1. *Tim.* 1. Paule beareth witnes saying, although my conscience accuseth me not, yet in thys I am not iustifyed. And he ioyneth a good conscience with these three sisters, charitye, a pure hart, and vnfayned fayth. Charitie kepeth Gods commaundementes, a pure harte loueth and feareth God aboue all, and vnfayned fayth is neuer ashamed of the profession of the Gospell, what soeuer damage she shall suffer in bodye thereby. The Lorde whiche hath reuealed hys holy wil vnto vs by hys woorde, graunte vs neuer to bee ashamed of it, and geue vs grace so earnestlye to cleaue to hys holye woorde and true Churche, that for no manner of worldlye respecte we become partakers of the workes of hipocrisye, whiche God doth abhorre, so that we may be founde faythfull in the Lordes Testamente to the ende both in harte, word, and deede, to the glorye of God, and oure euerlasting saluation, Amen.

Iohn Philpot prisoner in the Kinges Benche for the testimonye of the truth. 1555.

To hys deare frende in the Lorde Iohn Careles prisoner in the kings Bench.

My dearely beloued brother Careles, I haue receaued your louing letters ful of loue & cõpassiõ, in so much ỳ they made my hard hart to wepe, to see you so careful for one that hath bene so vnprofitable a member as I haue bene & am in Christes Church. God make me worthye of that I am called vnto, and I pray you cease not to pray for me, but cease to weepe for hym who hath not deserued suche gentle teares, and prayse God with me, for that I now approch to the cõpany of them, whose want you may worthely lament: god geue your pitiful hart his inward consolation. In dede my deare Careles, I am in this worlde in hell & in the shadowe of death: but he that hath brought me for my deserres down vnto hell, shall shortly lift me vp to heauen, where I shal loke continually for your cõming and others my faithful brethrẽ in the kinges Bench. And though I tel you that I am in hel in the iudgement of thys world, yet assuredly I feele in ỳ same, the consolation of heauen prayse god. And this

thys lothsome & horrible prison, is as pleasaũt to me as the walke in the gardẽ of the kings Bench. You know brother Careles, that the way to heauẽ out of this life, is very narrowe, & we must striue to enter in at a narrow gate. If God do mitigate the ouglenes of mine imprisonment, what wil he do in the rage of the fier wherunto I am appointed? And thys hath happened vnto me ỹ I might be hereafter an ensample of cõfort, if the like happen vnto you or to any other of my deare brethrẽ with you in these cruel daies, in ỹ which the deuil so rageth at ỹ faithful flocke of Christ, but in vaine (I trust) againste any of vs, who be persuaded that neyther lyfe neither death is hable to separate vs from the loue of Christes Gospell, which is gods high treasure cõmitted to our brittle vessels to glorify vs by the same. God of his mercye make vs faythful stewardes to the end, & geue vs grace to feare nothyng whatsoeuer in his good pleasure we shall suffer for the same. That I haue not written vnto you erste, the cause is our straite keping & the want of light by night, for the day serueth vs but a while in our darke closet. This is the first letter that I haue writen since I came to prison, besides the report of mine examinatiõs, & I am faine to scribble it out in haste. Comend me to al our faythful brethren & byd them with a good courage loke for their redẽption and frame thẽ selues to be harty souldiers in Christ. They haue taken his prest money a great while, & now let thẽ shew thẽ selues readye to serue him faythfully & not to flye out of the lords campe into ỹ world, as many do. Let them remember that in the Apocalips the feareful bee excluded ỹ kingdome. Let vs bee of good cheare for our lord ouercame the world, that we should do the like. Blessed is the seruant whõ when the Lord cõmeth, he fyndeth watching. O let vs watch and pray earnestly one for an other ỹ we be not led into temptation. Be ioyfull vnder the crosse & prayse the Lord continually, for this is the whole burnt sacrifice which ỹ lord chiefly delyghteth in. Cõmend mé to my father Hunt & desire him to loue & continue in ỹ vnitie of Christes true church which he hath begon, & then shall he make me more & more to ioye vnder my crosse with him. Tell my brother Clements that he hath comforted me muche by his louing token in significatiõ of an vnfayned vnitie with vs: let him encreace my ioye vnto the end perfectly. The Lord of peace be with you

all. Salute all my louing frendes, Maister Meryng, Maister Crooch, with the rest, & specially Maister Marshall and hys wyfe, with great thankes for hys kyndnes shewed vnto me. Fare well my deare Careles. I haue dalied with the deuill a while, but now I am ouer the shooes, God send me well out.

Out of the Colehouse by your brother Iohn Philpot.

Another letter written to Iohn Careles out of the Colehouse of darkenes, whereby he geueth lighte and heauenlye comforte to hys heauy and troubled mynde.

THe God of all comfort, and the father of oure Lord Iesus Christ, send vnto thee my deare brother Careles, the inwarde consolation of hys holy spirite, in al the malicious assaultes and troublous temptations of our common aduersarye the Deuill, Amen.

That god geueth you so contrite a harte for your sinnes, I can not but reioyce to behold the liuely marke of the children of god, whose propertye is to thinke more lowlye and vily of them selues, then of any other, and often tymes doe set their sinnes before them, that they myghte the more bee styred to bryng forth the fruites of repentaunce, and learne to mourne in thys worlde that in an other they myghte bee glad and reioyce. Such a broken heart is a pleasaunt sacrifyce vnto God: O that I had the lyke contrite harte. God mollifye my stonye harte, which lamenteth not in such wise my former detestable iniquities. Praised be god that he hath geuen you thys sorrowful hart in respect of righteousnes, & I praye you let me be partaker of these Godly sorrowes for sinne, which be ỹ testimony of the presence of ỹ holy ghoste. Dyd not ỹ sword of sorrow pearce the harte of the elect and blessed mother of our Lord: Did not Peter wepe bitterly for hys sinnes which was so beloued of Christ: Dyd not Mary Magdalene was the feete of oure Sauiour with her teares, and receaued therwithall remission of her seuenfold sinnes:

Be

Be of good comfort therfore mine own deare heart, in thys thy sorrowe, for it is the earnest peny of eternall consolatiō. In thy sorrowe laughe, for the spirite of God is with thee. Blessed be they (sayth Christ) that mourne: for they shal bee comforted. They went forth and wepte, sayth the Prophet: such shall come agayne hauing their gripes full of gladnes. And although a sorrowfull harte in consideration of hys sinne, be an acceptable sacrifice before God, whereby we are stirred vp to more thankefulnes vnto God, knowing that much is forgeuen vs that we might loue the more: yet ỳ mā of god muste keepe a measure in the same, leaste he bee swallowed vppe by to muche sorrowe. Sainte Paule woulde not the Thessalonians to be sory as other men whiche haue no hope. Such a sorow is not commendable, but worketh damnation, and is farre from the children of God, who are continually sorrowfull in god, when they loke vppon theyr own vnworthynes & hope of forgeuenes. For God to thys end by his spirite serreth the sinnes of hys electe still before them, that where they perceaue sinne to abounde, there they myght be assured that grace shall superabounde, & bringeth them downe vnto hell, that he myght lift thē vp with greater ioy vnto heauē. wherfore myne own bowels in Christ, as long as you are not voyde altogether of hope, be not dismayde throughe your penitent harte for your sinnes howe huge so euer they haue beene, for God is hable to forgeue more then you are able to sinne, yea, and he wil forgeue him which with hope is sory for hys sinnes.

Math. 15.
Psa. 125.
psal. 51
Luke. 7
1. Thes. 4.
2. Cor. 7.
Rom. 5.

But know brother, that as oft as we do go aboute by the helpe of Gods spirite, to do that is good, the euil spirit Sathan layeth hard wayte to turne the good vnto euill, & goeth about to mixe the detestable darnell of desperation with the godly sorrow of a pure penitent heart. You be not ignorant of hys malicious subtelty, and how that continually he assaulteth that good which the grace of god planteth. I se the battel betwixt you & him, but ỳ victory is yours, yea & that daily. For you haue layd hold vpō the anker of saluatiō, which is hope in Christ, the which will not suffer you to be made ashamed. Be not discōforted ỳ you haue this cōflict, but be glad that god hath genē you ỳ same to try your faith, & that you might appeare daily worthy of the kingdome of God, for ỳ which you striue. God beholdeth your striuing

layth agaynst Sathan, & is pleased with your mightye resistaunce. The spirite which is in you is myghtyer thē al the aduersaries power. Tempt he may, & lying awayte at your heeles, geue you a fal vnwares: but ouercome he shall not, yea he can not, for you are sealed vp alreadye with a liuely fayth to be the child of God for euer, and whom God hath once sealed for his own, him he neuer vtterly forsaketh. The iust falleth seuē times, but he riseth agayn. It is mans frailtie to fal, but it is the propertie of the deuils childe to lie stil. This strife against sinne is a sufficiēt testimony that you are the childe of god, for if you were not you should fele no such malice as he now troubleth you withal. when thys strong Goliah hath the hold, al things be in peace which he possesseth, and bicause he hath you not, he wil not suffer you vnassaulted. But stand fast, and hold out the buckler of faith, and with the sweard of gods promises smite him on the scalpe that he may receaue a deadly woūd, & neuer be able to stand against you any more. S. James telleth you that he is but a coward, saying: resist the deuil and he wil flye away. It is the wil of god that he should thus long tempt you and not go away as yet, or els he had done with you long ere this. He knoweth alreadye that he shall receaue the foyle at your handes, and encrease the crowne of your glory, for he that ouercōmeth shall be crowned. Therfore glory in your temptations since they shal turne to your felicitie. Be not afrayd of your continual assaultes, which be occasions of your daily victory. The word of god abideth for euer: in what houre soeuer a sinner repenteth him of his sinnes they be forgeuē. who cā lay anything to ỹ charge of gods elect? Do you not perceaue the manifest tokens of your electiō? First your vocation to the gospel, & after your vocation ỹ manifest giftes of the spirit of god geuē vnto you aboue many other of your condition, with godlines which beleueth and yeldeth to the authority of the scriptures, & is zelous for the same? Seing you are gods own dearling, who can hurt you? Be not of a deiect mind for these temptations, neyther make your vnfayned frendes to be more sorrowful for you then nede doth require. Since God hath willed you at your Baptisme in Christ to be Carles, why dot you make your selfe carefull? Caste all your care on him: let the Lord before your eyes al-

Luke. 11

Iames. 4.

Ezechi. 33.

wayes,

wayes, for he is on your right side that you shal not be moued. Behold the goodnes of god toward me. I am careles, being fast closed in a paire of stockes, which pinch me for very straitnes, & wil you be careful? I wil not haue ỳ vnsemely addition to your name. Be as your name pretendeth, for doubtles you haue none other cause but so to be. Pray I beseech you ỳ I may be stil careles in my carefull estate, as you haue cause to be careles in your easier cõditiõ. Be thankful & put away al care, & the I shal be ioyful in my strayt present care. Cõmend me to al our brethrẽ, & desire them to pray for me that I may ouercome my temptations, for the deuil rageth against me. I am put in the stockes in a place alone bicause I would not answere to such articles, as they would charge me with al in a corner at the bishops appoyntment, & bycause I did not come to masse when the bishop sent for me. I wil lie al the dayes of my lyfe in the stockes (by gods grace) rather then I wil consent to the wicked generation. Pray& god & be ioyful that it hath pleased him to make vs worthy to suffer somewhat for his names sake. The deuill must rage for .x. dayes. Comẽd me to maister Fokes & thank hym for his law bokes, but law neither equity wil take any place among these bloudthirsty. I would for your sake their vniust dealing were noted vnto the Parliamente house, if it myght auaile. God shorten these euil dayes. I haue answered ỳ bishop metely playne already, & I sayd to him if he wil cal me in open iudgement, I will answer hym as playnlye as he wil require: otherwise I haue refused bicause I feare they wil condemne me in hugger mugger. The peace of god be with you my deare brother. I cã write no more for lacke of lyght, & that I haue written I can not read my self, & god knoweth it is written farre vneasely: I pray god you maye pycke out some vnderstanding of my minde towards you. Written in a Colehouse of darkenes out of a paire of paynful stockes by thine owne in Christ.

Iohn Philpot.

A letter of Iohn Careles writen to Maister Philpot, which we thought best here to place apart from hys other letters hereafter followyng, bicause it is an answere to the former letter.

A faythfull frende is a ſtrong defence, whoſo findeth ſuche a one, findeth a treaſure.

A faythfull frend hath no peere, the weight of golde and ſilner is not to be compared to the goodnes of hys fayth.

A faythfull frend is a medicine of lyfe, and they that feare the Lorde ſhall finde him. Eccleſiaſt. 6.

THe Father of mercye and God of all conſolation, comforte you with hys eternall ſpirite (my moſte deare and faythfull louyng frend, good Maiſter Philpot) as you haue comforted me by the mighty operatiō of the ſame, the euerlaſting God be prayſed therefore for euer. Amen.

Ah my deare hart, and moſt louing brother, if I ſhoulde do nothyng elles day and nyght ſo long as the daies of heauen doe endure, but knele on my knees and reade pſalmes, I can neuer be able to render vnto God condigne thankes for hys great mercye, fatherly kindnes, & moſt louing compaſſion extended vnto me moſte vile, ſinneſull, wicked and vnworthy wretch. Oh that the lord would open my mouth and geue me a thankefull hart, that from the bottome of the ſame might flowe his continual prayſe. Oh that my ſinneful fleſh (which is the cauſe of my ſorow) were cleane ſeparated from me, that I might ſing pſalmes of thankeſgeuing vnto the Lords name for euer: that with good Samuells mother I might continually record thys noble verſe following, the which by good experience I haue found moſte true, prayſed be my good god therefore. The Lord (ſayth the good womā) killeth and maketh aliue: he bringeth downe to hel and fetcheth vp agayne. Prayſed be that Lord for euer, yea, & prayſed be hys name, for that he hath geuen me true experience and liuely feling of the ſame. Bleſſed be the lord god, whoſe mercy endureth for euer, whiche hath not dealt with me according to my deepe deſertes, nor deſtroyed me in hys diſpleaſure, when I had iuſtly deſerued it. Oh what rewarde ſhal I geue agayne vnto the Lorde, for all the great benefites that he hath done for my ſoule? I will gladlye receyue

1. Reg. 2

the

the cup of saluation at his hande, and will worshippe his name with prayer and with prayse.

Ah my deare hart, yea most deare vnto me in the lord, thynke not this sodaine chaunge in me to be some fickle phãtasy of my foolish head (as in dede some other would surelye suspect it to be) for doutles it is the meruelous doynge of the Lord, most mercifull vnto me his vnworthye creature. God for his great mercy sake geue me grace to be more thãkfull vnto him then I heretofore haue ben, and kepe me that I neuer fall forth of his fauour agayne. And now my deare brother & most blessed messenger of ỹ lord, whose beautifull feete haue brought much glad tydings vnto my soule, what shall I do or say vnto you in the leaste parte, to recompence your fatherly affection and godly care that you continually kepe for me. Oh that god would geue me the spirite of feruente prayer, that I might yet that waye supplye some little part of my duty toward you. Ah my true louyng frend, how sone did you lay aside all other bulines to make a swete plaister for my wounded conscience, yea and that out of a painfull payre of stockes, which place must nedes be vneasye to wryte in. But god hath brought you into a strait place, that you might set my soule at libertye. Out of your pynchyng & payneful seat you haue plentifully powred vpon me your precious narde, the swete sauour wherof hath greatly refreshed my tired soule. The lord likewyse refresh you both bodye and soule, by powring the oyle of his gratious Spirite into yours swete hart. Ah good Jeremy, hath Phasure put thee in the stockes? why now thou hast the ryghte rewarde of a prophet. Thy glory neuer began to appeare vntil now. I dout not but shortly in stede of Ahikam the sonne of Saphan, Jesus the sonne of the liuyng god will come and deliuer thee forth of the handes of all thine enemies, & wil also make good against thē & the Antichristian Synagoge, al the wordes that thou hast spoken in his name. The lord hath made thee this day a strong defēded Tower, an iron pyller and a brasen wall against the whole rable of Antichrist, and though they fyghte against thee neuer so fiercely, yet shall they not ouercome thee, for the Lord himselfe is with thee to helpe and delyuer thee, and he will ridde thee out of the handes of the wycked, & wyll delyuer thee out of the hands

Ieremy.20

Ieremy.26

Ieremy.1

Ieremy.15

of

of ȳ tyrãnes. And in that you are not busy in castinig pearles
before swine, nor in geuing holy things vnto dogs, you are
Math. 7 much to be commended in my simple iudgement. And sure
I am that your circumspect and modest behauiour hyther-
to hath bene as much to gods glory & confusion of your ene
mies, as any mans doinges that are gone before you. Wher-
fore myne aduise & most earnest desyre is, wyth all other of
your louyng frendes, that you styll keepe that order with
those bloodthurstly byshoppes that you haue begonne. For
though in conclusion they wyll surely haue your blood: yet
shall they come by it wyth shame enough, and to their per-
petuall infamy whiles the world doth indure. They would
in dede condemne you in hugger mugger to darken gods
glory if it might be.: but Sathans thoughtes are not vn-
knowen to you and the depthe of hys subtilty is by you wel
foreseene. Therfore let them do whatsoeuer god shall suffer
them to do, for I know al thynges shall turne to your best.
Though you lye in the darke, sloryed wyth the bishoppes
blacke cole dust: yet shall you shortly be restored to the hea-
psal. 68 uenly light, and made as whyte as snowe in Salmon, and
as the wyngs of a Doue that is couered wyth siluer wings
and her fethers lyke golde. You knowe the vessell, before it
is made bright, is soyled wyth oyle and other thinges that
it may scoure the better. Oh happy be you that you be nowe
in the scouryng house, for shortly you shall be set vpon the
celestial shelfe as bryght as aungels.

Therefore my deare harte, I wyll nowe accordyng
to your louyng requeste, caste awaye all care, and reioyce
wyth you and prayse GOD for you and praye for you day
and nighte. Yea I will nowe with Gods grace, synge
psalmes of prayse and thankesgeuyng with you, for nowe
my soule is turned into her olde rest agayne, and hath taken
a swete nappe in Christes lappe. I haue cast my care vpon
the Lorde which careth for me, and wyll be Careles accor-
dyng to my name in that respecte whiche you woulde haue
me. I wyll leaue out my vnsemely addition as long as I
lyne, for it can take no place where true faythe and hope is
residente. So soone as I had red your most godly and com
fortable letter, my sorrowes vanished away as smoke in the
winde

wounde, my spirite reuined and comfort came agayne, wherby I am sure the spirite of god was author of it. Oh good maister Philpot, which art a principall potte in deede, spiced with most precious lycour as it apeareth by the plenteous powring forthe of the same: oh pot most happy, of the high potter ordayned to honour, whiche dost containe such heauenlye treasure in thy earthen vessell: oh potte thryse happy, in whom Christ hath wrought a great myracle, altering thy nature and turnyng water into wyne and that of the best, whereout the maister of the feast hath fylled my cup so full, that I am become dronken in ioy of the spirite through the same: when Martyrdome shall breake thee (O vessell of honour) I knowe the fragraunte sauoure of thy precious narde wyll much reioyce the heauy harres of Christes true members, although the Iudasses wyll grudge & murmure at the same, yea and burst out into wordes of slaunder, saying: it is but lost and waste. Be not offended deare harte, at my Metaphoricall speache, for I am disposed to bee merye and with Dauid to daunce before the Arke of the Lord, and though you play vpō a payre of Organes not very comely or ealy to the eie, yet the swete sound & cause from the same rauished me thus to do. O that I were with you in body, as presently I am in spirite, that I might syng all care awaye in Christe, for now the tyme of comforte is come. I hope to be with you shortlye, if all thinges happen aright, for my wise freudes of Louentrye haue put the Counsell in remembraunce of me not fyue dais ago, saying that I am more worthy to be burnt then any I was burned yet. Gods blessyng on their harres for their good reporte, GOD make me worthye of that dignitie and hasten the tyme that I might ser forthe his glorye. Praye for me deare harte I beseech you and will all your company to doe the same, and I wil pray GOD for you all so longe as I line. And now farewell in Christe thou blessed of gods owne mouthe, I wil for a time take my leaue, but not my last farewell. Blessed be the tyme that euer I came into the kyngts Benche to bee ioined in loue and fellowship with such deare children of the lord. My good brother Bradford shal not be deade whyles you be a-lyue, for verelye the spirite of hym dothe reste on you in

most

most ample wyse. Your letters of comforte vnto me in eche poynt do agree, as though the one were a copy of the other. He hath planted in me, and you doe water, the Lorde gene good increase. My deare brethrē and fellow prisoners here, haue them humbly and hartely commended vnto you and your company, mourning for your misery, but yet reioysing for your plenteous consolation and comforte in Christ. We are all cheresull and merry vnder our crosse, and do lacke no necessaries, praised be god for his prouidence, and great mercyes towardes vs for euermore. Amen.

John Careles

¶ *To certayne godly women for sakyng theyr owne countrey and goyng beyond the seas in the tyme of persecution, for the testimony of the Gospell.*

THe spirite of truth reueled vnto you my derely beloued, by the gospell of our sauioure Iesus Christ, be continually abidyng with you, and augmented into a perfecte buildynge of you vnto the lyuely temple of God, throughe the mighty operation of his power. Amen.

I read in the Euangelistes of certain godly women that ministred vnto Christ, followyng hym in the dayes of his passion and neuer forsooke hym, but beyng dead in hys graue, brought oyle to annoynt him, vntil y he had shewed himself vnto them after hys resurrection, and bydden them shewe vnto hys disciples, which at his passion were dispersed, and tell them that he was ryssen, and that they should see him in Galile. To whom I may iustly compare you my louing systers in Christ, who of late haue seene hym suffer in hys members, and haue ministred to their necessity annoynting them with the comfortable oyle of your charitable assistance, euen to the death: and now since ye haue seene Christ to lie in the ashes of them whom the tyrannes haue slayne, he willeth you to go away vpon iust occasion offered you, & to declare to our dispersed brethren and systers, that he is risen and liueth

neth in hys elect members in England, and by deathe doth ouercome infidelitye, and that they shall see hym in Galile, which is by forsakyng this world, and by a faythfull desyre to passe out of this world by those wayes which he with his holy martyrs hath gone on before. God therfore (entier systers) direct your way, as he dyd Abraham and Tobias vn to a straūge land. God geue you helth both of body & soule, that ye may go from vertue to vertue, & grow frō strēgth to strength, vntyl ye may see face to face the god of Sion in his holy hyl, with the innumerable cōpany of hys blessed Martyrs and Sainctes. Let there be continuall ascensions vnto heauē in your hartes. Let there be no decrease of any vertue, which is already planted in you. Be as the light of the iust, such as Salomon sayth increaseth to the perfect day of the Lorde. Let the strength of god be cōmended in your weake vessels, as it is. Be examples of faythe and sobrietie to all that ye shall come in company withall. Let your godly conuersation speake where your tonge may not in the congregation. Be swift to heare and slow to speake after the counsell of S. James. Be not curious about other mens doings but be occupied in prayer and continuall meditation, wyth reuerent talkyng of the worde of God without contention amongest the sainctes. Let your faythe shine in a straunge countrey, as it hathe done in your owne, that your father which is in heauen may be glorified by you to the end. This farewell I send you, not as a thyng nedefull, which know alredy what your ducty is, and be desirous to performe the same, but as one that wouldе haue you vnderstand that he is myndefull of your godly conuersation, whereof he hathe had good experience, and therefore wryteth this to bee as a perpetuall memoriall betwixt you and hym vntyll our metyng together before god, where we shall ioy that we haue here louyngly put one another in memory of our duetye to performe ie. Farewell agayne myne owne bowels in christ, and take me with you whersoeuer you goe, and leaue your selues with me, that in spirite we may be present one wyth another. Commend me to the whole congregation of christ, wyllyng them not to leaue their countrey without witnes of the Gospell, after that we all be slayne, which already be

slaulled

ſtanled vp and appoynted to the ſlaughter, and in the meane ſeaſon to pray earneſtly for our conſtancy, that Chriſte may be glorified in vs and in them both by lyfe and death. Farewell in the Lorde.

Yours for euer, Iohn Philpot.

¶ *An exhortation to a Syſter of hys, conſtantlye and cherefully to ſtick to the truth, and to abide the triall of that doctrine which ſhe had fruitefullye profeſſed.*

GOd the eternall father, who hath iuſtifyed you by the bloode of hys ſonne Ieſus Chriſte, and calleth you to hallowe hys name thorough a good converſation and profeſſion of lyfe, he ſanctifye you with daily encreaſe of vertue and fayth by his holy ſpirite, that you may appeare a veſſell of ſanctification in the myddeſt of thys wycked and perverſe generation, to the laude and prayſe of the Goſpell, Amen.

I haue occaſion (myne owne deare ſyſter) to prayſe God in you for two cauſes: the one, that to your habilitie you are readye to ſhewe your ſelfe a naturall louyng ſyſter vnto me your poore afflicted brother, as by your gentle tokens you haue eftſones teſtified beyng abſent, as alſo preſently viſityng me: which well declareth that you be a verye naturall ſyſter in dede, and to be prayſed in this behalfe. But in the other, that you be alſo a ſyſter to me in fayth after Chriſtes goſpell, I am occaſioned to thanke god ſo muche the more, how much the one excelleth the other, and the ſpiritual conſanguinity is more perdurable then that which is of fleſh and bloode, and is a worker of that whyche is by nature, for commonly ſuch as be vngodly be vnnaturall and onely louers of themſelues, as daily experience teacheth vs. The lyuyng lord, which thorough the incorruptible ſeede of hys worde hath begotten you to be my liege ſyſter, gene you grace ſo to grow in that generation, that you may encreaſe to a perperfecte age in the lord to be my ſiſter wyth Chriſt for euer.

Loke

Loke therfore that you continue a faithfull syster as you are called and are godlye entered, not oncly to me but to all the churche of Christe, yea to Christ hymself, who voucheth you in this your vnfained faith, worthy to be his syster. Consider this dygnitye to surmounte all the vayne dignitye of the worlde, and let it accordyngly prevayle more with you, then all earthely delyghtes, for thereby you are called to an equall portion of the euerlastyng inheritaunce of Christe, yf nowe in no wyse you doe shewe your selfe an vnnaturall syster to hym in forsakyng hym in trouble, whiche I trust you wyll neuer for no kynde of worldly respecte doe. you are vnder daungerous temptations to bee turned from that naturall loue you owe vnto Christ, and you shall be tryed with gods people through a sieue of greate affliction, for so Sathan desyreth vs to be sifted, that through feare of sharpe troubles we myght fall from the stablenes of our *Luke. 22* fayth, and so be depryued of that honour, ioy, and rewarde, which is prepared for suche as continue faythfull brothers and systers in the Lordes couenaunte to the ende. Therefore the wyse man in the booke of *Ecclesiasticus*, byddeth them that come to the sernice of the Lord, to prepare themselues to suffer temptations. Synce then that for the glory of God and oure fayth, we are called nowe to abyde the bronte of them, and that when our aduersarye hathe done all that he can, yet we maye be stable and stande: thys Christ oure fyrste begotten brother looketh for at oure handes, and all our brethren and systers in heauen desyre to see our faythe throughe afflictions to be perfecte, that we myghte fulfyll theyr number, and the vniuersall churche here militaunte reioyseth at our constancye, whome all by the contrarye we shoulde make sorye, to the daunger of the losse bothe of bodye and soule. Feare not therefore what so euer be threatned of the wycked worlde: prepare your backe and see it bee readye to carye Christes crosse. And yf you see any vntowardnes in you (as the flesshe is continuallye repugnaunte to the wyll of GOD) aske with faythfull prayer that the good spiryte of GOD maye leade youre synnefull flesshe whether it woulde not, for yf we wyll *Iohn. 21* dwell in the flesh and follow the counsel thereof, we shal neuer do the wyll of God, neyther worke that tendeth to our saluation. You are at thys present in the confynes and

borders

ders of Babilon, where you are in daunger to drinke of the whores cup, vnlesse you be vigilãt in prayer. Take hede the serpent seduce you not from the symplicity of your fayth, as he dyd our fyrst mother Eue. Let no worldly felowshippe make you partaker of iniquitie. He that toucheth tarre cannot but be defyled thereby, and with such as be peruerse, a man shall soone be peruerted, with the holy you shall be holy. Therfore say continually with the prophet Dauid: vnto the sainctes which be on the earth, all my will is on them. You haue bene sanctifyed and made pure through the truth, take hede you be not vnholied and defyled, least the laste be worse then the first. I write not this bicause I stande in any doubt of your syncere continuance, of the which I haue had so good experience: but because the dayes be cuyl, and in the same it is ỳ duty of euery one of vs to exhorte another. I am bold to put you my good sister, in remẽbraunce of that which doth not a litle cõfort me to remember in my troubles & daily temptations. wherfore I doubt not, you wil take that in good part which commeth from your brother both in spirit and bodye, whotendreth your saluation as earnestly eas his owne, that we might ioy together eternally with inch ioye as the world shall neuer be able to take from vs. Thankes be vnto god, you haue begunne to runne a good and greate tyme well in the waies of the lord: runne out the race to the ende which you haue begunne, and then shall you receyue the crowne of glory. None shal be crowned but such as lawfully stryueth. Be not ouercome of cuyl, but ouercome cuill wyth good, and the Lord shall make you one of those faythfull virgins that shall followe the Lambe whersoeuer he goeth, the which Christ graunt both you and me. Amen.

Psa. 15.

2. *Tim.* 2.

Apo. 4.

Cõmend me to all thẽ that loue me in the Lord vnfaynedly. God encrease our faith & geue vs grace neuer to be ashamed of his gospel. That same request which I haue made to my brother Thomas I make also to you, desiring you by al meanes you can to accomplish my request that my sureties myghte be satisfyed wyth that is myne owne to the contentation of my mynde, whyche cannot be quiet vntill they be discharged: therefore I pray you helpe to purchase quietnes that I myghte departe oute of this worlde in peace. My disso

This was for the fyrst fruits of his Archdeaconry, wherof al the tyme of his imprisonment he had no commodity, and yet his sureties were compelled to pay the same.

dissolution I loke for daily, but the Lord knoweth how vnworthye I am of so high an honour, as to dye for the testimony of hys truth. Pray ꝑ God would vouchsafe to make me worthy, as he hath done of long imprisonmente, for the which his name be prayed for euer. Praye and looke for the comming of the Lord, whose wrath is great ouer vs, and I wil praye for you as long as I liue. The. ix. of Julye in the Kinges Benche.

Your owne louyng brother
as well in Fayth as in bodye.
Iohn Philpot.

To my deare frende and brother in the Lord. M. Robert Harrington.

GEntle maister Harrington, I can not tel what condigne thankes I maye geue vnto God for you, in respecte of that great gentlenes and payn which you haue take for the relief of me & of other our afflicted brethrē in Christ. God be prayed for his mercy, whose louing prouidēce we haue sene towards vs by such faythful stewards as you haue bene towards a great many. Blessed be you of god for ꝑ louing care which you haue take for his poore flocke. God hath reserued your reward of thankes in heaue, & therfore I do not goabout to render you any, lest I might seme to iudge that you loked for ꝑ here, which is reserued to a better place. I thāke god for ꝑ I haue foūd by your faithful & diligent industry, & god forgeue me my vnworthines of so great benefites: god geue me grace to serue him faithfully, & to rūne out my race ioyously. Glorious is ꝑ course of the martyrs of Christ at thys day. Neuer had ꝑ elects of god a better time for their glory thē this is: now may they be assured vnder ꝑ crosse, ꝑ they are Christs disciples for euer. Me thinke I see you desiring to be vnder ꝑ same: the flesh draweth backe, but the spirite sayth it must be brought whether it would not. Here is the victory of the world, here is true fayth & euerlasting glory. who is he which desireth not to be foūd faithful to his maister? And now is ꝑ time ꝑ euery faithfull seruaunt of Christ hath iust opportunitie to shew himself a glorious soldiour in the Lords sight. Now do the Amalachites inuade the true Israelites, that the Israelites might with spede be glorified. *Iohn. 21*

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Cõmend me to all thẽ that loue me in the Lord vnfayndly. God encrease our faith & geue vs grace neuer to be ashamed of his gospel. That same request which I haue made to my brother Thomas I make also to you, desiring you by al meanes you can to accomplish my request that my sureties myghte be satisfyed wyth that is myne owne to the contentation of my mynde, whyche cannot be quiet vntill they be discharged: therefore I pray you helpe to purchase quietnes that I myghte departe oute of this worlde in peace. My disse

This was for the fyrst fruits of his Archdeaconry, wherof al the tyme of his imprisonment he had no commodity, and yet his sureties were compelled to pay the same.

dissolution I loke for daily, but the Lord knoweth how vnworthye I am of so high an honour, as to dye for the testimony of hys truth. Pray ꝑ God would vouchsafe to make me worthy, as he hath done of long imprisonmente, for the which his name be praysed for euer. Praye and looke for the comming of the Lord, whose wrath is great ouer vs, and I wil praye for you as long as I liue. The. ix. of Julye in the Kinges Benche.

Your owne louyng brother
as well in Fayth as in bodye.
Iohn Philpot.

To my deare frende and brother in the Lord. M. Robert Harrington.

Gentle maister Harrington, I can not tel what condigne thankes I maye geue vnto God for you, in respecte of that great gentlenes and payn which you haue take for the relief of me & of other our afflicted brethrē in Christ. God be praysed for his mercy, whose louing prouidēce we haue sene towards vs by such faythful stewards as you haue bene towards a great many. Blessed be you of god for ꝑ louing care which you haue take for his poze flocke. God hath reserued your reward of thankes in heaue, & therfore I do not goabout to render you any, lest I might seme to iudge that you loked for ꝑ here, which is reserued to a better place. I thāke god for ꝑ I haue foūd by your faithful & diligent industry, & god forgene me my vnworthines of so great benefites: god gene me grace to serue him faithfully, & to rūne out my race ioyfully. Glorious is ꝑ course of the martyrs of Christ at thys day. Neuer had ꝑ elects of god a better time for their glory thē this is: now may they be assured vnder ꝑ crosse, ꝑ they are Christs disciples for euer. Me thinke I see you desiring to be vnder ꝑ same: the flesh draweth backe, but the spirite sayth it must be brought whether it would not. Here is the victory of the world, here is true fayth & euerlasting glory. who is he which desireth not to be foūd faithful to his maister? And now is ꝑ time ꝑ euery faithfull seruaunt of Christ hath iust opportunitie to shew himself a glorious soldiour in the Lordes sight. Now do the Amalachites inuade the true Israelites, that the Israelites might with spede be glorified. *Iohn. 21*

I nede not, for want of vnderstãding, to admonish you here of, but as a willing souldiour in Christ, to exhorte you so to runne as you may get the victory, and that spedely with vs. A man that is bydde to a glorious feast, wysheth hys frend to go with him and to be partaker therof. God doth call me most vnworthye among other, to drinke of the bridecup of his sonne, wherby we shal be made worthy, as many of our brethren haue bene before vs, to sit at the ryght hand and at the left hand of Christ. O what vnspeakeable conditiõ is that: may any worldly thing stay vs frõ the desire thereof: Since we seke the kyngdome of God, why do we not apprehende it being so nere offred vnto vs: Let vs approche nere vnto God and god wil drawe nere vnto vs. God drawe vs after hym that we may all runne after the sauoure of hys sweete oyntmentes. Christ annoynt vs, that we may be supplied in these euil dayes to runne lyghtly, vnto the glory of the lord. Shame, imprisonment, losse of goodes, and sheeding of our blood, be the iust price which we must willingly bestow for the same. Wherfore dearly beloued in the Lorde, let not the great charges kepe you backe from bying this glory, for the reward is ten thousand fold greater thã the price. That you haue maried a wife, whom God blesse, I can not excuse you from this marte, but you must bring your wife for a vsurye to the Lord, whose pleasure is in godlye yokefellowes. I wishe you to be as I am, except these horrible bandes, but yet most comfortable to the spirite, assuring vs that we are made worthy through Christ, of the kingdome for the which we suffer. Prayed be the Lord for the afflictiõ which we suffer, & hegeue vs strength to continue to the ende. Commende me to M. Heath, and tel him that I would wishe hym with me to proue how apt he is to cary the crosse of Christ. I pray for his continuance in Christ as for myne owne. Commend me to his wife and to Maistres Hall, certefying them that I am brought to the gates of hell, that I might nener enter into the same, but ber raysed vpps from hell to heauen, through the word that lanterneth vs. Commend me to M. Elsinge & his wife, and thanke them that they remembred to prouide me some ease in prison, and tel them that though my Lords Colehouse be but very blacke, yet it is more to be

desyred

desyred of the faythful, then the Queenes palace. God make her a ioyful mother, and preserue them both to the comforte of Gods people. Thus for this time, farewel deare brother. written in posthast because of straite keping.

This day I loke to be called before the commissioners againe. Pray deare brother for the spirite of wisedome to remaine with me. Cõmende me to your wife, & I thanke you both for your tokẽs. Your token I haue sent to your wife, & my tokẽ vnto you, is my faythful hart with this letter. Cõmend me to al my frendes, & tel them, I thanke God, I am chereful in Christ, wishing them to feare god more then mã, and to learne to despise earnestly the vanities of this world, desiring you al to pray for me that I may ende my iourney with fidelitie, Amen.

Iohn Philpot.

To Maister Robert Glouer prisoner in Couentrye for the mayntenaunce of Gods Gospel.

THe knowledge of god which hath illightned your mynde with the true religion of Christ, and now doth in the beginning of darkenes shine in you to the cõmendation of your true faith, & to thestrẽgthning of many weake brethren, remain with you to the ende through the mighty operatiõ of the holy ghost, Amẽ. It is a singular comfort to the afflicted flock of Christ, to behold such as haue bene ministers and professours of his truth in religiõ, to stand in ỹ same, & that in the tyme of persecution, whẽ as the same may not be abidden by before the face of the ryche & mighty in this world, to be preached without present daũger. So Paule willeth Timothe both in season & out of season to be earnest in sowing the worde. And prayed be God that we here in prison for the testimony therof, doe heare of your diligence in this behalfe, which cease not to do ỹ office of an Euangelist, although it be wt daũger of afflictiõ. Such faythful ministers be to be honoured that do submitte their own heades to peril for the loue of the gospel. Such Christ wil acknowledge and confesse before his father in heauen, ỹ they are those which haue biddẽ with him in temptations, & therefore shall eate and drinke with him at his table in the

kingdome of heauen. I thought it therfore my dutie at the motion of this bearer, albeit I haue no bodily acquaintance with you, to exhort you, as S. Paul willeth vs to exhort one an other as long as we are in this life, boldly to continue in this good & necessary worke of the Lord, specially in these euil daies, in the which Sathan rageth against the church of Christ, & daily imprisoneth and robbeth the members therof for their faythfull testimonye, and be you assured he will not leaue you vntouched, for aboue all other he seeketh to suppresse the good ministers of the woorde, for they bee such as haue destroyed his kingdome: but you muste not for feare of his odious and tedious assaultes, withdraw your selfe from your vocation, but rather prouoke him by your constant profession to do his worst, knowing that the same shall turne vnto you to the best, euen to the crowne of your glory. There is none crowned but suche as holde out to the gole end, and therefore our sauiour Christ sayth in ỹ gospell: *Beatus qui perseuerat vsq; in finem.* You rũne wel, god is prayed therin, & the afflicted church much comforted by so faythfull a captayne: runne out therfore (as I doubt not you wil) and feare nothing of that you shall suffer for your laboure, for if you be faythful vnto death, you shal assuredly haue the reward of eternal lyfe. Many go on wel til they come to the pikes and then they turne their backes and geue ouer in the plaine field, to the shame of Christ and his church that hath so faynte harted soldiours in his host at the time of nede, in ỹ which his glory ought most mãfully to be shewed. I dout not but you haue alredy cast the price of thys your building of the house of god, that it is like to be no lesse thã your lyfe: for I beleue (as Paul sayth) that god hath appoynted vs in these latter daies lyke shepe to the slaughter. Antichrist is come agayne, and he must make a feast to Beelzebub his father of many Christiã bodyes for the restoring againe of his kingdome: let vs watche and pray that the same daye maye not fynde vs vnredy. The peace of god be with you and remaine with you for euer. Your louing brother in Christ, & in spirit your familier frende, captiue in the Kynges Benche.

Rom. 8

Iohn Philpot.

To

To my dearely beloued Sister in the Lord Maistres Heath.

THe lyght of the Gospel of Christ which hath illigthned you with the true vnderstanding of fayth, be dayly encreased in you my dearly beloued sister, vnto the perfyte day of the Lord, through the mighty operation of hys spirite, Amen. Where as you haue required of me a token at your departyng, that myghte be a remembraunce with you of my brotherly loue toward you, I mused of diuerse things what I might cõmend vntoyou best, & among al other, I found none so certayne a token either of the loue of God toward vs, or els of ỹ loue of vs one to an other, as to beare the crosse togerher with Christ. To beare the crosse, is to be partaker of the afflictions of Christ which now he suffreth in his members for the accomplishmente of his body ỹ church, which are we that beleue in him sincerely, which is the surest token of Gods loue towards vs that we can haue in thys world: for whom god loueth he chasteneth, and as it is written, he chasteneth euery sonne whõ he receaueth. Wherfore aboue all things loue ỹ crosse of Christ vnder the which al the church of Christ in England nowe is, & be content to haue your fayth tried euery daye by some crosse or other as it pleaseth God to put on you, and if God putteth no greuous crosse vppon you, let your brethrens crosse be your crosse, whiche is a certayn token of true brotherly loue. If the church in England had learned with the Gospel to haue borne the crosse of Christ, as all that be professours of the Gospel be called thereunto, they would not so lightly at the commaundement of man, haue turned from the wayes of saluation, to their old vomite againe contrary to their conscience, and al to auoide the crosse, the mercifull signe of Gods loue towards vs. If the crosse were not, the faythfull could not be knowen. If the crosse were not, God should not so manifestly appeare to be our deliuerer and cõforter as he doth shewe himselfe in ỹ middest therof vnto al thẽ that put their trust in him. Therfore beleue them verely to be in most happie estate ỹ be vnder ỹ crosse, & such as doe *Heb.* 12

vtterly abhorre the same, are cowards & not fytte souldiers for the lord. we haue al receaued the credit of faith from god in Christ, that we should beautifie the same or rather god in the same. we haue this treasure in brittel vessels, let vs take 1. Cor. 4. hede that the britelnes of the vessels shrede not out our precious treasure on the earth, as it is lamentable to see at this day many haue most vnfaythfully done. Are they worthy of the heauenly kingdome which here esteeme more earth then heauen? O palpable infidelity. wil not god require the credit of fayth which he hath committed vnto vs? Yea verely. Is thys the vsury of fayth to loue the world more then the Gospel, and to feare mā more then god? If men which coūt themselues stronger & worthyer vessels haue thus vnfaythfully dealt in the thinges of god, let the weakenes of womē be more fyrme in their fayth to ỹ glory of God, whose might appeareth in weakenes. There is no exceptiō of person before god both man and woman be on in god: and that persō in al sortes of people is acceptable to him that striueth to do hys will. wherfore contend in these crosse dayes, whiche be the loue dayes of god towardes vs, to shew your self faythful to him that calleth you, and to be redy to do his will according to true knowledge, and that vnder the crosse. God hath geuen you a faythful guide, whom see you loue with al humilitie, pacience, and obedience, as it becommeth a holy woman to be subiect to her faythful head in the Lord, & comfort him in our common crosse, and bid him cherefully take vp the one end and you will beare the other, a double string knit together. As you in your godly matrimonye do represent the mysterye of Christ and his churche: so continue you liuely members of fayth in the same, and learne daily more and more to beare the crosse of Christ, that other seing your strength may be comforted and be ashamed of their weakenes in their maisters cause. The faythful seruaunt the Lord loueth which bringeth his talent to his table with encrease. Now is the time to encrease to the lord and not to decrease: to multiply our fayth vnder the crosse & not to diminysh it. Ose. 6 The waies of the iust do encrease as the dawning of the day: Gene. 9. Embrace therfore the crosse as the rayne bow of gods merciful couenaunt: pray that we may together end our course therin with ioy. Take my token in good worth vntil we be

made

made partakers of the glory of the crosse. Out of my Lorde of Londons Colehouse. Thr. xi. of Nouember.

Yours Iohn Philpot.

To my brother Iohn Careles prisoner in the Kinges Benche.

THe grace of God ỹ father through his deare sonne Christ our Sauiour, with perseuerance in all godly verity, be with thee my deare brother Careles, and with al my prison fellowes, Amen.

Ah my own loue in Christ, I am sory to heare of thy great trouble which these schismatiks do daily put thee to: I wold I were with thee, in part to releue thy greefe, but since that it hath pleased God otherwise, take my aduice in thys your conflict, & be patient what soeuer your aduersaryes can saye or do against you. Know that you are appoynted for the defence of the gospel, for the which you (god be praysed) do suffer: yet you must vnderstand that you are but a voyce in the wildernes & a planter, & that it is god which must geue the encrease. And therefore if there come not suche fruite of your good labours as you would wyshe, be content & know that a stony ground can not fructifye: yet shal not god forget your labour, but you shal reape as plẽtiously in ỹ day of reward, as though it had encreased after your expectatiõ. Haue patience therfore in your labour, and let not care eate out your hart. Committe the successe to God, and cease not with charitye to be earnest in the defence of the truth agaynste these arrogant and self will blynded scatterers. These sectes are necessary for ỹ trial of our fayth & for the beautifying therof. Be not peruerted with them that be peruerse and intractable: they resist not you, they resiste Christ, and bee workers agaynst their own saluation. Shew as much modestye and humilitie as you maye possible: so shall your labour please God beste, and your aduersaryes receaue the more shame, and others seing your modest conuersation amongest these contentious bablers, shal glorifye god in hys truth by you, & the more abhorre them, as you see it hath come to passe in tymes paste. Be contente that Semei doe rayle at Dauid

These were certeyne freewil mẽ, arrogant, frowerd and vnquiet spirites.

2. Reg. 16. and cast stones a whyle, be sure his raylyng iudgement will fall vpon hys owne pate. Haue alwais that notable rule of
2. Cor. 11. Christes church before your eyes, which Sainct Paul writeth, that if any bodye be contentious, neyther we neyther the churche of god hath any suche custome. Desyre all oure brethren in the bowells of Jesus Christe, to keepe the bonde of peace, which is the vnity of Christs church where, bee all the treasures of spirituall consolation in heauenlye
Hebr. 12 thynges. Let no roote of bytternes springe vp, which the deuill with all diligence seeketh to thruste in amongest the children of god. Kysse one another with the kysse of vnfayned brotherlye loue, and take one another by the hande cherefully and say, let vs take vp our crosse together and go to the mount of Caluary, & there be willing to suffer what soeuer it pleaseth god we shal. Hetherto we haue not resisted to bloodshedding. Our blood must not be to deare for ỹ lord, and then hys kingdome shall not be to deare for vs. Thus exhorte one an other to offer your selues a ioyfull sacrifice vnto God, for thys is that pleasaunte sacrifyce where his wrathe shal be pacifyed, which is now kindled moste iustly agaynste vs. Be thankefull vnto God that it hath pleased him to make you worthye of this glrious afflictiō, yea & I pray you geue thankes vnto god for me, ỹ it hath bene hys good will to take me moste filthy & vnthankeful sinner to be one of his number. My ioy of ỹ loue of God towardes me in this behalfe is such, that it maketh al my straite imprisonmēt to seme pleasure: god be praised I cā not be sory though I would. O how great is ỹ loue of God towardes vs: Be mery brethren & reioyce continually in ỹ lord, for the victorye is ours, yea heauē is ours & all the glory therof. Faynte not but runne out, for we are euen at an end. Be glad of nothing so much as in the mortification of the old Adam: murmure not in no case what soeuer necessitie you be in. Cōmunicate your necessities to me, & to others of his people, and God will make vs to denide stakes. Be alwaies praysyng God, talking, cōforting, teaching, & exhorting in God, and he will not see you vtterly destitute. I commend me to your faythful prayers all. And you Careles see that you be in my bouugeon with me, as I am in spirite w you in the Kynges Bench, and with your al.

Thyne owne brother Iohn Philpot

To

To Maiſtres Anne Hartipole, who was fal- len from the ſyncerity of the goſpel which ſhe had before long knowē and profeſſed, to the Pope and his Idolatrous religion.

THe grace of God and true lyght wherewith he lighteneth the hartes of all the true and faythfull beleuers, louers, and followers of his holy Goſpell, lyghten your harte by the mighteye operation of his holy ſpirit, Amen.

I haue not hetherto beene accuſtomed to wrire vnto you in the matters of oure cōmon fayth, which is now daūgerouſly aſſaulted, eſpecially for that otherwyſe by corporall preſence and mutuall conference, we haue had conſolation in the ſame, as the time preſent dyd requyre. In the which I perceiued your iudgement and conſtancy to be ſo much, that I receiued by your good and godlye example, ſtrength in the ſame, as I haue done euen from the begynnyng, before I was called vnto the lyghte of the goſpell, in the whych you wente before me and miniſtred occaſion to me to follow, at ſuch tyme as that bleſſed woman Anne Aſkewe (nowe a glorious Martyr in the ſyghte of Jeſus chriſt) was harboured in your houſe: ſo that I thought it ſuperfluous and not nedefull to wryte thereof vnto you, that of ſo long tyme haue ben inſtructed, and by ſo many learned bookes confyrmed. But now hearyng that the old ſerpente our auncient enemy, which lyeth in continual wayte of our ſteppes, hath bytten you by the heele and geuen you a foule fall, I cannot but be hartely ſory, and as brotherly charitye moueth me, teſtifye the ſame vnto you by writyng, for that I maye not preſently otherwyſe open my ſelfe in thys behalfe. Alas ſyſter that ſo syncere profeſſion, ſhoulde receyue ſo groſſe an infection, to the diſhonoure of god and of hys churche. what meaneth it that you are ſo ſodenly departed from Jeruſalem vnto Hierico, to be a companion of thenes *Luk 10*
& idolaters, to the vtter ouerthrowyng of that good which you haue profeſſed: for as ſainct James teacheth vs, he that offendeth in one, is gyltye in all, and to come to Idolatrye and ſtraunge worſhyppyng of god forbioden by his word,

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is of all transgressions the moste detestable. Therefore I cannot cease to wonder howe you could so soone be allured or drawen therto. I had thought the loue of the truthe had beene so grafted in youre harte, that neyther persecution, swoorde, fyre, nor gallowes myght haue broughte thys to passe, that at the voyce of a handemayde in the fyrste temptation, you shoulde haue denyed Christe. For not to walke after the syncerityе of hys Gospell in deede, is to denye hym, and none can be partakers of the Lordes table and of the table of deuylles, whyche is the poppyshe Masse, and the malignaunte synagoge vsyng the same. Me thynke I heare your excuse, pretendyng your conscience to be sounde before GOD notwythstandyng, and that your conscience wyll geue you leaue thus to doe wyth the common sorte of dissemblers both wyth God and man: but I must tell you playn (Syster) in Gods cause, that your conscience so affected, is a syckelye and vnsound conscience and craftely blinded, for before GOD there is no suche conscience alowed, whyche alloweth your bodye to do that whiche it condemneth. We shall receyue all accordynge to that whyche we doe in oure bodies, whether it bee good or euyll, and it is commaunded vs as well to glorifye GOD in our bodies as in oure soules. We must shewe oure faythe by our outwarde conuersation, that men seynge oure good workes, myghte glorifye oure father whiche is in heauen. Wyll ye nowe wyth youre presence goe aboute to beautifye that whyche hetherto you haue iustely destroyed? What do you elles in so doynge, but notifye your selfe to bee an infydell to the churche of Christe, that wyll be contente to associate your selfe wyth her enemye, for the contentation of man? Hathe euer any personne of God so done, that was alowed therein? Bee not deceyued good Syster, wyth the perswasible wordes of man, neyther be afrayd of his threates. Followe the Gospell of Christe accordynge to true knowledge, and feare to doe that whyche by the same is straightlye forbydden you. Tempte not GOD anye longer by thys euyll doynge, for you can doe nothynge more haynous in hys syghte. Lette thys haltyng bee healed vppe, and turne not from the ryghte wayes of the Lord. Be not ashamed of his gospel, neither of the crosse, which is ỹ badge

of

of the true and vnfayned professions therof, whyche you see now hys faythefull (praised be his name therfore) are so wel content and wyllyng to beare: but rather as you are cal- 2. Tim. 2.
led, take vppe your crosse, and be assured thereby to enter into Christes glorye: for onlesse we suffer wyth hym, we shall not raygne wyth hym, and yf we dye not with Christ, we shall not lyue wyth Christe. The crosse nowe is the rede way to heauen, therfore I wish you should choose to be afflicted with the people of god, rather then to liue in the tabernacles of the wicked. Do not any more that whych of all thynges ye haue now most cause to repent, neyther lay daily the foundation of repentance, but let this fal be a teaching vnto you of the wante of faythe whyche is in you, and so become more feruente in prayer, and godlye exercises, that Heb. 6
wyth thys newe yeare, ye maye become a newe woman in a godlye and newe perfection, the whyche GOD for hys mercies sake in Christ, worke bothe in you and me to the ende. Amen.

VVritten in hast by your
brother in captiuity.
Iohn Philpot.

¶ To a faythful woman and late wyfe to one of the bishops which gaue theyr liues in the Lordes quarell.

REmember deare Syster that your lyfe in this world is a continual warfare, to fight against the world, the flesh, and the deuil, in the which you are apointed for the tryal of your faith & lone to godto fight manfully to ouercom: for ꝑ spirit of god which is in you, is strōger thē he which is in ꝑ world, & by this you may know ꝑ you are ꝑ child of god, euen by ꝑ spirit which striueth in you against the flesh & sinne, & wil not suffer sinne to raigne in you. This spirit is obtained by often and daylye readynge and hearynge the woorde of GOD, ioyned with faithful and hartye prayer: for dili-

gens

gent readyng of Gods worde planteth the holy spyryte in you, and earneste prayer encreaseth the same. Reade therefore the worde studiously and praye hartely that the same good gyfte of faythe whiche you haue learned of youre faythefull husbande and good bishop in the Lorde, who hath gloriously yelded hys lyfe for the same, maye be confyrmed in you euen vnto deathe, that you may receyue the same crowne of glorye, whiche he nowe hathe, for precious is the deathe of the faythfull in the Lordes syghte, therefore desire still to dye to the Lorde, and be glad to be poore both in bodye and spirit, and thus assure your selfe the kyngdō of heauen is yours.

Your owne in the Lord
Iohn Philpot.

Letters

Letters of Maiſter Iohn *Bradforde, a faythfull Miniſter and* a ſynguler pyller of Chriſtes churche: by whoſe greate trauailes and diligence in preachyng and platyng the ſyncerity of the goſpel, by whoſe moſt godly and innocent lyfe, and by whoſe long and paynefull impriſonments for the maintenance of the truth, the kyngdom of god was not a litle aduaũced: who alſo at laſt moſt valiãtly & cheretully gaue his blood for the ſame. The 4. day of July. In the yere of our Lord. 1553.

¶ To all that profeſſe the goſpell and true doctryne of our Lorde and Sauioure Ieſus Chriſte in the City of London, Iohn Bradford a moſt vnworthy ſeruaunt of the Lorde, now not only in priſon, but alſo excommunicated and condemned to be burned for the ſame true doctrine, wyſheth mercy, grace and peace, wyth encreaſe of all godly knowledge, from God the father of mercy, through the merites of oure alone and omniſufficient redemer Ieſus Chriſt, by the operation of his holy ſpirite for euer. Amen.

MY dearely beloued brethren in our ſauioure Chriſt, althoughe the tyme I haue to lyue is very litle (for hourely I looke when I ſhoulde be had hence to bee conueyed into Lankeſhyre there to bee burned, and to render my lyfe by the prouidence of God, where I fyrſt receyued it by the ſame prouidence) and althoughe the charge is great to kepe me from all thyngs wherby I might ſyguify any thyng to the worlde of my ſtate: yet hauyng as now I haue pen & ynke, through gods worlkyng, mauger the head of Sathan and his ſouldiours, I thought good to write a ſhort cõfeſſion of my faith, and therto ioyne a litle exhortation vnto you all, to lyue

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according to your profession.

This my faith I would gladly particularly declare and expound to the confirmation and comfort of the simple: but alas, by stantes and stelth I wryte in maner that that I write, and therefore I shal desyre you al to take this breuitye in good part.

First for my faith, I do confesse and praye all the whole congregatiō of Christ to bear witnes with me of the same, that I do beleue constantly through the gift and goodnes of god (for faith is gods only gift) al the xij. articles of the symbole or crede, commenly attributed to the collection of the Apostles, not because of the crede it selfe, but because of the worde of god, the which teacheth and conteyneth euery article accordyngly. This word of god writtē by the prophets and Apostles, left and contained in the canonical bookes of the holy Bible, I do beleue to conteyne plētifully al things necessarye to saluation: so that nothyng, as necessary to saluation, ought to be added therto, and therfore the church of Christ nor none of hys congregation ought to be burdened with any other doctrine then which herout hath her foundation and grounde. In testimony of which fayth, I render and geue my life, beyng condemned aswel for not acknowledging the Antichrist of Rome to be christs Vicar general and supreme head of hys catholike & vniuersall church here and els where vpon earthe: as for denying the horrible and idolatrous doctrine of transubstantiation and christes real, corporall & carnal presence in his supper, vnder the formes and accidentes of bread and wyne. To beleue Christ our sauiour to bee the heade of hys churche, and kinges in their realmes to be the supreme powers, to whome euerye soule oweth obedience, and to beleue that in the supper of Christe (which the sacrament of the auitar as the papistes cal it and vse it, dothe vtterlye ouerthrowe) is a true and a very presence of whole Christe god and man to the faythe of the receauer (but not to the stander by and loker vpon) as it is a true and a very presence of breade and wyne to the senses of men: to belene this (I say) wyl not serue, and therfore as an hereryke I am condemned & shall be burned, wherof I aske god hartely mercy that I do no more reioyce then I do, hauing so great cause as to be an instrument wherein it maye please my deare lorde and Sauiour to suffer. For albeit my manyfolde synnes, euen sythen I came into prison, haue deserued at the handes of God, not onelye this temporall but also eternall fyer in hell, much more then my former synful life, which the lord pardō for his christs sake, as I know he of his mercy hath done & neuer wil lay my iniquities to my

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charge to condemnatiō, so great is his goodnes, praised therfore be his holy name: although (I say) my manyfold & greuous late sinnes haue deserued most iustly all the tyrannye ꝑ man or deuil can do vnto me (and therfore I cōfesse that the lord is iust & that his iudgements be true & deserued on my behalfe) yet the bishops and prelates do not persecute them in me, but Christ himself, his word, his truth and religion. And therfore I haue great cause yea most great cause, to reioyce that euer I was borne & hetherto kept of the lord, that by my death, which is deserued for my sinnes, it pleaseth the heauēly father to glorify his name, to testify his truth, to cōfirm his verity, to oppugne his aduersaries. Oh good god & mercifull father, forgeue me my great vnthākfulnes, especially herein. And you my derely beloued for ꝯ lord Jesu christs sake, I humbly & hartely in his bowels & blood, do now for my last *vale* & farewel in this prēsēt life, beseech you & euery of you, ꝯ you wil cōsider this worke of the lord accordingly. First by me to be admonished to beware of hypocrisie & carnal security. Professe not ꝯ gospel & tong & lips only, but in hart & verity: frame and fashiō your liues accordingly. Beware gods name be not euil spokē of, & the gospel lesse regarded by your cōuersatiō. God forgeue me ꝯ I haue not so hartely professed it as I should haue done, but haue sought much my lofte therin. The gospel is a new doctrine to the old man: it is new wine, & therfore cannot be put in old bottels, without greater hurt then good to the bottels. If we will talk ẅ the lord, we must put of our shooes & carnal affectiōs: if we will heare ꝯ voyce of the lord, we must wash our garmēts & be holy: if we will be christes disciples, we must deny our selues, take vp our crosse & folow christ. We cānot serue ij. masters: if we seke christes kingdō, we must also seke for the righteousnes therof. To the petition of, *let thy kingdome come*, we must ioyne, *thy wyll be done, done, done on earthe as it is in heauen*. If we wil not be doers of ꝯ word, but hearers of it, we fore deceiue our selues. If we heare ꝯ gospel & loue it not, we declare our selues to be but fooles & builders vpō ꝯ sand. The lordes spirit hateth faining: discretion ꝯ lord abhorreth. If we come to him, we must beware we come not ẅ a double hart, for then it may chāce ꝯ god wil answer vs according to ꝯ blocke which is in our harte, & so we shal deceiue our selues and others. To faithe see that we couple

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a good conscience, lest we make a shipwracke. To the Lorde we must come with feare and reuerence. If we will be gospellers we must be Christes, if we be Christes we must crucify our flesshe, wyth the lust and concupiscences thereof. If we wyl be vnder grace, synne must not beare rule in vs. we may not come to the lord and draw nigh to hym wyth our lippes, and leaue our hartes elsewhere, lest the lords wrath waxe whotte, and he take from vs the good remaynyng: in no case can the kyngdome of Christe approche to them that repente not.

Therfore my dearely beloued, let vs repente & be hartely sory that we haue so carnally, so hypocritically, so couetously, so vayne gloriously professed the gospel. For al these I confesse of my selfe to the glorye of God and myne owne confusion here, that he may couer myne offences in the day of iudgement. Let the anger and plagues of god most iustly fallen vpō vs, be applyed to euery one of our desertes, that from the bottome of our harts, euery of vs may say: it is I Lord that haue sinned against thee, it is mine hypocrisy, my vayn glory, my couetousnes, vncleanes, carnality, security, idlenes, vnthankefulnes, self loue and such lyke, which haue deserued the takyng away of our good kynge, of thy worde and true religion, of thy good ministers by exile, prisonmēt and death: it is my wickednes, that causeth successe and encrease of auctority and peace to thine enemyes. Oh be mercifull, be mercifull vnto vs. Turne to vs agayne, (oh lord of hostes) and turne vs vnto thee. Correcte vs, but not in thy furye, leaste we bee consumed. In thy wrathfull displeasure reproue vs not, but in the myddes of thine anger remember thy mercye: for if thou wylte marke what is done amysse, who shall be able to abyde it: But with thee is mercifulnes, that thou mightest be worshypped: oh then be mercyfull vnto vs that we myghte truelye worshyppe thee. Helpe vs, for the glorye of thy name bee mercyfull vnto our sinnes for they are greate: oh heale vs and helpe vs for thyne honoure, let not the wycked people say, where is theyr god. &c. On this sorte my right dearely beloued, let vs hartely bewayle our synnes, repent vs of our former euyll lyfe, hartely and earnestly purpose to amende our lyues in all thynges, continually watch in prayer, diligently and re-

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nerently attend, heare, and read the holy scriptures, labour after our vocation to amend our brethren. Let vs reproue the workes of darkenes: let vs flye from all Idolatrye: let vs abhorre the Antichristian & romish rotten seruice, detest the poppishe masse, forsake their Romish God, prepare oure selues to the crosse, be obediente to all that be in authoritye in all thynges that be not agaynst God and his woorde: for then aunswere with the Apostles, it is more meete to obeye God then man. Howbeit, neuer for any thing resiste, or ryse agaynst the Magistrates: auenge not your selues, but committe your cause to the lord to whom vengeaunce pertayneth, and he in his time wil reward it. If ye feele in your selues an hope & trust in god, ỹ he will neuer tempte you aboue that he will make you able to beare, be assured ỹ lorde wil be true to you, and ye shal bee able to beare al bruntes. But if ye want this hope, fly & get you hence, rather then by your tarying, gods name should be dishonoured. In sume, cast your care on the Lord, knowing for most certayne that he is careful for you: with him are all ỹ heares of your head numbred, so ỹ not one of thẽ shall perish without his good pleasure & wil, much more then nothing shal happen to your bodies which shal not be profitable, how soeuer for a tyme it seme otherwise to your senses. Hang on the prouidence of god, not only whẽ you haue meanes to helpe you, but also whẽ you haue no meanes, yea whẽ al meanes be againste you. Geue hym thys honour, which of all other thynges he most chiefly requireth at your handes, namely beleue ỹ ye are his childrẽ through Christ: that he is your father & God through him: that he loueth you, pardoneth you al your offences: that he is with you in trouble, & wil be with you for euer. when ye fal he wil put vnder his hand, ye shall not lie stil. Before ye cal vppon him he heareth you: out of enill he wil finally bring you, and deliuer you to his eternal kingdome. Doubte not my dearely beloued hereof, doubte not I say: this wil god your father doe for you in respecte, not of your selues, but in respect of Christ your captaine, your pastour, your keper, out of whose handes none shal be able to catch you. In him be quiet, and often consider your dignity: namely how that ye bee gods children, the saintes of God, citizens of heauen, temples of the holy ghost, the thrones of

God, members of Christ, and Lords ouer all.

Therfore be ashamed to thinke, speake, or doe any thyng that should be vnsemely for Gods children, Gods saintes, Christes member &c. Marueil not though the deuil and the world hate you: though ye be persecuted here, for ỹ seruaunt is not aboue his maister. Couet not earthly riches, feare not the power of man, loue not this world nor things that be in this worlde: but long for the Lorde Jesus his comming, at which time your bodies shall be made like vnto his glorious body. whē he appeareth ye shal be like vnto him: when your life thus shal be reuealed, then shal ye appeare & hym in glory: in the meane season line in hope hereof. Let ỹ lyfe you lead be in the fayth of the sonne of god, for ỹ iuste doth liue by fayth, which faith flyeth frō all euill & followeth the word of god as a lanterne to her feete, & a light to her steps: her eyes be aboue where Christ is: shee beholdeth not the thinges present, but rather thinges to come: she glorieth in afflictions, she knoweth that the afflictions of this life are not to be compared to the glory which god wil reueale to vs and in vs. Of this glory god graunt vs here a liuely tast: thē shall we runne after the sent it sendeth forth. It will make vs valiant mē to take to vs the kingdome of god: whether the lord of mercy bring vs in his good time through Christ our lord, to whom with the father and the holy ghost, three persons and one God, be al honour and glory world without end, Amen.

My dearly beloued, I would gladly haue geuen here my body to haue beene burned for the confirmation of the true doctrine I haue taught here vnto you, but that my counterey must haue: therefore I pray you take in good part this signification of my good wil towards euery of you. I impute the want herein to time and trouble. Pardon me mine offensiue and negligent behauiour, when I was amonges you. with me repent and labour to amend: continue in the truth which I haue truly taught vnto you by preaching in al places where I haue come, Gods name therefore bee prayed: confesse Christe when ye are called, what soeuer commeth thereof, and the God of peace be with vs al. Amen.

Your brother in bondes for the Lordes
sake, John Bradford.

To

To al that loue the lord Iesus, and his true doctrine being in the vniuersity and towne of Cambridge, Iohn Bradforde, a most vnworthy seruaunt of the lord, nowe not onely prisoned but also condemned for the same true doctrine, wysheth grace, peace, and mercye with encrease of all godlines, from god the father of al mercy, through the bloody passion of our alonely Sauiour Iesus Christ, by the liuely worke yng of the holy spirite, for euer, Amen.

ALthoughe I looke hourely when I should bee hadde to the stake (my righte dearelye beloued in the Lorde) and although the charge ouer me is greate and straite: yet hauyng by the prouidence of GOD secretlye penne and inke, I coulde not but something signifye vnto you my solicitude which I haue for you and euery of you in the Lord, though not as I would, yet as I maye. Ye haue often and openly heard the truth (especially in this matter wherin I am cõdemned) disputed and preached, that it is nedeles to do any more, but only to put you in remembraunce of the same: but hetherto ye haue not heard it confirmed, & (as it were) sealed vp, as now ye do, & shal do here by me, that is, by my death and burning. For Albeit I haue deserued (through my vncleannes, hipocrisie, auarice, vayneglory, idlenes, vnthankfulnes, and carnalitye, whereof I accuse my self to my confusion before the world, that before God through Christ I mighte, as my assured hope is I shal, finde mercy) eternal death & hel fire, much more then this affliction & fire prepared for me: yet my dearelye beloued, it is not these or any of these thynges, wherefore the Prelates do persecute me, but gods veretye and truthe: yea euen Christe hym selfe is the onely cause and thynge wherefore I nowe am condemned, and shall bee burned as an heretyque, because I wyll

not graunt the Antichrist of Rome to be Christs Vicar generall & supreame head of his church here, and euery where vpon earth, by gods ordinance, & bicause I will not graunt such corporall, real, and carnall presence of Christes body & blood in the sacrament, as doth transubstantiate ẏ substance of bread & wine, and is receaued of the wicked, yea of dogs and mice. Also I am excommunicated, and coũted as a dead member of Christes church, as a rotten braunch, & therfore shal be cast into ẏ fire. Therfore ye ought hartely to reioyce with me, & to geue thankes for me, that god the eternall father hath vouched safe our mother to bring vp any childe, in whom it would please him to magnifye his holy name as he doth & I hope for his mercy and truthes sake, wil do in me & by me. Oh what such benefite vpõ earth cã there be, as that that which deserued death by reasõ of my sinnes, should be diuerted to a demonstration, a testification, and confirmation of gods verity and truth.

Thou my mother the Vniuersitye, haste not only had the truth of gods woorde playnly manifested vnto thee by reading, disputing, & preaching publikely & priuately, but now (to make thee altogether excuseles and as it wer almost to sinne against the holy ghost, if thou put to thy helping hand & the Romyshe route to suppresse the verity & set out the cõtrary) ẏ hast my life and blood as a seale to confyrme thee if thou wilt be confirmed, or els to confound thee & beare witnes agaynst thee, if thou wilt take parte with the prelates and clergye, which now fil vp the measure of their fathers, which slew the prophets and Apostles, ẏ al righteous blood from Abell to Bradford shed vpõ the earth may be required at their hands. Of this therfore I thoughte good before my death, as time & liberty wold suffer me, for ẏ loue and duty I beare vnto thee, to admonisshe thee good mother, and my sister the towne, that ye woulde cal to minde from whence ye are fallen, and study to do the first woorkes. Ye knowe (if you will) these matters of the Romyshe supremacye, and the Antichristian transubstantiation, wherby Christes Supper is ouerthrowen, his priesthoode enacuate, hys sacrifyce frustrate, the ministery of his woorde displaced, repentaunce repelled, fayth fainted, godlines extinguished, the masse maintayned, Idolatrye supported, and all impietye chearyshed:

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you know (I say) if you will, that these opinions are not only besides Gods word, but euen directly againste it, and therfore to take part with them, is to take part against god, agaynst whom you can not prenayle.

Therfore for the tender mercye of Christ, in his bowells and bloods I beseech you to take Christes *collyrium* and eye salue to annoynte your eyes, that ye maye see what ye doe and haue done in admittinge (as I heare ye haue admitted, yea alas authorised, and by consent confirmed) the romyshe rotten ragges, whiche once ye vtterly expelled. Oh be not *canis reuersus ad vomitum*, be not *sus lota reuersa ad volutabrũ cœni*. Beware least old Sathã enter in with seuen other spirites, and so the laste shall bee worse then the firste. It had bene better ye had neuer knowẽ the truth, then after knowledge to runne from it. Ah woe to this world & the thynges therin which hath now so wrought with you. Oh that euer this dirt of the deuill should daube vp the eye of the realme: for thou (O mother) art as it were the eye of the realme. If thou be light and geue shine, al the body shalfare the better: but if thou the lyght be darkenes, alas, how great will the darkenes be? what is man whose breath is in hys nosethrels, that ỹ shouldest thus be affrayd of hym? Oh what is honour & life here but plain bubbels? what is glory in thys world but shame? why arte thou affrayde to carye Christes crosse? wilt thou come into his kingdome and not drinke of his cup? Dost thou not knowe Rome to be Babilon? Doste thou not know that as the old Babilon had the children of Juda in captiuitye, so hath this, true Juda, that is the confessours of Christ? Dost thou not know that as destruction happened vnto it, so shall it do vnto this? And trowest thou that God wil not deliuer his people now, when the tyme is come, as he did then? Hath not God commaunded hys people to come out from her, and wilt thou geue ensample to the whole realme to runne into her? Hast thou forgettẽ the woe that Christ threatneth to offence geuers? wilt thou not remember that it were beter a mylstone were hanged about thy necke, and thou throwen into the sea, then ỹ thou shouldest offend the litle ones? And alas, how hast thou offended? Yea how dost thou stil offend? wilt thou consider things according to the outward shew? was not the Synagoge more seemely & like to the true churche, then the simple flocke of

Christes Disciples? Hath not the whore of Babilon more costly aray and riche apparel externally to set forth her self, then the homely housewife of Christ: where is the beautye of the Kinges doughter the Church of Christ: without or within? Doth not David say within: Oh remember that as they are happy which are not offended at Christ, so are they happy which are not offended at his poore church. Can the pope & his prelates meane honestly which make so much of the wife, and so litle of the husband? The churche they magnifie, but Christ they contemne. If this church were an honest womā (that is Christes wife) except they woulde make much of her husband Christ and hys word, she would not be made much of, of thē. Whē Christ and his Apostles wer vpon earth, who was more like to be the true church? They, or the prelates, bishops and Sinagoge? If a man shoulde haue followed custome, vnity, antiquitie or the more parte, should not Christ and his company haue bene cast out of the doores? Therfore badde Christ: Search y scriptures. And good Mother, shal the seruaut be aboue his maister? shal we looke for other intertainemente at the handes of the worlde, then Christ and his deare Disciples founde? who was taken in Noes time for the church? Poore Noe and his family, or others? who was taken for gods church in Sodome? Lot, or others? And doth not Christ say: as it went then so shall it go now towardes the comming of the sonne of man: what meaneth Christ when he saith, iniquitie shal haue the vpper hand, doth he not tel that charitie shal wax colde? And who seeth not a wonderfull great lacke of charitie in those which would now be taken for Christes church? All that feare god in this Realme truly, can tel more of this, then I can write.

Therfore dere Mother, receaue some admonitiō of one of thy poore children now going to be burned for the testimony of Jesus. Come againe to Gods truth: come out of Babilon: confesse Christ and his true doctrine: repent y which is past: make amendes by declaring thy repentaunce by the fruites. Remember the readinges and preachinges of Gods Prophet and true preacher Martyne Bucer. Call to mynde the threatninges of God, nowe some thynge seene by thy children Leauer, and others. Let the exile of Leauer, Dikenes, Hyndall, Hadon, Horne, Scorye, Poner, so me

some thing awake thee. Let the imprisonmente of thy deare sonnes, Cranmer, Ridley, and Latimer mone thee. Consider the Martyrdome of thy Chickens, Rogers, Saunders, Taylour. And nowe cast not awaye the poore admonition of me going to be burned also, & to receaue the like crowne of glorye with my fellowes. Take to harte Gods callyng by vs. Be not as Pharao was, for then wil it happen vnto thee as it dyd vnto hym. What is that? Hardenesse of hart. And what then? Destruction eternally both of bodye and soule. Ah therefore good Mother awake, awake, repente, repent, bustell thy self and make haste to turne to the Lord, for elles it shal be more ealye for Sodome and Gomorre in the day of iudgement, then for thee. Oh harden not your harts: Oh stop not your eares to day in hearing gods voice, though it be by me a most vnworthye messenger. Oh feare the Lord, for his anger is begonne to kindle. Euen now the axe is layde to the roote of the tree. Ye know I prophecyed truely to you before the swet came, what would come if ye repented not your carnall gospelling, and now I tel you before I depart hence, that the eares of mē wil tingle to heare of the vengeaunce of God that will fal vppon you all, both towne and vniuersitie, if ye repente not, if ye leaue not your Idolatry, if ye tourne not spedely to the Lord, if ye stil be ashamed of Christes truth whiche ye knowe. Oh Perne repent, Oh Thomson repente, Oh ye Doctors, Bachelors and Maisters repent, Oh Maior Aldermen, & towne dwellers repente, repente, repente that ye maye escape the nere vengeaunce of the Lord. Rent your harts, and come apace calling on the Lord. Let vs al say, *Peccauimus*, we haue synned, we haue done wickedlye, we haue not harkened to thy voyce O Lord. Deale not with vs after our deserts, but be merciful to our iniquities, for they are great. Oh pardon vs our offences: In thyne anger remember thy mercy. Turne vs vnto thee O Lorde God of hostes, for the glorye of thy names sake: spare vs, and be mercifull vnto vs. Let not the wicked people say: wher is now their god? Oh for thine owne sake, for thy names sake deale mercifully wt vs. Turne thy self vnto vs, and vs vnto thee, and we shall prayse thy name for euer.

If in thys sort (my dearly beloued) in hart and mouth we come vnto oure father, and prostrate oure selues before

the throne of his grace, then surely surely we shal find mercye: then shal the Lord loke merely vpon vs for his mercye sake in Christ: then shal we heare him speake peace vnto his people, for he is gracious and mercifull, of greate pitye and compassion: he cā not be chiding for euer, his anger can not last long to the penitent. Though we wepe in the morning, yet at night we shal haue our sorow to cease, for he is exorable, & hath no pleasure in ỹ death of a sinner: he rather wold our conuersion and turning. Oh turne you nowe and conuert, yet once againe I humbly beseech you, & then the kingdome of heauen shall draw nygh. The eye hath not sene, the eare hath not heard, nor the harte of mā is able to conceaue the ioyes prepared for vs if we repente, amende oure lines, and hartely turne to the Lord. But if ye repente not, but be as ye were, and goe on forwardes with the wicked, following the fashion of the world, the Lord will lead you on with wicked doers, ye shall perysh in your wickednes, youre blood will be vppon your owne heades, your part shall be with hipocrites, where shall be wepyng and gnashyng of teeth, ye shall be caste from the face of the Lorde for euer and euer, eternall shame, sorow, woe, and misery shall be both in body and soule to you worlde without end. Oh therfore, ryght deare to me in the Lord, turne you, turne you, repent you, repent you, amend, amend your lines, departe from euill, do good, follow peace and pursue it. Come out frō Babilon, caste of the woorkes of darkenes, put on Christ, confesse hys truth, be not ashamed of hys Gospel, prepare your selues to the crosse, drinke of Gods cuppe before it come to the dregges, and then shall I with you and for you, reioyce in the daye of iudgemente, whiche is at hand, and therfore prepare your selues therto I hartely beseech you. And thus I take my *Vale in æternum* with you in thys presente lyfe, myne owne deare hartes in the Lorde. The Lorde of mercy bee with vs all, and geue vs a ioyfull, and sure meetyng in his kingdome. Amen, Amen. Out of prison the. 11. of Febru-ary. Anno, 1555.

Your owne in the Lord for euer. Iohn Bradford.

¶ To all those that professe the name and true reli-
gion of our Sauioure Iesus Christe, in Lanke-
shyre and Cheshire, and specially abyding in Man-
chester and theraboutes, Iohn Bradford a moste vn-
worthy seruant of the Lord, now not only in bondes but
also cõdemned for the same true religion, wisheth mer-
cye and grace, peace and encrease of all godlines, frõ
god the father of all pietie, throughe the deserues
of our Lorde Iesus Christ, by the workyng of
the most mighty and liuely spirite the comforter
for euer. Amen.

I Deare it reported credibly (my derely beloued in ỹ lord) that my heauẽly father hath thought it good to prouyde that, as I haue preached his true gospel and doctrine amonges you by worde, so I shal testify and confyrme the same by deede: that is, I shall with you leaue my life, which by his prouidence I firste receaued there (for in Manchester was I borne) for a seale to the doctrine I haue taught with you & emonges you: so that if from henceforth you wauer in the same you haue none excuse at all. I know the enemies of Christ, which exercise this crueltye vpon me (I speake it in respect of mine offence, which is none to thẽ wardes) thinke by killyng of me amongs you, to affray you and others, lest they should attempt to teach Christ truly or beleeue hys doctryne hereafter: but I doubte not but that heauenly father will by my death more confyrme you in his truth for euer. And therfore I greatly reioyce to see Sathã and his souldiours supplanted in their own sapience, which is playne folishnes emonges the wise in deede, that is, emonges such as haue heard gods worde, and do followe it, for they onely are accoumpted wyse of the wisedome of God our sauiour. In dede, if I shoulde simplye consider my lyfe, wyth that which it ought to haue bene, and as God in hys lawe requireth, then could I not but crye as I do. *Iustus es domine & omnia iudicia tua vera*: Righteous art thou O lord and all thy iudgements are true, For I haue muche greued thee and transgressed thy holy precepts, not onely before my

The enemies had apointed to burne hym at Mãchester, but the lord altered their purpose.

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professing the gospel, but sythen also, yea euen sithe my comming into prison. I do not excuse but accuse my selfe before god and all his church, that I haue greuously offended my Lorde god, I haue not lyued hys gospell as I shoulde haue done, I haue sought my selfe & not symply & onely his glory and my brethernes commodity, I haue ben to vnthankful, secure, carnal, hypocritical, vayn glorious, &c. All which my enuils the lorde of mercy pardon me for his christes sake, as I hope & certainly beleue he hath done for hys great mercy in Christ our redemer. But whē I consider the cause of my cōdemnation I can not but lamēt ỹ I do no more reioyce thē I do, for it is gods verity and truth: so that the condēnation is not a condemnation of Bradford simply, but rather a condemnation of Christ and his truth: Bradford is nothing els but an instrument, in whom Christ and his doctrine is condemned. And therfore (my dearely beloued) reioyce, reioyce and geue thākes with me & for me, that euer god did vouchsafe so great a benefit to our countrey, as to choose the most vnworthy (I meane my selfe) to be one, in whom it woulde please him to suffer any kynde of affliction, much more thys violent kynd of death which I perceiue is prepared for me emongs you for his sake. All glory & praise be geuē vnto god our father for hys exceadynge greate mercye towardes me through Jesus Christ our lord.

But perchaunce ye will say vnto me, what is the cause for the which you are cōdemned: we heare say that you deny al presēce of Christ in his holy supper, & so make it a bare signe & common bread & nothing els. My derely beloued, what is said of me & wil be, I cannot tel. It is told me that Mr. Pendicton is gone down to preach ẅ you, not as he hath recāted (for ye al know how he hath preached contrary to ỹ he was wont to preach afore I came amongs you) but to recāt that which he hath recāted. How he wil speake of me & report before I come, whē I am come, & when I am burned, I much passe not: for be ỹ is so vncertain & will speake so ofte against him selfe, I cannot thinke he wil speake wel of me, except it make for his purpose & profit. But of this enough. In dede the chiefe thing which I am condemned for as an heretyke is, because I deny the sacrament of the altar (whiche is not christes supper, but a plaine peruertyng of it, beyng vsed as

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the papists now vse it) to be a real, natural, & corporall presence of christes body & blood vnder the formes & accidents of bread and wine: that is, because I deny transubstantiatiō, which is the derling of the deuil and doughter and heyre to Antichrists religion, wherby the Masse is mainteyned, christes supper peruerted, his sacrifice & trosse imperfected, hys priesthode destroyed, the ministery taken away, repentance repelled, and al true godlines abandoned. In the supper of our lord or sacrament of christes body and blood, I confesse & beleue, that there is a true & very presence of whole Christe god & man, to the faith of ỹ receauer (but not of the stāder by or loker on) as there is a very true presence of breade and wine to the senses of him that is partaker therof. This faith, this doctrine, which cōsenteth with the word of god & with the true testimony of christes Churche (whiche the popyshe church doth persecute) will I not forsake, and therefore am I cōdemned as an heretike & shalbe burned. But my derely beloued, this truth which I haue taught, ye haue receyued, I beleued & do beleue, and therin gene my life. I hope in god shall neuer be burned, bound, nor ouercome, but shal tryumphe, haue victory and be at liberty, mauger the heade of all gods aduersaries. For there is no counsell against the lord, nor no deuise of man can be able to defeate the verity in any other, then in such as be children of vnbeliefe: which haue no loue to the truth, and therfore are geuen vp to beleue lies. From which plague the lorde of mercies deliuer you and all this realme, my deare harres in the Lorde. I humblye beseche hys mercye. Amen. And to the ende ye myght be deliuered from hys plague (ryght deare to me in the Lorde) I shall for my farewell wyth you for euer in hys presente lyfe, hartely desyre you all in the bowels and bloode of our moste merciful Sauiour Jesus Christ, to attende vnto those thynges wyche now I shall shortly wryte vnto you out of the holy scriptures of the Lorde. Ye know how we are plagued (for other plagues) of God is fallen vpon vs, in takyng away our good kyng, gods true religion, Gods true prophetes and ministers &c. and setting ouer vs such as seeke not the Lorde after knowledge, whose eyes loke for [illegible] prospereth wonderfully to the thrall of many e, that hys people maye both better knowe

them

themselues, and be knowen. Nowe the cause hereof is oure iniquities and grenous synnes. We did not know the tyme of our visitation, we were vnthankefull vnto god, we contemned the gospell and carnally abused it to serue our hypocrisie, our vayne glory, our viciousnes, auarice, ydlenes, security. &c. Longe did the lord lynger & tary to haue shewed mercye vppon vs, but we were euer the longer, the worse. Therfore most iustly hathe God dealt with vs, and dealeth with vs. Yea, yet we may see, ỹ his iustice is tempered with much mercy: wherto let vs attribute that we are not vtterly consumed: for if the lord should deale with vs after oure deserts (alas) how could we abide it? In his anger therfore, seyng he doth remember hys mercy vndeserued, yea vndesyred on our behalfe, let vs take occasion the more spedelye to go out to mete him, not with force and armes, for we are not so able to withstand hym, much lesse to preuaile against hym: but to beseche hym to be mercifull vnto vs, and according to his wõted mercy to deale with vs. Let vs arise with Dauyd and say: *Ne intres in iudicium cum seruo tuo. &c.* Enter not into iudgement (oh Lorde) with thy seruant, for in thy sight no flesh liuyng shall be iustifyed. Let vs send ambassadors wyth the Centurion and say, Lord we are not worthy to come our selues vnto thee, speake the worde and we shal haue peace. Let vs penitently with the Publicane loke down on the earth, knocke our hard hartes to burst them, and cry out: oh god be merciful vnto vs wretched synners. Let vs with the lost sonne returne and say, O father we haue synned against heauen and earth & before thee, we are vnworthy to be called thy children. Let vs (I say) do on this sort, that is, hartely repente vs of our former euill lyfe and vnthankefull gospelling past, conuert & turne to god with our whole hartes, hopyng in hys great mercy through Christ, and hartelye calling vppon his holye name, and then vndoubtedly we shall synde and feele otherwyse then yet we fele, both inwardly and outwardly. Inwardly we shal fele peace of conscience betwene god and vs, which peace passeth al vnderstãdyng, & outwardly we shall feele much mitigation of these miseries, yf not an outward taking of thẽ away.

Therfore my derely beloued in the lorde, I your poore

yest brother now departyng to the Lord, for my *vale in æternam*, for this present lyfe. pray you beseche you, and euen from the very bottome of my hart, for al the mercies of god in Christ shewed vnto you, most earnestly begge and craue of you out of prison, as often out of your pulpittes I haue done, that ye will repente you, leaue your wycked and euil lyfe, be sory for your offences and turne to the lorde, whose armes are wyde open to receiue and embrace you, whose stretched out hande to strike to death, stayeth that he might shewe mercy vpon you: for he is the lord of mercy and god of all comfort, he wyll not the death of a synner, but rather that he should returne, conuert and amend, he hath no pleasure in the destruction of men, hys long suffryng draweth to repentaunce before the tyme of vengeaunce and the daye of wrathe which is at hande, doth come. Now is the axe layed to the roote of the tree, vtterlye to destroye the impenitent. Now is the fyer gone out before the face of the Lorde, and who is able to quench it? Oh therefore repente you, repente you. It is enough to haue lyued as we haue done. It is enough to haue played the wanton gospellers, the proud protestantes, hypocriticall & false Christians, as (alas) we haue done. Now the lorde speaketh vnto vs in mercy and grace: oh turne before he speake in wrath. Yet is there mercy with the lorde and plenteous redemption: yet hath he not forgotten to shew mercy to them that cal vpō hym: oh then cal vpon him while he may be founde, for he is rich in mercy and plentiful to al them that cal vpon him: so that he that calleth vpon the name of the lord shalbe saued. If your sinnes be as red as skarlet, the Lord saith he wil make them as white as snow. He hath swoorne and neuer will repente hym thereof, that he wyll neuer remēber our iniquities, but as he is god faithfull and true: so will he be our God, and we shalbe his people. Hys law wyll he wryte in our hartes, and engraft it in our myndes, and our vnryghteousnes, &c.

Therefore my deere hartes in the Lord, turne you, turne you to the lorde your father, to the lorde your Sauiour, to the Lorde your comforter. Oh why do you stop your eares and harden your hartes to day, when you heare hys voyce by me your poore brother? Oh forget not how that the lord

hath shewed hym selfe true, & me hys true preacher by bryn
ging to passe these plagues which at my mouth & by my prea
ching ye ofte heard before they came: specially whē I entrea
ted of Noes flood, and whē I preached of the 23. chap. of S.
Math. gospel on S. Steuēs day the last & I was with you.
And now by me the same Lord sendeth you word (dere coun
trey men) that if ye will goe on forewardes in your impe
nitencie, carnality, hypocrisy, idolatry, couetuousnes, swea
ring, gluttony, dronkennes, whoredome, &c. wherewith (a
las, alas) our countrey floweth: yf (I saye) ye wil not turne
& leane of, seyng me now burned emongs you, to assure you
on all sydes how god seketh you and is sory to do you hurt,
to plague you, to destroy you, to take vengeance vpon you:
oh your bloode wyll be vppon your owne heades. Ye haue
bene warned & warned again, by me in preaching, by me in
burnyng. As I said therfore I say agayne (my deare hartes
and derlinges in the Lord) turne you, turne you, repent you
repent you, cease from doyng euill, study to do well, awaye
with idolatry, flye the Romishe god & seruice, leaue of from
swearing, cut of carnality, abandon auarice, driue away drō
kennes, flye frō fornication & flattery, frō murther & malice,
destroy deceitfulnes & cast away al the workes of darknes,
put on piety & godlines, serue god after his word & not after
custome, vse your tonges to glorify god by praier, thankes
geuing & confessiō of his truth &c. Be spiritual, & by ỳ spirit
mortify carnal affectiōs, be sober, holy, true, louing, gentle,
merciful, & then shal the lords wrath cease, not for this your
doyngs sake, but for hys merties sake. Go to therfore (good
countreymē) take this cōsel of the lord by me now sent vnto
you, take it as ỳ lords cōsel (I say) & not as mine, ỳ in ỳ day
of iudgemēt I may reioyce with you and for you: the which
thing I hartely desyre, and not to be a witnes against you.
My blood wil cry for vēgeance, as against the papists gods
enemies (whom I beseech god if it be his good wil, hartely
to forgeue, yea euen them which put me to death and are the
causers therof, for they know not what they doe) so wyl my
blood cry for vengeance against you (my dearely beloued in
the lord) if ye repent not, amend not, and turne not vnto the
Lorde. Turne vnto the Lorde, yet once more I hertely be-
seche thee, thou Manchester, thou Bolton, Burye, Wigyn,

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Liuerpole, Ashton vnderlyne, Mottrine, Stepport, Winsley Eccles, Preste, Middleton, Radcliffe, and thou Citye of Westchester, where I haue truely taught and preached the worde of god. Turne I say vnto you all, and to al the inhabitauntes thereaboutes, vnto the Lord our god, and he will turne vnto you. He wyll say vnto his aungel: it is enough, put vp thy sword. The which thyng that he wyl do, I humbly beseech his goodnes for the precious bloodes sake of his deare sonne our sauiour Iesus Christ. Ah good brethrē, take in good part these my laste wordes vnto euerye one of you, pardon me mine offences and negligence in behauiour amonges you. The Lord of mercy pardon vs all our offēces for our sauiour Iesus Christes sake, Amen.

¶ Out of prison, readye to come to you. The. 11. of Februarye Anno. 1555.

Iohn Bradford.

¶ *To the faythfull and such as professe the true doc*trine of our Sauiour Iesus Christe, dwellyng at VValden and thereaboutes, Iohn Bradford a most vnworthy seruant of the Lorde, nowe in bandes and condemned for the same true doctryne, wisheth grace, mercye and peace, wyth the encrease of all godlines, in knowledge and lyuyng, from God the father of all comforte, through the desertes of our alone and full redemer Iesus Christe, by the mightye workyng of the most holy spirite, the comforter for euer. Amen.

WHen I remember how that by the prouidēce and grace of god, I haue bene a man by whō it hath pleased hym through my ministery to call you to repentaunce and amendement of lyfe somethyng effectually (as it seemed) & to sowe emōgs you his true doctrine & religiō, lest that by my affliction and the stormes now rysen to trye the faythful, and to conforme them like to the Image of the sonne of GOD, into whose companye we are called, ye myghte be faynte harted: I coulde not but out of prison se-

rretly (for my kepers may not know that I haue penne and ynke) to write vnto you a signification of the desyre I haue that you should not only be more confirmed in the doctrine I haue taught emonges you, which I take on my death as I shall aunswer at the daye of dome, I am perswaded to be gods assured, infallible and playne truth: but also should after your vocation anonch the same by confession, profession, and lyuyng. I haue not taught you (my dearely beloued in the lord) fables, tales, or vntruth, but I haue taught you the verity, as now by my blood gladly (prayed therefore be god) I shal seale vp the same. In dede to cõfesse the truth vnto you and to all the church of Christ, I do not thinke of my selfe but that I haue moste iustlye deserued not onelye this kinde, but also all kyndes of deathe and that eternallye, for myne hypocrisye, vayne glory, vncleannes, selfeloue, couetousnes, ydlenes, vnthankefulnes, and carnal professing of gods holy gospell, lyuyng therein not so purely, louynglye, and painfully as I shoulde haue done: the lord of mercy for the blood of Christ pardon me as I hope, yea I certainelye beleue he hath done for his holy names sake through christ. But my dearely beloued, ye and all the whole worlde maye see and easely perceiue, that the prelates persecute in me an other thing then mine iniquities: euẽ christ himself, christes verity and truthe, bicause I can not, dare not, nor wyll not confesse transubstantiation, and howe that wicked men, yea myce and dogges, eatyng the sacrament (which they terme of the altare, therby ouerthrowyng christes holy supper vterly) do eate christes naturall and reall bodye borne of the Virgine Mary. To beleue and confesse as gods worde teacheth, the primatiue churche beleued, and al the catholyke & good holy fathers taught for 500. yeres at ẽ least after christ, that in the supper of the Lorde (which the masse ouerthroweth, as it doth Christes priesthode, sacrifyce, death and passion, the ministery of hys worde, true fayth, repentaunce and all godlines) whole Christ god and man is present by grace to the fayth of the receyuers, but not of the standers by and lokers on, as bread & wyne is to theyr senses: wil not serue, and therfore I am condempned and shalbee burned out of hand as an heretyke. wherfore I thanke my lord god hartelye

tely, that wil & doth vouch me worthy to be an instrument, in whō he him self wold suffer. For ye see my affliction and death is not simplye bicause I haue deserued no lesse, but much more at his handes and iustice: but rather because I confesse hys veritye and truth, and am not affrayd through his gifte, so to doe, that ye also mighte bee confirmed in his truth.

Therfore my dearely beloued, I hartely do praye you and so many as vnfaynedly loue me in god, to geue with me and for me most hartye thankes to our heauenly father through our Sauiour Iesus Christ, for this his exceding great mercy towards me & you also, ỳ your fayth shold not wauer frō the doctrine I haue taught and ye haue receaued. For what can ye desire more to assure your consciences of the veritye taughte by your Preachers, then their owne liues? Goe to therfore (my deare harts in ỳ lord) wauer not in Christes religiō truely taught yon & set forth in King Edwards dayes. Neuer shal the enemyes be able to burne it, to prison it and kepe it in bonds. Vs they may prison, they maye bynde and burne, as they do and wil do so long as shal please the lord, but our cause, religion and doctrine which we confesse, they shall neuer be able to vanquishe and put away. Their Idolatry and poppyhe religion, shal neuer be builte in the consciences of men that loue the truth. As for those that loue not gods truth, that haue no pleasure to walke in ỳ wayes of the Lord, in those (I say) the deuill shal preuayle, for god wil geue them strong illusiō, to beleue lies. Therfore (deare brethren and sisters in the Lord) I humbly beseech you and pray you in the bowells and blood of our Lord and Sauiour Iesus Christ, now going to the death for the testimony of Iesus, as often times I haue done before thys presente out of the pulpit, that ye would loue the Lordes truth: loue it (I say) to line it, and frame your liues thereafter. Alas ye knowe the cause of all these plagues fallen vpon vs, and of ỳ succesle which Gods aduersaryes haue dayly, is for our not liuing gods worde: ye know how that we are Gospellers in lippes and not in life: we are carnall, full of concupiscene, idle, vnthankefull, vncleane, couetous, arrogant, dissembiers, craftye, subtile, malicious, false, backebiters &c.

and euen glutted with gods worde, yea we lothed it, as dyd the Israelites the Manna in the wildernes: and therefore as to them the Lords wrath waxed whotte, so doth it vnto vs: so that there is no remedye but that (for it is better late to turne then neuer to turne) we confesse our faultes euen from the bottome of our harts, and with hartie repentance, (which god worke in vs al for hys mercyes sake) we runne vnto the Lord our God, which is exorable, merciful and sory for the euil poured out vpon vs, and cry out vnto him w Daniell saying: we haue sinned, we haue sinned, grieuously (Oh lord god) against thy maiesty, we haue heaped iniquitie vpō iniquitie, the measure of our transgressiōs floweth ouer, so ỹ iust is thy wrath & vēgeance falle vpō vs: for we are very miserable, we haue cōtēpned thy long suffering, we haue not harkened to thy voyce when thou haste called vs by thy preaches, we hardened our hartes, and therefore now deserue that thou sende thy curse hereupon to harden our hartes also, that we should henceforth haue eyes and see not, eares and heare not, hartes and vnderstande not, leste we should be conuerted and saued. Oh be merciful vnto vs, spare vs good Lord and al thy people whō thou hast dearely bought. Let not thine enemies triumphe altogether & alwaies against thee, for then wil they be puft vp. Loke down and behold the pitifull complaintes of the poore: let the sorrowfull sighinges of the simple come in thy sight, and be not angry with vs for euer. Turne vs (Oh Lord god of hostes) vnto thee and turne thee vnto vs, that thou mayest be iustified in thy swete sētences, and ouercome when ỹ art iudged, as now thou art of our aduersaries: for they saye where is their god? Can God deliuer them now? Can their gospell serue them? Oh Lord how long? For the glory of thy name, and for thy honours sake, in the bowels and blood of Jesus Christ, we humbly beseech thee, come and helpe vs, for we are very miserable. On this sort, I say, dearelye beloued, let vs publikelye and priuately bewaile oure sinnes: but so that hereto we ioyne ceasing from wilfulnes and sinne of purpose, for elis the Lorde heareth not oure prayers, as Dauid sayth. And in Saint John it is written, the impenitent syn-

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ners god heareth not. Now impenitent are they which purpose not to amend their lines: as for example, not only those which folow stil theyr pleasures in couetousnes, vncleanes, carnalitie: but those also which for feare or fauour of man, do against their conscience, consent to the romish rags, and resort to the rotten religion, communicating in seruice and ceremonyes with the papistes, thereby declaring themselues to loue more the worlde then God, to feare more man then Christ, to dread more the losse of temporall thinges, then of eternal: in whom it is euident, the loue of God abideth not: for he that loueth the worlde, hath not Gods loue abidyng in him, sayth the Euangelist.

Therfore (my deare harts, and deare agayne in the lord) remember what ye haue professed, Christes religiō & name, and the renouncing of the deuil, sinne and the worlde. Remember ꝑ before ye learned A. B. C. your lesso was Christs crosse. Forget not that Christ wil haue no disciples, but such as wil promise to denie themselues, to take vp their crosse (marke, they must take it vp) & follow him, & not the multitude, custome & vse. Cōsider for gods sake, ꝑ if we gather not with Christ, we scatter abroade. what should it profite a mā to winne the whole world, and lose his own soule? we must not forget that this life is a wildernes and not a paradyse. here is not oure home, we are nowe in warfare: we muste nedes fight, or els be taken prisoners. Of al things we haue in this life, we shal cary nothing ꝯ vs. If Christ be our captain, we must folow hi as good souldiers. If we kepe cōpany with him in affliction, we shal be sure of his societie in glory. If we forsake not him, he wil neuer forsake vs. If we cōfesse him he wil cōfesse vs: but if we deny him, he wil deny vs. If we be ashamed of him, he wil be ashamed of vs. wherefore as he forsoke father, heauen, and al things to come to vs: so let vs forsake all thinges to come to him, being sure & most certayne ꝑ we shal not lose therby. Your children shal finde & feele it double, yea treble, what soeuer ye lose for ꝑ Lords sake, and ye shal finde and fele peace of conscience & frendeship with god, which is more worth then al the goods of the worlde.

My dearly beloued, therfore for the Lordes sake cōsider

these thynges, which I now write vnto you of loue, for my *Vale* and laste farewell for euer in thys present life. Turne to the Lorde, repente ye your euill and vnthankefull life, declare repentaunce by the fruites, take time whyles you haue it, come to the Lorde whiles he calleth you, runne into his lappe whiles his armes be opē to embrase you, seeke him whiles he may be found, cal vpon him whiles time is conueniente, forsake and flye from all euill both in religion and in the rest of your life and conuersation, let your lightes so shine before men, that they may see your good woorkes and prayse god in the day of his visitation. Oh come again, come againe ye straunge children & I wil receaue you, sayth the Lord. Conuert and turne to me and I will turne vnto you. why wil ye nedes perishe: As sure as I liue (sweareth the Lord) I wil not your death, tourne therefore vnto me. Can a woman forget the child of her wombe: If she should, yet wil not I forget you, sayth the lord your god. I am he, I am he which putteth awaye your sinnes for mine owne sake. Oh then (deare frends) turne, I say, vnto your deareſt father: Cast not these his sweete and louing woordes to the grounde and at your tayle, for the Lorde watcheth on hys woorde to performe it, which is in two sortes: to them that lay it vp in their hartes and beleue it, will he pay all and eternall ioye and comforte. But to them that caste it at their backes and wilfully forget it, to them (I say) wil he poure out indignation and eternal shame. wherfore I hartely yet once more beseech and pray you and euery of you, not to contemne this poore and simple exhortation which now out of prison I make vnto you, or rather the Lord by me. Loth would I be to be a witnes against you in the last day, as of truth I must be if ye repent not, if ye loue not gods gospel, yea if ye lyue it not. Therfore to conclude, repent, loue gods gospell, lyue it in all your conuersation: so shall gods name be prayſed, his plagues mitigated, his people comforted, & his enemies ashamed. Graunt all thys thou gracious Lord god to euery of vs, for thy deare sonnes sake oure Sauiour Iesus Christ: To whom with thee and the holy ghost be eternall glory for euer and euer, Amen. The 12. of Febr. 1555.

By the bondman of the Lord
your afflicted poore brother.
Iohn Bradford.

To

To the honourable lord Russell, nowe Earle of Bedford, being then in trouble for the veritye of gods Gospell.

THe euerlasting and most gracious god & father of our sauioure Jesu Christ, blesse youre good Lordship with al manner of heauēly blessinges in the same Christ our onely comfort and hope, Amen.

Praysed be god our father which hath vouched you worthy, as of fayth in his Christ, so of his crosse for the same. Magnified be his holy name, who as he hath deliuered you from one crosse, so he hath made you willinge (I trust) and ready to beare an other when he shal see his time to lay it vpon you: for these are the most singular giftes of God geuē as to fewe, so to none els but to those few which are most deare in his sight. Fayth is reckened and worthely, among the greatest giftes of god, yea it is the greatest it self ꝑ we enioy, for by it, as we be iustifyed & made gods childrē, so are we temples & possessours of ꝑ holy spirit, yea of Christ also, Eph. 4. and of the father him self, John. 14. By fayth we driue the deuil away. 1. Pet. 5. we ouercome ꝑ world. 1. Joh. and are already citizens of heauen and fellowes with gods deare saints. But who is able to recken the riches that thys fayth bringeth with her vnto the soule shee sitteth vpō? No man nor Angell. And therfore (as I sayd) of al gods giftes, she may be set in the toppe & haue the vppermost seare. The which thing if men considered (in that she commeth alonely frō gods own mercy seate, by the hearing, not of Masse or Matryns, Diriges or such drasse, but of the word of God in such a tong as we can and do vnderstand) as they would be diligent and take great heede for doing or seing any thyng which might casse her down (for thē they fal also) so would they with no lesse care, read and heare Gods holy woorde, ioyning therto moste earnest and often prayer, aswel for the more and better vnderstanding, as for the louyng, liuing & confessing of the same, maugre the head of the deuil, ꝑ world, our flesh, reason, goods, possessions, carnall frendes, wyfe, childrē, and very life here, if they shoulde pulle vs backe to

harken to their voyce and counsell, for more quiet, sure, and longer vse of them.

Now, notwithstanding this excellency of fayth, in that we read the Apostle to match therewith, yea (as it were) to preferre suffering persecution for Christes sake, Philip. 1. I trowe no man will be so fonde as to thinke otherwise, but that I and all gods children haue cause to glorifie & prayse god, which hath vouched you worthy so great a blessing. For though ỹ reason or wisedome of the world thinke of ỹ crosse according to their reach and according to their present sense, & therefore flyeth from it as from a most great ignominie & shame: yet Gods scholers haue learned otherwise to thinke of the crosse, that it is the frame house in the which god frameth his children like to his sonne Christe: the fornace that fyneth gods golde: the highe waye to heauen: the Sute and Liuerey that gods seruauntes are serued withal: the Earnest and beginning of al consolation & glory. For they (I meane gods scholers, as your Lordship is I truste) doe enter into gods Sanctuarie, lest their fete slip. They loke not as beasts do, on things present only but on thinges to come, & so haue they as present to fayth, the iudgement & glorious comyng of Christ, lyke as ỹ wicked haue now their worldlye welthe wherin they wallow & wil wallow til they tũble headlong into hel, where are torments too terrible and endles. Now they follow the Feende as the Beare doth ỹ trayne of honie and the Sowe the swillinges, till they be brought into the slaughterhouse, and then they knowe that their prosperity hath brought them to perdition. Then crie they woe, woe, we went the wrong way: we counted these men (I meane such as you be ỹ suffer for gods sake losse of goods, frendes and life, whõ they shal see endued with rych robes of righteousnes, crownes of most pure precious golde, and palmes of conquest in the goodly glorious palace of ỹ Lambe, where is eternal ioye, felicitie &c.) we counted (will they then say) these men but fooles and madde men, we toke their conditions to be but curiositie, &c. But then wil it be to late, then the time will be turned, laughing shall be turned into weeping, and weeping into reioycing. Read Sapien. 2. 3. 4. 5.

psal. 72

Therfore (as before I haue sayd) greate cause haue I to thanke God which hath vouched you worthy of this most

bounti-

bountifull blessing: muche more then you haue cause (my good Lorde) so so bee, I meane thankefull. For loke vpon your vocation I praye you, and tell me howe many noble men, Earles sonnes, Lordes, Knightes and men of estimation hath God in thys Realme of Englande dealte thus with all? I dare say you thinke not that you haue deserued thys. Only Gods mercy in hys Christ hath wrought thys on you, as he dyd in *Ieremyes* tyme on *Abimeleche*, in *Achabs* time on *Abdias*, in Christes tyme on *Ioseph* of *Arimathia*, in the Apostles tyme on *Sergius Paulus* and the Queene of Candaces chamberleyne. Onely now be thankfull and continue, continue, continue (my good Lord) continue to confesse Christ. Be not ashamed of hym before men, for then will not he be ashamed of you. Now we will he trye you: sticke faste vnto hym and he will sticke faste by you: he will be with you in trouble and deliuer you. But thē must you cry vnto hym, for so it precedeth: he cryed vnto me and I heard: I was with him in trouble &c. Remember Lothes wyfe which loked backe. Remember Fraunces Spira. Remēber that none is crowned but he that striueth lawfullye. Remember that all you haue, is at Christes commaundement. Remember he lost more for you then you can lose for him. Remember you lose not that which is lost for his sake, for you shall fynde muche more here and els where. Remember you shall dye, and when where, and howe, you can not tell. Remember the death of sinners is moste terrible. Remember the death of Gods Saints is precious in his sight. Remēber ỳ multitude goeth the wideway, which windeth to woe. Remēber ỳ the straite gate which leadeth to glory hath but fewe trauellers. Remember Christ biddeth you striue to enter in thereat. Remember he that trusteth in the lord shall receaue strength to stand agaynst al the assaultes of his enemies. Be certayne al the heares of your head are numbred. Be certayn your good father hath poynted boundes ouer the which ỳ deuil dare not loke. Cōmitte your self to him: he is, hath bene, & wil be your keper: cast your care on him & he wil care for you. Let Christ be your scope & marke to pricke at: let hi be your patrō to worke by: let hi be your enslāple to folow: gene hi as your hart so your hand, as your mind so your tong, as your faith so your fete, & let his word be your

Psa. 91.

to go before you in al matters of religion. Blessed is he that walketh not to these poppish prayers, nor stãdeth at thẽ nor sitteth at them: glorifye God in both soule & body. He that Psa. 1 gathereth not with Christ scattereth abroade. 2. Cor. 6. Use prayer, loke for gods helpe, which is at hand to them that aske & hope therafter assuredly. In which prayer I hartely desire your Lordship to remember vs, who as we are going with you right gladly (God therfore be praysed) so we loke to goe before you, hoping that you wil followe, if God so wil, according to youre dailye prayer: *thy wyll bee done on earth &c.* The good spirite of God alwayes guide your Lordship vnto the end, Amen.

Your Lordships own for euer,
Iohn Bradford.

An other letter to the Lord Russell

THe eternal mercyes of God in his deare sõne our sauiour Iesus Christ, be more and more felte and hartely perceaued of you, my good Lord, to your endles ioye and comfort, Amẽ.

Because your Lordshippe looketh not for thankes of me for Gods benefites ministred by you, and in fewe wordes I can not dulye declare that I would do, I will omitte the same, praying God our deare father in the day of his retribution to remember it, & in the meane season to assist, counsel, and comforte you as his child for euer in all thynges. I doubt not but that you haue that childly opinion, & persuasion of his goodnes in Christ towards you: thẽ which blessing (my good lord) none is greater geuen to man vpon earth. For assuredly he that hath it, is the very childe of God, elect before al time in Christ Iesu our lord, & therfore shal enioy euerlasting felicitie, although he be here afflicted and tossed in trouble and temptation to hys trial, that when he is found faythful he may receaue the crowne of glory. The onely thyng that discerneth the child of God from the wicked, is thys fayth, trust and hope in gods goodnes through Christ, the which I trust you haue, God encrease it in you & make you thankful. Certainly such as enioye it be happy: if they be happye, and that happines is not where any thinge is to bee desired, they can not but for

for euer be moste assured of perseueraunce to saluation, for if they fall the lorde putteth vnder his hande that they shall not perish: they are beloued of Christ which loueth them to the very ende. God for his mercy sake in Christe open more & more your eies to see this his sweetenes in Christ, to make you secure in him, and awake the flesh from her securitye, to be vigilant and heedefull how you may most behaue your selfe in thankfull obedience to God and carefull helpe and seruice to his people, that all your whole lyfe may tende to this, how by example and otherwyse you may doe good to others, and still confirme his true seruyce and religion by your constancy. Wherin if you continue to the ende, you shal receiue an incorruptible crowne of immmortal & vnspeakable glory: but if for bicause of gods tarying, which is only to proue you, you relent (which god forbid) thinking it enough in hart to serue god, and in body to do as may make most to your commodity temporally, as many do: then vndoubtedly your stading hetherto (wherfore gods holy name be praised) shall make much more for the papisticall kyngdome and glory therof, then if you had neuer done as you haue done. wherof (my good lord) be not wearye nor vnthankfull, for with the godly and in the church of god you are and shalbe had as a worthy mēber of christ, worthy of double honour, because god of his goodnes hath vouched you worthy without your deserts. In the one, that is for landes and possessions, you haue companions many: but in the other (my good lord) you are *A per se A* with vs to our comfort and ioye vnspeakable, so long as you continue (as I trust you wil do to the ende) and to our most heauy sorrowe (which god forbid) if you should relente in any pointe.

Therfore I beseech your lordshippe in the bowels and blood of our sauiour Iesus Christ, to persener and continue to the ende. He that hathe not tempted you hetherto aboue your strength, wil continue so to the ende. If for a tyme he hyde hys face from you, yet he doth it but for a momente to make you the more hartely to cry to hym, and surely he wil heare you not onely when you are in crying, but also whilest you are in thynking how to cry: he is with you in trouble and wyll in deede deliuer you. The longer he tarieth, the

the moze pleasantly and comfoztably will he appeare. Only beleue and loke foz his helpe and you shall haue peace, such peace as the woꝛld knoweth not noꝛ can know, the whiche god geue vs a true feelyng of, and then we shall not be greued with afflictions, but rather reioyce in thē, because they are but exercises and tryals of faith, to the encrease of faith and patience, with many godly vertues. &c.

As cōcernyng the nunnber and charges of vs heare (which this day I heard your loꝛdship desired to vnderstande) this is so much as I know, that we are iiij. in number together, whose names this bearer shall tell you. The charges of the least is xij. s. a weake. There are. v. others whose charges be not so great, but as they will themselues, I meane they pay daily as they take, and that to the vttermost: these were neuer ministers. I trust there is no vrgent nede in anye of vs al, & (I thinke) leaste in my self, through god my fathers pꝛoudence, the which I haue and doe dayly wonderfullye feele, his name therfoꝛe be prayed. Other thynges I would wꝛyte, but because they may be moze safely told by this bꝛinger, I haue omytted the same foꝛ that purpose. God of hys goodnes euer be wyth you & kepe your loꝛdship to the very ende as hys dere child, Amē, Amen.

Your humble to commaund. *Iohn Bradford.*

¶ To. M. VVarcuppe and his wife, Maistres VVilkinson, and other of his godly frendes with their families.

THe same peace our sauiour Chꝛiste left with his people, whiche is not wont watre with the woꝛld, almighty god woꝛke plentifullye in your hartes now and foꝛ euer, Amen.

The time I perceiue is come wherein the loꝛdes ground will be knowen, I meane it will now shoꝛtly appeare, who haue receyued gods gospel into their harts indede, to the taking of good roote therin, foꝛ such will not foꝛ a litle heate oꝛ sunneburning, wyther, but stiffely will stande and growe on, maugre the malice of al burning showꝛes & tempests. And foꝛ as much as (my be loued in the Loꝛde) I am persuaded of you, that ye bee in deede the childꝛen of god, gods good ground, which groweth and will grow on (by gods grace) bꝛinging foꝛth fruit to gods

gods glory after your vocatiõs, as occasion shal be offered, burne ẏ sunne neuer so whote: therfore I cãnot but so signify vnto you, & hartely pray you and euery one of you, accordingly to go on forewardes after your maister Christe, not sticking at the foule way and stormye wether which you are come into and are like so to do, of this beyng most certain, ẏ the ende of your iorney shalbe pleasaunt & ioyful, in suche a perpetuall rest and blissefulnes, as cannot but swalowe vp the showres that ye nowe feele and are soused in, if ye often set it before your eies after Paules counsell in the later ende of the 4. and begynnyng of the 5. of the 2. epist. to ẏ Cor. Read it I pray you and remember it often, as a restoratiue to refreshe you, least ye faynte in the way. And besides this, set before you also, that though ẏ weather be foule & stormes growe apace, yet go not ye alone, but other your brothers & sisters pad the same path, as S. Peter telleth vs, & therfore company should cause you to be ẏ more courageous & chereful. But if ye had no companye at al to go presently wt you, I pray you tell me if euen frõ the beginning, the best of gods frends haue fond any fairer weather & way to the place whether ye ars going, I meane heauen, then ye now find & are like to do: except ye wyll with the worldlings, which haue their portion in this lyfe, tary stil by the way till ẏ stormes be ouerpaste, and then eyther night wil so approche that ye cannot trauaile, either the doores wil bee sparred before ye come, and so you shal lodge without in wonderful euil lodgings. Reade *Apocr.* Beginne at *Abel* and come frõ him to *Noe*, *Abrahã*, *Isaac*, *Iacob*, *Ioseph the Patriarckes*, *Moses*, *Dauid*, *Daniel*, & al the Saints in ẏ olde testamẽt, & tel me whether ner any of them founde any fairer way then ye now finde. If the olde Testamẽt wil not serue, I pray you come to the new, & beginne with Mary & Ioseph, & come frõ thẽ to Zachary, Elizabeth, Iohn Baptist, & euery one of the Apostles & Euangelists, and serech whether they al found any other waye into the City, we trauel towardes, then by many tribulations. Besydes these, if ye should fail to remembraunce the primatiue church, lorde god ye shoulde see so manye to haue genẽ cherefully their bodies to most grenous tormẽts rather then they would be stopped in their iorney, ẏ there is no day in the yere, but (I dare say) a M. was the fewest that with greate ioye loste their homes here, but in the Citye

the

they weute vnto, haue found other maner of homes then mans mynd is able to conceine. But if none of al these wer, if ye had no cõpany nowto go with you, as ye haue me your poore brother and bondman of the lorde, with many other I truste in god if ye had none other of the fathers, Patriarckes, good kings, Prophetes, Apostels, Euangelists, Martyrs and other holy sainctes & children of God that in their iourney to heauenwarde found as ye nowe synde & are like to finde if ye goe on forwarde as I truste ye will: yet ye haue your maister and your captaine Iesus Christ, the derely derlyng and onelye begotten and beloued sonne of God, in whom was al the fathers pleasure, ioye and delectation, ye haue hym to go before you, no fayrer way but much souler, into this our city of Ierusalē. I nede not (I trust) to reherse what maner of way he found. Beginne at his birth and till ye come to his buriall, ye shall finde that euerye foote and stryde of his iourney, was no better, but muche worse then yours now is.

Wherfore (my derely beloued in the Lord) be not so deinty as to loke for that at gods handes your dere father, which the fathers, Patriarches, Prophets, Apostles, Euangelists, Martyrs, Saincts, and his own sonne Iesus Christ did not fynde. Hetherto we haue had fayre way (I trow) and fayre weather also: nowe bicause we haue loitered by the waye and not made the speede we should haue done, our louyng lord and swete father hath onecall the weather and styrred vp stormes and tempestes, that we might wyth more hast ryne out our race before night come, and the dores be sparred. The deuil standeth now at euery Iune dore in hys city and countrey of this worlde, cryeng vnto vs to tarye and lodge in thys or that place, till the stormes be ouerpast: not that he would not haue vs wette to the skinne, but that the tyme might ouerpasse vs to our vtter destruction. Therfore beware of his entisemēts: cast not your eyes on thinges that be present, how this man doth and how that man doth; but caste your eies on the gleue ye runne at, or els ye wil loose the game. Ye know that he which rūneth at the gleue, doth not looke on other that stande by and goe thys waye or that waye, but altogether be lookerh on the gleue and on them that runne wyth hym, that thos, whiche bee be-

phi.3.

hind

hinde ouertake him not, and that he maye ouertake them which be before: euen so should we do, leaue of lookyng on those which will not runne the race to heauens blisse by the pathe of persecution with vs, and cast our eyes on the ende of our race and on them that goe before vs that we maye ouertake them, and on them whiche come after vs, that we may prouoke them to come the faster after. He that shooteth will not cast his eies in his shooting on them that stād by or ryde by the wayes (I trowe) but rather on the marke he shooteth at, for els he were like to wynne the wrōg way: Euen so my derely beloued, let your eies be set on the marke ye shoote at, euen Christe Iesus, who for the ioye he set before hym, dyd ioyfully cary his crosse, contēning the shame, and therfore he now sitteth on the right hande of the throne of god. Let vs followe hym, for this did he that we shoulde not be fayntharted. For we may be most assured, that if we *Hebr.* 12
suffer with him, we shall vndoubtedlye raigne with hym, *Rom.* 8
but if we denye hym, surely he will denye vs: for he that is *2. Tim.* 3
ashamed of me (sayeth Christ) and of my gospel in this faithles generation, I will bee ashamed of hym before the Aungels of God in heauen. Oh how heauye a sentence is this to al such as know the Masse to be an abhominable idol, ful of idolatry, blasphemy & sacrilege against god and his Christe (as vndoubtedly it is) and yet for feare of men, for losse of lyfe or goodes, yea some for aduantage and gayne, wyl honest it with their presence, dissemblyng both with God and man, as their owne harte and conscience doth accuse them: Better it were that such had neuer knowne the truthe, then thus wittinglye, and for the feare or fauour of man, whose breath is in his nosethzelles, to dissemble it or rather (as in *Esay.* 2
dede it is) to deny it. The ende of suche is like to bee worse *2. Pet.* 2
then their beginning. Suche had nede to take heede of the *Heb.* 6. 10.
two terrible places to the Hebrewes in the vi. and x. Chapters, leaste by so doyng they fall therein. Let them bewars they play not wily beguile themselues, as some doe I feare me which goe to Masse, and because they worship not, nor knele not, nor knocke not as others doe, but sit still in their pues, therfore they thinke thei rather do good to others thē hurt. But (alas) if these men would loke into their own consciences, there should they se that they are very dissemblers

and

and in seking to deceaue others (for by this meanes the magistrates thynke them of their sorte) they deceaue thē selues. They thinke at the elevation time, al mens eies are set vpō thē to marke how they do. They thynke others hearyng of such mē going to masse, do see or enquyre of their behauiour there. Oh if there were in those men that are so presente at ỹ masse, eyther loue to god, or to theyr brethern, thē would they for the one or both, openly take gods parte and admonishe the people of their idolatry: they feare man more then him which hath power to cast both soule and body into hell fyre, they halte on bothe knees: they serue. ij. maisters. God haue mercy vpon suche and open theyr eyes wyth hys eye salue that they may see, that they whiche take not part with god, are against God, and that they which gather not wyth Chryste, doe scatter abroade. Oh that they woulde reade what Saincte John sayeth wyll bee done to the fearefull. The counsell geuen to the churche of Laodicea is good cōsell for suche.

*Math.*10
3.*Reg.*8
*Apoc.*3

*Apoc.*21
*Apo.*3.

But to returne to you agayn (derely beloued) be not ye asha med of gods gospel. It is the power of god to saluatiō, to al those that do beleue it. Be therfore partakers of the afflictions, as God shall make you hable, knowyng for certayne, that he wyll neuer tempte you farther then he wyll make you able to beare: And thinke it no smal grace of god to suffer persecution for gods truth, for the spiryte of god resteth vpon you, and ye are happy as one day ye shall see. Reade 2. *Thess.*1. *and Hebr.*12. As the fyre hurteth not golde but maketh it fyner, so shall ye bee more pure by suffering wyth Chryst. 1. *Pet.*4. The flaile and wynde hurteth not the wheat but clenseth it from the chaffe. And ye (dearely beloued) are gods wheate, feare not therfore the flayle, feare not the fannyng wynde, feare not the milstone, feare not the ouen, for all these make you more meete for the lordes owne toothe. Sope, though it be blacke, soileth not the clothe, but rather at the length maketh it more cleane: so doth the blacke crosse helpe vs to more whitenes, if God strike wyth hys battel-ax. Because ye are gods shepe, prepare your selues to the slaughter, alwayes knowyng that in the syghte of the lord, our death shall be precious. The soules vnder the aultar, looke for vs to fyll vp their number: happye are we if god

1.*Cor.*10.
*phi.*1.
1.*pet.*3.
*Math.*5

*Rom.*8

haue

haue so appointed vs. How soeuer it be (derely beloued) cast your selues wholye vppon the Lorde, with whome all the heares of your heades are numbred, so that not one of them shall perishe. will we, nyll we, we must drynke gods cuppe if he haue appointed it for vs. Drynke it willyngly then, & at the fyrst when it is full, lest peradventure if we linger, we shal drynke at the lēgth of the dregges wyth the wycked, if at the beginning we drynke not with hys childrē: for with them his iudgemēt beginneth, & whē he hath wrought hys wil on mount Syon, then wil he visit the nations round about. 1. pet. 5 Math. 10. psal. 75 1. pet 4

Submit your selues therfore vnder the mighty hand of the Lorde. No manne shall touche you wythoute hys knowledge. when they touche you therefore, knowe it is to your weale: GOD thereby will worke to make you like vnto Christe here, that ye maye bee also lyke vnto hym elsewhere. Acknowledge your vnthankefulnes and sinne, and blesse god ỹ correcteth you in ỹ world, because ye shal not be dāned with ỹ world. Otherwyse might he correct vs, then in makyng vs to suffer for ryghteousnes sake: but this he doth because we are not of the world. Cal vpō his name thrōugh Christ for his help, as he commaundeth vs. Beleue that he is mercifull to you, heareth you, & helpeth you: I am wyth hym in trouble, & wil deliuer him sayth he. Know that god hath appoynted boundes ouer the which the deuill, and all the worlde shal not passe. If all thinges seeme to be against you, yet say with Iob, If he kil me I wil hope in him. Read the 91. psalm, and praye for me your poore brother & fellow sufferer for gods gospels sake, his name therfore be praised, & of of his mercy he make me & you worthy to suffer & good conscience for his names sake. Die once we must, & when, we know not: happy are they whō god geueth to pay natures det: I meane to dye for his sake. Here is not our home, therfore let vs accordingly cōsider thinges, alwais hauyng before our eyes heauēly Ierusalē, *Heb.* 12. *Apo.* 21, 22. ỹ way thether to be by persecutions: the deare frendes of God, howe they haue gone it after ỹ exāple of our sauior Iesus christ, whose footesteps let vs follow euē to the very Gallowes, yf god so wyll, not doubtyng but that as he wythin three dayes rose agayne immortal: euen so we shal doe in our time: that is when the trumpe shall blow, and the aungel shal shoote, and the sonne of man shal apeare in the cloudes with inno

1. Cor. 11. psa. 50. Psal. 91

merable saincte̅s and aungels in maiesty and greate glory, then shall the dead arise, and we shall be caught vp into the cloudes to mete the lord, and so be always wyth him. Comfort your selues with these wordes and pray for me for gods sake. *E carcere. 19. Nouemb. 1553.*

Iohn Bradford.

¶ *To Syr Iames Hales knyght, then prisoner in the* Counter in Bredestrete.

THe god of mercy, and father of all cōfort, plentifully powre out vpon you, and in you hys mercy, and with his consolations comforte & strengthen you to the ende, for hys and oure Christes sake. Amen.

Although, ryght worshypfull Syr, many causes myght moue me to be contente, wyth cryeng for you to your god and my god, that he would geue you grace to persener well, as he hathe ryghte notably begonne to the great glory of hys name, & comfort of all such as feare him, as lacke of learning, of familiarity, yea acquaintaunce (for I thinke I am vnknowen to you both by face & name) & other such like thinges: yet I cannot content my self, but presume somethyng to scrible vnto you, not that I thinke my scribling can do you good but that I might hereby declare my συμπαθειαν and compassion, loue, and affection I beare towardes your mastership, which is contented, yea desirous wyth vs poore mysers, to confesse Christes gospell in these perilous tymes and dayes of trial. Oh Lord god how good art thou, which doest thus gleane out grapes, I meane children for thy selfe, and bretherne for Christ: Looke good. M. Dales on your vocatiō, not many iudges, not many knightes, not many landed men, not many rich mē & welthy to liue as you are, hath god chosē to suffer for his sake, as he hath now done you. Certainly I dare saye, you thinke not so of your selfe, as thoughe God were bounde to preferre you, or had nede of you: but rather attribute this, as all good thynges, vnto hys free mercy in Christe. Agayne I dare say, you beyng

ing a wise man, iudge of things wisely, that is concerning thys your crosse, you iudge of it not after the worlde & people, which is *magnus erroris magister*, nor after the iudgemēt of reason and worldlye wisedome, whiche is folyshnes to fayth, nor after the presente sense, to ỹ whiche *non videtur gaudij sed molestiæ*, as Paule writeth: but after the woorde of god, which teacheth your crosse to be, in respect of your selfe betwene god and you, gods chastising and your fathers correction, nurtour, schole, trial, pathway to heauen, glory and felicitie, and the furnace to consume the drosse and mortifye the reliques of olde Adam which yet remaine: yea euen the verye house to fashion you like to the dearest Saints of god here, yea to Christ the sonne of God, that elles where you myght be like vnto him. *Heb. 12*

Nowe concerning your crosse in respect of the world betwene the world & you, gods word teacheth it to be a testimoniall of Gods truth, of his prouidence, of his power, of his iustice, of his wisdome, of his anger against sinne, of his goodnes, of hys iudgement, of your fayth and religion: so that by it you are to the worlde a witnes of God, one of his *testes*, that he is true, he ruleth all thinges, he is iuste, wise, and at the length will iudge the world and caste the wicked into perdition, but the godlye he will take and receaue into his eternall habitation. I knowe you iudge of things after faythes fetch and the effectes or endes of things, and so you set *æternum pondus gloriæ*, which thys crosse shall bring vnto you, *dum non spectas ea quæ videntur, sed ea quæ non videntur*. *2. Cor. 4.* Let the worldlings waye thinges and loke vpon ỹ affaires of men with their worldly and corporall eyes, as did many in subscription of the kinges laste will, and therfore they dyd that for the which they beshrewd thē selues: but let vs loke on thinges with other manner of eyes, as god bee praysed you did in not doing that which you were desired, and dyuen at to haue done. You then beheld thinges not as a mā, but as a man of god, and so you doe nowe in religion, at the least hetherto you haue done, and that you myght do so stil, I humbly beseech & pray you, say with Dauid: *Defecerūt oculi mei in eloquium tuū, quādo consolaberis me?* Though you be as *vter in fumo* (for I heare you wante health) yet *ne obliuiscar* *Psa. 119.*

earū iustificationes dei: but crie out, *quot sunt dies serui tui, quā-*
do facies de persequentibus me iudicium? And be certayne *quod*
Aba.2. *dominus veniens veniet & non tardabit. Si moram fecerit, expec-*
psa.30. *ta illum:* for he is but *ad momentum in ira sua & vita in volun-*
tate eius. Ad vesperam demorabitur fletus, & ad matutinum leti-
Esaye.26. *tia.* Followe therfore Esayes Counsell: *Abscondere ad mo-*
dicum, ad momentum, donec pertranseat indignatio eius, whiche
is not *indignatio* in dede, but to our sense, and therfore in the
27. Chapiter of Esaye God sayth of his church and people,
Esaye.27. that as he kepeth night & day, so *non est indignatio mihi,* sayth
he. The mother sometime beateth the child, but yet her hart
melteth vpon it euen in the very beating, and therefore she
casteth the rodde into the fier, and colleth the childe, geueth
it an apple and dandleth it moste motherly. And to saye the
truth, the loue of mothers to their children is but a trace to
traine vs to beholde the loue of God towardes vs, & ther-
fore sayth he: can a mother forget the childe of her wombe?
Esaye.49. As who saye, no: but if she should so do, yet will not I forget
thee, sayth the Lord of hostes. Ah comfortable saying: I wil
not forget thee sayth the Lord. In dede the children of God
Psal.26 thinke oftentimes that God hath forgotten them, and ther-
Psa.70.118 fore they crye: *Ne abscondas faciem tuam a me &c. Ne derelin-*
37.26. *quas me domine &c.* whereas in very truth it is not so, but
Psa.31. to their present sense, and therfore Dauid sayd: *ego dixi in ex-*
cessu meo, proiectus sū a facie tua. But was it so? Nay verely.
Read his psalme and you shall see. So writeth he also in o-
ther places very often, especially in the person of Christe, as
when he sayth: *Deus meus, deus meus vt quid dereliquisti me?*
he sayth not *vt quid derelinquis* or *derelinques me,* but *vt quid*
dereliquisti me? where in deede God had not lefte him, but
that it was so to hys sense, and that thys psalme telleth full
well, which psalme I pray you now and then read, it is the
22. and therto ioyne the. 30. and the. 116. with diuerse other.
The same we read in the Prophet Esay in his. 40. chapter,
where he reproueth Israel for saying god had forgotte thē.
Nunquid nescis, sayeth he? *An non audisti? &c. Qui sperant in*
domino mutabunt fortitudinem. And in hys. 54. Chapter: *Noli*
timere &c. Ad punctum enimin modico dereliqui te, & in mise-
rationibus magnis congregabo te. In momento indignationis ab-

scondi

frondi faciem meam parumper a te, & in misericordia sempiterna misertus sum tui, dixit redemptor tuus dominus. Nam istud erit mihi sicut aquæ Noe. Vt enim iurauí ne porro aquæ Noe pertransirent terram, sic iurauí vt non irascar tibi & non increpem te. Montes enim comouebuntur & colles cõtremiscent, misericordia autem mea non recedet a te, & fœdus pacis meæ non mouebitur, dixit miserator tuus dominus.

But the scriptures are full of such sweete places to them that will *portare iram domini & expectare salutem & auxilium eius.* As of al temptations this is the greatest, that god hath forgotten or will not helpe vs throughe the pykes, as they say: so of all seruices of God, this liketh he beste, to hope assuredly on him and for his helpe alwaies, whiche is *adiutor in tribulationibus*, and doth more gloriously shew his power by such as be weake and feele them selues so. For *quo infirmiores sumus, eo fumvs in illo robustiores. Sic oculi domini* be on them that tremble & feare. *Voluntatem eorum faciet:* he is with them in their trouble, he wil deliuer them: *antequã clamauerint exaudit eos*, as all the scriptures teach vs: to the reading whereof and hartie prayer, I hartely commende you, besething almightye God, that of hys eternall mercies he wold make perfect the good he hath begonne in you & strengthẽ you to the end, that you might haue no lesse hope, but much more, of his helpe to your comfort nowe against your enemyes, then alreadye he hath geuen you againste. M. for not subscribing to the Kings will. Be certaine, be certayn good Maister Hales, that all the heares of your head your deare father hath numbred, so that one of them shall not perysche: your name is written in the booke of life. Therfore vppon god cast all your care, which will comforte you with hys eternall consolations, and make you able to go through the fyre (if nede be) which is nothing to be compared to the fyre whereinto oure enemies shall fal and lie for euer: from the which the Lord deliuer vs though it be through temporall fire, which must be construed according to the end & profite that commeth after it: so shall it then not much deare vs to suffer it, for our maister Christes cause, the whiche the Lord graunt for his mercies sake, Amẽ. From the Kings Bench.

Mich. 7.

1. Cor. 11.

Psalm. 144.

Your humble Iohn Bradford

To hys Mother, a godly matrone dwelling in Manchester, & to hys brethren and sisters and other of his frendes there.



Our deare & sweete Saviour Jesus Christ, whose prisoner at this present (praysed bee his name therfore) I am, preserue and kepe you my good Mother, with my brothers and sisters, my father John Traues, Thomas Sorrocolde, Laurence and James Bradshaw with their wives & families &c. now and for euer, Amen.

I am at thys present in prison sure enough for startyng, to confirme that I haue preached vnto you: as I am ready (I thanke God) with my life and blood to seale the same, if god vouch me worthy of that honoure. For good Mother and brethren, it is a most speciall benefite of god to suffer for hys names sake and gospel, as now I do: I hartely thanke hym for it, and am sure that with him I shall be partaker of
2. Timo. 2. his glory, as Paule sayeth: if we suffer with him we shall reygne with him. Therfore be not faynt harted, but rather reioyce, at the least for my sake which now am in the ryght and high waye to heauen: for by many afflictions we muste
Actes. 14. enter into the kingdome of heauen. Nowe will god make knowen his children. when the winde doth not blowe, the can not a man know the wheate from the chaffe: but when the blaste cõmeth, then flyeth away the chaffe, but ẏ wheate remaineth and is so farre frõ being hurte, that by the wind it is more cleansed from the chaffe and knowẽ to be wheate. Golde when it is caste into the fire, is the more precious: so are gods children by the crosse of affliction. Alwayes God begynneth hys iudgement at hys house. Christ and the Apostles were in most miserye in the lande of Jewry, but yet the whole land smarted for it after: so nowe Gods children are fyrst chastised in this world, ẏ they should not be dampned with the world, for surely great plagues of god hang ouer this realme. Ye all know there was neuer more knowledge of god & lesse godly liuing & true seruig of god. It was counted a folishe thing to serue god truely, & earnest praier

was not

not past vpon. Preaching was but a pastime. The communion was counted to cõmon. Fasting to subdue the flesh, was farre out of vse. Almes was almost nothing. Malice, couetousnes and vncleannes was cõmon euery where, with swearing, dronkennes & idlenes. God therfore now is come as you haue heard me preach, and because he will not dãpne vs with the worlde, he beginneth to punyshe vs: as me for my carnal liuing. For as for my preaching, I am moste certayne it is and was gods truth, and I trust to geue my life for it by gods grace, but because I liued not the gospel truly but outwardly, therefore doth he thus punyshe me: naye rather in punishing blesse me. And in dede I thanke hym more of this prison, then of any parler, yea then of any pleasure that euer I had: for in it I fynde God my moste sweete good god alwayes. The flesh is punished, fyrst to admonish vs now hartily to liue as we professe, secondly to certifye the wicked of their iuste dampnation, if they repent not.

Perchaunce you are infirmed & weakened of that which I haue preached, because god doth not defẽd it (as you thinke) but suffereth the olde popishe doctrine to come agayne and preuaile: but you muste knowe good Mother, that God by this doth proue and trye his children and people whether they wil vnfainedly and simplie hang on him & his woord. So did he with the Israelites, bringing them into a deserte, after their comming out of Egipt, where (I meane the wildernes) was want of al things in comparison of that which they had in Egipt. Christe when he came into thys worlde, brought no worldly wealth nor quietnes with him, but rather warre: the worlde (sayeth he) shall reioyce, but ye shall mourne & weepe, but your weping shal be tourned into ioy: *Iohn. 16.* and therfore happy are they that mourne and weepe, for they shal be comforted. They are marked then with gods marke in their foreheades and not with ỹ beastes marke, I meane the Popes shauen crowne, who now with his shauelinges reioyce, but woe vnto them, for they shall be cast down, they shall weepe and mourne. The riche Glutton had here hys ioy, and Lazarus sorrow, but afterwards the time was chaũged. The end of carnal ioy is sorrowe. Nowe let the whoremonger ioy, with the dronckard, swearer, couetous, mali-

cious, and blynd bussard Syr John: for ẏ Masse wil not bite them, neither make them to blushe as preaching woulde. Nowe maye they doe what they will, come deuils to the Church and go deuils home, for no man muste fynde fault. And they are glad of thys: now haue they theyr hartes desyre, as the Sodomites had when Loth was gone, but what followed? For loth when they cryed peace all shall be well, then came Gods vengeaunce, fyre and brymstone from heauen and burnte vppe euerye mothers childe: euen so deare Mother will it doe to our papistes. Wherefore feare God: sticke to hys worde though all the worlde woulde swarne from it. Dye you muste once, and when or howe, you can not tell. Dye therefore with Christe, suffer for serning hym truly & after his word: for sure may we be ẏ of al deathes it is most to be desired to dye for gods sake. This is the most safe kinde of dying: we can not doubt but that we shal go to heauen if we dye for hys names sake. And that you shal dye for hys names sake, Gods worde will warrant you, if you sticke to that whiche G O D by me hath taughte you. You shall see that I speake as I thynke: for by Gods grace I will drinke before you of thys cuppe if I bee put to it. I doubt not but God wil geue me hys grace, & strengthen me therunto: praye that he wold, and that I refuse it not. I am at a poynte euen when my Lord God will, to come to hym. Death nor life, pryson nor pleasure (I trust in God) shal be able to separate me from my Lord God and his Gospel. In peace whē no persecution was, then were you content and glad to heare me: then dyd you beleeue me, and wil you not do so now, seing I speake that which I trust by gods grace if nede be, to verefye with my lyfe? Good Mother I write before God to you, as I haue preached before hym. It is gods truth I haue taughte: It is that same infallible word wherof he hath sayd: heauen & earth shal passe, but my word shal not passe. The masse and such baggage as the false worshippers of god and enemies of Christes crosse (the papistes I say) haue brought in againe to poyson the church of God withal, dyspleaseth God highly and is abhominable in his syghte. Happye maye he bee whiche of conscience suffereth losse of lyfe or goodes in dissalowing it. Come not at it. If God bee God followe hym: If the masse bee God, let them

that

that will see it, heare or be present at it, go to the deuil with it. what is there as God ordayned? Hys supper was ordained to be receaued of vs in the memorial of his death, for the confyrmation of our fayth that his body was broken for vs & his bloodshed forpardon of oure synnes: but in the Masse there is no receauyng, but the prieste keepeth all to hym selfe alone. Christe sayeth, take eate: no sayeth the Priest gape pepe. There is a sacrificyng, yea killing of Christe agayne as muche as they maye. There is Idolatry in worshipping the outwarde signe of breade and wyne: there is all in Latten, you can not tel what he sayeth. To conclude, there is nothyng as God ordayned: wherefore my good Mother come not at it.

Oh wil some say, it wyl hynder you if you refuse to come to masse and to do as other do. But God will further you, (be you assured) as you shal one day find: who hath promysed to thē that suffer hinderance or losse of any thyng in thys world, his great blessing here, and in the world to come lyfe euerlasting. You shalbe counted an heritike: but not of others thē of heretykes, whose prayse is a dispraise. You are not able to reason agaynst the priestes: but God wil, that al they shal not be able to withstand you. No body will doe so but you only: In dede no matter, for fewe enter into the narow gate whiche bryngeth to saluation. How be it, you shall haue with you (I doubt not) Father Traues and others my brothers and systers to goe with you therein: but if they will not, I youre sonne in GOD, (I trust) shal not leaue you an inche, but goe before you: praye that I maye, and geue thankes for me. Reioyce in my suffetyng, for it is for youre sakes to confyrme the truth I haue taughte. Howe soeuer you doe, beware thys letter come not abroade but into Father Traues hys handes: for if it should be knowen that I haue penne and Inke in the pryson, then wold it be worse with me. Therfore to your selues kepe thys letter, commending me to God and his mercy in Christ Iesus, who make me worthy for his names sake, to geue my life for his gospel & church sake. Out of the Tower of London the. 6. day of October. 1553. *Mathe. 19*

My name I wryte not for causes, you know it well enough: lyke the letter neuer the worse, Commende me to

all our good brethren and sisters in the Lord. How soeuer you do be obedient to the higher powers, that is in no point eyther in hand or tong rebell, but rather if they commaund that, which with good conscience you can not obey, lay your head on the block and suffer what soeuer they shal do or say. By pacience possesse your soules.

To my very frende in the Lorde Doctor Hyll Philition.

THe God of mercy and father of al comfort, at this present and for euer, engraffe in your hart the sense of his mercy in Christ, and the continuance of his consolatiō, which can not but enable you to cary & ioy, what soeuer crosse he shall lay vpon you. Amen.

Hetherto I coulde haue no such libertie as to write vnto you, as I thinke you know: but now in that through gods prouidence I haue no such restraint, I can not but somthing write, aswell to purge me of the suspition of vnthankfulnes towardes you, as also to signifie my carefulnes for you in these perilous dayes, least you should ware colde in Gods cause (which god forbid) or suffer the light of the Lorde once kindled in your hart, to be quenched, and so become as you were before, after the example of the world and of many others, which would haue bene accompted otherwise in our daies, and yet stil beguile them selues, still woulde be so accompted, althoughe by their outwarde life they declare the contrarye, in that they thinke it enough to kepe the harte pure, notwithstanding that the outwarde man doth currye fauoure. In which doing, as they denye God to bee Iealous, and therfore requireth he the whole man as well bodye as soule, being both create, as to immortalitie and societie with hym, so redeemed by the bloude of Iesus Christ, and nowe sanctifyed by the holy spirite to bee the temple of God, and member of hys Sonne: as (I say) by their partyng stake to geue God the harte, and the world the body, they deny god to be Iealous (for els they would geue him both, as the wife will

will do to her husband whether he be Jelous or no if she be honest? So they play the dissemblers with the church of God, by their facte offending the godlye, whome either they prouoke to fal with them, or make more careles & consciences yf they be fallen, and occasioning the wicked and obstinate to triumphe against god, and the more vehemently to prosecute their malice against such as wil not defyle themselues in body or soule with the Romishe ragges now reuiued emonges vs. Because of this, I meane lest you my dere Maister & brother in ỹ lord, shuld do as many of our gospellers or rather gospell spillers doe for feare of man, whose breath is in his nostrelles, and hath power but of the body, not fearing the Lorde whiche hathe power both of soule and body, and that not onely temporally but also eternally: I coulde not but wryte somethyng vnto you, aswell because duty deserueth it (for manye benefites I haue receiued of God by your handes. for the which he reward you, for I cannot) as also because charitye and loue compelleth me: not that I thinke you haue any neede (for as I maye rather learne of you, so I doubte not but you haue hetherto kepte your selfe vpright from halting) but that I might both quiet my conscience callyng vpon me hereabout, and signify vnto you by some thyng my carefulnes for your soule, as painfullye and often you haue done for my body. *Esay. 2*

Therfore I pray you call to mynde that there bee but two maisters, two kyndes of people, two wayes, and two mansion places. The maisters be Christ and Satan: the people be seruitures to either of these: the wayes be straite and wyde: the mansions be heauen and hell. Agayne: consider that this worlde is the place of trial of gods people and the deuils seruauntes: for as the one will followe his maister whatsoeuer cometh of it, so will the other. For a tyme it is harde to discerne who perteyneth to god and who to the deuill: as in the calme and peace, who is a good shipman and warioure, & who is not. But as when the storme aryseth the expert mariner is knowne, as in warre the good souldiour is seene, so in affliction and the crosse, easelye gods children are knowen frō Sathans seruants: for then as the good seruaut will folow his maister, so will the godly followe their

captain

Capitayne, come what come wyll, where as the wycked and hypocrites will bidde adew, and desyre lesse of Christes acquaintaunce. For whiche cause the crosse is called a probation and triall, bicause it tryeth who wyll goe wyth GOD and who wyll forsake hym. As nowe in Englande we see howe smal a companye Christe hathe in comparison of Sathans souldiours. Lette no man deceyue hymselfe, for he that gathereth not with Christe, scattereth abroade. No man can serue two maisters: the Lorde abhorreth double hartes: the luke warme, that is suche as are bothe whote and colde, he spitteth out of his mouthe. None that halte on both knees, doth god take for hys seruaunts. The way of Christe is the strayte waye, and so strayte, that as fewe fynde it, and fewe walke in it, so no man can halte in it, but nedes muste goe vpryghte: for as the straitenesse wyll suffer no reelyng to thys syde or that syde, so yf anye man halte, he is lyke to fal of the brydge into the pit of eternal perdition. Stryue therfore good maister Doctor, nowe you haue founde it, to enter into it: and if you should be called or pulled backe, looke not on this side or that side, or behynd you as Lothes wyfe dyd: but strayght forewardes on the ende, which set before you (though it be to come) as euen now present: lyke as you do and wyl your patientes to doe in purgations and other your ministrations, to consyder the effecte that wil ensue, where through the bitternes and lothesomnes of the purgatiō is so ouercome, and the painfulnes in abydyng the worckyng of that is myniſtred, is so eased, that it maketh the patient willyngly & ioyfully to receiue that is to be receiued, although it be neuer so vnpleasaūt: so (I say) set before you the ende of this straite way, and thē doubtles, as Paule saith, *æternū pōdus gloriæ pariet*, whiles you loke not on the thyng sene, for that is temporal, but on the thing which is not sene which is eternall. So dothe the husbandman in plowing and tilling set before him the harnest time: so doth the fisher consider the draught of his nette rather thē the casting in: so doth the merchaunt the returne of his merchaūdise: and so shoulde we in these stormy daies set before vs not the losse of our goods, liberty, & very lyfe,

but

but the reaping time, the comming of our sauiour Christ to iudgement, the fire ſ shall burne the wicked & disobedict to gods gospel, the blast of the Trumpe, the exceding glory prepared for vs in heauen eternally, suche as the eie hathe not sene, the eare hath not heard, nor the harte of man can conceyue. The more we lose here, the greater ioye shall wee haue there. The more we suffer the greater tryumphe. For corruptible drosse, we shall synde incorruptible treasures: for golde glorye: for sylner, solace without ende: for ryches, robes royall: for earthely houses, eternall Palaces, myrthe wythout measure, pleasure wythout payne, felicitye endeles: *Summa*, we shall haue God the father, the sonne and the holy Ghoste. Oh happye place, oh that thys daye woulde come. Then shal the ende of the wicked be lamentable, then shall they receiue the iust rewarde of thy vengeaunce, then gods shall they crye woe, woe, that euer they dyd as they haue done. Reade Sapien 2.3.4.5. Reade Mathew. 25. Reade 1. Corrinthians. 15. 2. Corrinthians. 5. and by fayth (whiche GOD encrease in vs) consyder the thinges there set forth. And for your comforte, reade Hebrewes. 11. to see what faythe hath done, alwayes consyderyng the way to heauen to be by many tribulations, & that all they which wyll lyue godlye in Christe Iesu, must suffer persecution. You know thys is oure Alphabet: he that wyll bee my Disciple, sayeth Christ, must denye hymselfe, and take vppe his crosse and followe me: not thys Bishoppe, nor that Doctour, not thys Emperour, nor that Kynge, but me sayeth Christe: for he that loueth father, mother, wyfe, chyldren, or verye lyfe better then me, is not worthye of me. Remember that the same Lorde sayeth: he that wyll saue hys lyfe shall loose it. Comforte your selfe wyth thys, that as the Deuyls had no power ouer the Porkettes, or ouer Iobes goodes wythout Gods leaue, so shall they haue none ouer you. Remember also that all the heares of your head are numbred wyth GOD. The Deuyll maye make one beleeue he wyll drowne hym, as the Sea in hys surges threateneth to the lande: but as the Lorde hathe appoynted bounds for the one, ouer the whyche he cannot passe, so hathe he done for the other. *Math.8.*

On

On god therfore cast your care, loue him, serue him after hys worde, feare him, trust in him, hope at his hande for all helpe, and alwayes praye, lookyng for the crosse, and when soeuer it commeth, bee assured the Lorde, as he is faythfull, so he will neuer tempte you further then he will make you able to beare, but in the myddest of the tẽptation, wil make such an euasion as shalbe most to his glorye, and your eternall comfort. God for his mercy in Christe with his holye spirite endue you, comforte you, vnder the winges of hys mercy shadow you, and as his deare childe guide you for euermore. To whose merciful tuition, as I doe wyth my harrye prayer committe you: so I doubte not but you praye for me also, and so I beseche you to do stil. My brother .H. telleth me you would haue the last part of sainct Hieromes workes, to haue the vse thereof for a fortenighte. I cannot for these .iij. dais wel forbeare it, but yet on thursday next I wil send it you if god let me not, & vse me & that I haue as your owne. The lorde for his mercy in Christe directe oure wayes to his glory. Amen.

Out of prison by yours to commaunde.
Iohn Bradford.

To Maystres M. H. a godly gentlewoman, comforting her in that common heauines and godly sorrow, which the feeling and sense of sinne worketh in gods children.

I Humblye and hartelye praye the euerlyuyng good god and father of mercye, to blesse and kepe your harte and mynd in the knowledge and loue of his truth, & of his Christ through the inspiration and worckyng of the holy spyryte, Amen.

Although I haue no doubte but that you prosper and go forwardes daily in the way of godlines, more and more drawyng towardes perfection, and haue no neede of anye thyng þ I can wryte, yet because my desyre is þ you myghte be more feruent and perseuer to the ende, I could not but wryte somethyng vnto you, beseechyng you bothe often and diligent-

diligently to call vnto your mynd as a meane to stirre you hereunto, yea as a thyng which god most straitly requireth you to beleue, that you are beloued of god, & that he is your dere father in, through and for Christ and his deathes sake: This loue & tender kyndnes of god towards vs in Christ is aboundātly herein declared, in ý he hath to ý godly worke of creation of this worlde, made vs after his image, redemed vs beyng lost, called vs into his church, sealed vs with his marke and signe manuel of Baptisme, kept and conserued vs all the dais of our lyfe, fed, nourished, defended and moste fatherlye chastised vs, and nowe hath kindled in our hartes the sparcles of hys feare, faith, loue, and knowlege of hys Christ and truth, and therfore we lament because we lament no more our vnthankfulnes, our frailenes, our diffidence and wauerynge in thinges wherin we should be moste certain. All these thynges we shuld vse as meanes to cōfyrme our faith of this, that god is our god and father, and to assure vs that he loueth vs as our father in Christ: to this end (I say) we should vse the thynges before touched, especially in that of all thinges god requyreth this faith and persuasion of hys fatherly goodnes, as hys chiefest seruyce. For before he aske any thyng of vs, he saieth: *I am the Lord thy god*, geuyng hymselfe, and then all he hath to vs, to be our own. And this he doth in respect of hymself, of hys owne mercye and truth, and not in respect of vs, for then were grace no grace. In consideration wherof, when he saieth, *Thou shalte haue none other gods but me, thou shalt loue me with all thy hart &c*: thoughe of duetye wee are bounde to accomplishe all that he requyreth, and are culpable and guilty yf we do not ý same, yet he requyreth not these thyngs further of vs, thē to make vs more in loue and more certayne of this his couenaunt, that he is our lord and god. In certaintie wherof, as he hath geuen this whole world to serue to our nede and commoditie, so hath he geued hys sonne Christe Jesus, and in Christ, hymselfe to be a pledge and gage, whereof the holy Ghoste dothe nowe and then geue vs some taste and swete smell to our eternall ioye.

Therefore (as I sayde) because God is your father in Christe, and requyreth of you straightly to beleue it, geue

your

your selfe to obedience although you do it not with such feelyng as you desyre. First must fayth go before, and then feelyng wyll folow. Yf our imperfection, frailtie, and many euils should be occasions wherby Sathan woulde haue vs to doubte, as much as we can let vs abhorre that suggestion as of all others most pernicious: for so in dede it is. For when we stande in a doubt whether God be our father, we cannot bee thankefull to GOD, we cannot hartelye praye or thynke any thyng we doe, acceptable to God, we cannot loue our neighbours and geue ouer our selues to care for them and do for them as we should do, and therfore Sathā is most subtile hereaboutes, knowyng full well that if we doubte of Gods fatherlye eternall mercies towardes vs through Christ, we cannot please god, or do any thynge as we should do to man. Continually casteth he into our memories our imperfection, frailtye, falles and offences, that we should doubt of gods mercye and fauour towardes vs. Therfore my good Syster, we must not be sluggish herein, but as Sathan laboureth to losen our fayth, so muste we labour to fasten it by thynkyng on the promises and couenāt of God in Christes blood, namely that god is our god wyth all that euer he hathe: which couenaunt dependeth and hangeth vpon gods owne goodnes, mercy and truth only, and not on our obedience or worthines in any poynte, for then should we neuer be certayne. In dede God requyreth of vs obediēce & worthines, but not that therby we might be hys chyldren and he our father, but because he is our father and we hys chyldren through hys own goodnes in Christ, therfore requyreth he faythe and obedience. Nowe if we wante this obedience and worthynes which he requyreth, shoulde we doubt whether he be our father? Nay, that were to make our obedience and worthynes the cause, and so to put christ out of place, for whose sake godis our father. But rather because he is our father and we feele our selues to wante such things as he requireth, we should be styred vp to a shamefastnes and blushyng, because we are not as we shoulde be: and therupon should we take occasion to goe to our father in prayer on thys manner: Deare father thou of thyne own mercy in Christ hast chosen me to be thy childe, and therfore

thou

thou wouldest I should be brought into thy church, & fayth full company of thy children, wherin thou hast kept me hetherto, thy name therfore be prayed. Now I see my selfe to wante fayth, hope, loue, &c. which thy children haue & thou requirest of me, wherethroughe the deuyll would haue me to doubte, yea vtterlye to dispayre of thy fatherly goodnes, fauour, and mercy. Therfore I come to thee as to my mercifull father through thy deare sonne Iesus Christ, and pray thee to helpe me good Lord, helpe me, and geue me fayth, hope, loue, &c. and graunt that thy holy spirite may be with me for euer, and more and more to assure me that thou arte my father: that thys mercifull couenaunt thou madest with me in respecte of thy grace in Christ and for Christ, and not in respecte of any my worthines, is alwayes true to me, &c.

On thys sorte (I say) you must praye and vse your cogitations when Sathan woulde haue you to doubte of saluation. He doth all he can to preuaile herein. Do you al you can to preuaile herein against him. Though you feele not as you would, yet doubt not, but hope beyonde all hope, as Abraham did. Fayth alwayes (as I said) goeth before feeling. As certayne as god is almighty, as certayn as god is mercifull, as certayne as god is true, as certayne as Christ was crucifyed, is ryssen, and sytteth on the ryght hand of the father: as certayne as this is gods commaundement, *I am the Lord thy god*: so certayne oughte you to be that God is your father. As you are bound to haue none other gods but him, so are you no lesse bounde to beleue that god is your God. what profyte should it be to you to beleue thys to be true: *I am the Lord thy god*, to others, yf you shoulde not beleue that this is true to your selfe? The Deuil beleueth on this sorte. And whatsoeuer it bee that woulde moue you to doubte of thys, whether god be your god through Christ, that same commeth vndoubtedlye of the Deuyll. wherfore dyd GOD make you, but because he loued you? Myghte not he haue made you blynde, dumme, deafe, lame, frantyke &c? Myghte not he haue made you a Iewe, a Turke, a Papiste &c? And whye hathe he not done so? Merelye because he loued you. And whye dydde

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he loue you? what was there in you to moue hym to loue you? Surely nothing moued hym to loue you, & therfore to make you, and so hetherto to kepe you, but hys owne goodnes in Christ. Now then in that his goodnes in Christ styll remaynyth as much as it was: that is, euen as great as him selfe, for it cannot be lessoned, how should it be but that he is your god and father? Beleue this, beleue this my good Sister, for god is no chaungeling: them whome he loueth, he he loueth to the ende.

Eccle. 2.

Caste therefore youre selfe wholye vppon hym, and thynke without al wauerynge that you are gods child, that you are a citizen of heauē, that you are the daughter of god, the temple of the holye Ghoste &c. If hereof you bee assured, as you ought to be, then shall your conscience be quieted, then shall you lament more and more that you wante many thynges whiche god loueth, then shall you labour to bee holye in soule and bodye, then shall you goe about that Gods glorye maye shyne in you in all youre wordes and workes, then shal you not bee afraid what man can do vnto you, then shall you haue such wisedome to aunswer your aduersaries, as shal serue to their shame and your comfort, then shall you be certayne that no man can touch one heare of your heade further then shall please your good father to your euerlastyng ioye, then shall you be most certayne that god as your good father, wyl be more carefull for your children and make better prouision for them, yf all you haue were gone, then you can, then shall you (beyng assured I say of gods fauour towards you) gene ouer your self wholye to helpe and care for others that be in neede, then shall you contempne this life, and desyre to be at home with your good and swete father, then shall you labour to mortify all thynges that woulde spot eyther soule or bodye. All these thynges spryng out of thys certayne perswasion and fayth that god is our father, and we are hys children by Christe Jesus. All thynges should helpe our fayth herein: but Sathan goeth about in all thynges to hynder vs. Therfore let vs vse earnest and harty prayer. Let vs ofte remember this couenaunt, *I am the Lorde thy god:* let vs looke vpon Christe and his precious bloud shed for the obsignation and confyr-

mation

mation of this couenaunt. Let vs remember all the free promises of the gospell: let vs set before vs gods benefites generallie in making this worlde, in ruling it, in gouernyng it, in calling and keping his church &c. Let vs set before vs gods benefites perticularly, how he hath made vs creatures after his image: howe he hath made vs of perfecte limmes, forme, beautie, memorye &c: howe he hath made vs Christians, and geuen vs a right iudgement in hys religion: howe he hath euer sithen we were borne, blessed, kept, nourished and defended vs: how he hath often beaten, chastised and fatherly corrected vs: how he hath spared vs and doth nowe spare vs, geuing vs time, space, place, grace. Thys if you do and vse earnest prayer, and so flye from all thynges whiche might wound your conscience, geuing your self to diligence in your vocation: you shall finde at the length that (whiche god graunte to me with you) a sure certaintye of saluation, without all such doubt as may trouble the peace of conscience, to your eternall ioy and comfort, Amen, Amen.

Yours to vse in Christ.
John Bradford.

Another letter full of Godly comforte written to the same person.

THe good spirite of God whiche guideth hys children, bee with you my good sister in the Lord for euer, Amen.

Although, as I to you, so you vnto me in person are vnknowen, yet to hym whom we delire to please, we are not onely in persons, but also in harts knowē & throughly sene. And therfore as for his sake you wold by ỹ you sent, of me be perceaued how that in God you beare to me a good will: so, that I to you myght be sene in God to beare you the lyke, I sende to you these fewe woordes in writinge, wyshing that in all youre doinges and speache, yea euen in your very thoughtes, you woulde laboure to feele that they are all presente and open before the syghte of GOD, be they good or badde. For hys

cogitation oftē had in mind, and prayer made to god for the working of his spirit, thereby (as a meane) you shall at the lēgth fele more comfort & cōmodity, thē any man can know but such as be exercised therin. Howbeit this is to be added, that in thinking your self & al that you haue, & doe, to be in ỹ sight of god: this (I say) is to be added that you thinke his sight is the sight, not only of a Lorde, but rather of a father, which tēdreth more your infirmaties thē you can tender the infirmities of any your childrē. Yea whē in your self you see a motherly affection to your little one that is weake: let the same be vnto you a trace to traint you to see ỹ vnspeakeable kinde affectiō of god your father towards you. And therfore vpō ỹ cōsideratiō of your infirmities & natural euils, which cōtinually cleaue vnto vs, take occasiō to go to god as your father through Christ, & before his mercifull harte lay open your infirmities & euils, & desire of pardō & helpe after his good wil & pleasure, but in his time & not when you wil, & by what meanes he wil, not that way ỹ you would: in the meane season hāge on hope of his fatherly goodnes, & surely you shal neuer be ashamed. For if a womā that is natural can not finally forget ỹ child of her wōbe, be sure god which is a father supernatural, can not, nor wil not forget you. Yea
Esaye. 49. if a womā could be so forgetful, yet god him self saith, he wil not be so. This opiniō, yea rather certain persuasion of god your father through christ, see ỹ you cherish, & by al meanes, aswel by diligente consideration of his benefites, as of hys louing correctiōs, whether they be inwarde or outwarde, see that you nourithe, knowing for certaine that as the deuill goeth about nothing so much as to bring you in a doubt whether you be gods childe or no: so what soeuer shal moue you to admit that dubitation, be assured the same to come frō the deuill. If you fele in your self not only the want of good things, but also plētie of euil, do not therfore doubt whether you be gods child in christ or no. For if for your goodnes, or ilnesse sake, which you feele or feele not, you shold beleue or doubt, thē shuld you make Christ Iesus, for whose sake only god is your father, eyther nothig, or els but a half Christ. But rather take occasion of your wantes in good, & of your plentye

plenty in euil, to go to god as to youre Father, & to pray him that in as much as he commaundeth you to beleue ỹ he is your God and Father: so he would geue you his good spiryte, ỹ you myght feele ỹ same, & liue as hys child to his glorye: & cease not vpõ such prayers to loke foꝛ cõfoꝛt in Gods good tyme, stil hopyng ỹ beste & reiectyng al dubitatiõ, & so al euil woꝛkes woꝛds & cogitations, as ỹ Lorde shall enable you by hys good spirit & grace, which I beseech hym to gene vnto you, my good sister foꝛ euer. And further I praye you that as he hath made you to be a helper vnto your husbãd, so you wold endeuour your self therin to shew ỹ same aswel in soule as body: and begge grace of god, that your endeuours may be effectual to both your cõfoꝛtes in Christ, Amẽ.

Iohn Bradforde.

To my beloued in the Lord, VV. P.

GRace and peace frõ God the Father through our Lord Iesus Christ, Amen.

Deare brother, god most iustly hath casse me now into a dungeon but much better then I deserue: wherin I see no mã but my keper, noꝛ can see any except they come to me. Somthing in ỹ earth my lodging is; which is an exãple & memoꝛial of my earthly affectiõs (which god I trust wil moꝛtifie) & of my sepulchre wherunto I trust my Lord God will bring me in peace in his good time. In the meane season, he geue me pacience, liuely hope and his good spirite. I praye you pray foꝛ me, foꝛ ỹ prayer of the godly, if it be effectuall, woꝛketh much with God. I thanke God my common disease doth lesse trouble me now, then whẽ I was abroad, which doth teach me the merciful pꝛouidence of god towards me. Commend me to Maistres Wilkinson, whom we pray god to strengthẽ in his truth & grace vnto the end. Use true and harty prayer and you shall perceaue god at length will declare him selfe to see where now many thinke he sleepeth,

This disease was a Rewme with a feblenes of stomacke, wherwith he was muche troubled whiles he was at liberty.

Out of the Tower by the Lordes prisoner.

Iohn Bradford

To Maistres I. H. a faythfull woman and fearyng God, whom he exhorteth to bee patient vnder the crosse & not to feare death.

My dearly beloued, I beseech our mercifull father to comfort your heauie and pensiue hart with his own cõsolations in Christ, as I am assured he will in his good time: which with pacience loke for (good sister) after the example of Job, Helias, Abrahã, and al the deare Sainctes of God, whiche are set forth vnto vs for patrons of patience: god graunte vs well to cutte oure clothe after them, for God is the same God nowe, and the ende will shewe that he is a mercifull Lorde and full of compassion. My deare sister you shall vnfaynedly feele it at the length, though presently it semeth otherwise vnto your sense: you shall, after you be a litle exercised herein, finde a quiet fruite of righteousnes, the God of grace which hath called you vnto hys eternal glorye, confirming & strengthning you, being some deale afflicted wᵗ your brethren and sisters that be in the worlde, for alone you suffer not as I truste you knowe. It comforted me to reade in your letters that no displeasure of father, mother, husband, children &c. doth moue you to be ruled after the counsell of the worlde, and therefore you will me not to bee afearde for you. Oh my beloued what thankes shoulde I geue to our god and deare father for thys hys excedyng kindenes towards you: His name be magnified for you for euer: his mercy be more and more multiplyed vnto you, in you & vpon you for euer and euer, Amen. God make me thankefull therefore. But you adde that ꝑ feare of death doth now and then moue you a little. Howbeit you saye, that as I haue counseyled you, you wyll stryue there agaynste. My good Joyce I take you at your woorde, keepe promyse I praye you, that is, stryue agaynste it, and I promyse you

Iames. 5.

Heb. 12

1. pet. 5.

yon in the name of the Lord, that you shall haue the victorie, which I woulde wishe yon to set before your eyes also, & so shall the terrour of death trouble you the lesse. Souldiers goinge to warre, set not before their eyes simplye the stripe, but rather the victorye: and my good sister will not you herein followe them? In your trauaile with childe doth not the hope of the babe to be deliuered, mitigate the malady? Doth not the sicke in taking bitter and lothsome Phisicke set before him the commoditie which wil ensue? And my deare sister, wil not you by these be somthing enformed? Consider what this life is: consider what death is: consider what is prepared for you after death. Concerning thys life, you knowe that it is full of miserye, vanitie and woe: it is a playne exile and hath nothing in it permanente. It is therfore compared to a vapor, to a smoke, to a shadowe, yea to a warrefare, a wildernes, a vale of wretchednes, wherein we are compased on euery side with moste fearce and fearefull enemyes: and shoulde we desire to dwell here? Should we lust to liue in this lothsome and laborious life? Shoulde we wyshe to tarrie in thys wretchednes? Shoulde we haue pleasure to remaine in thys perillous state? Daniells denne is not so dreadfull as is this dongeon we dwell in.

Concerning death to them that be (as I knowe yon are) Gods deare children, my tenderlye beloued sister, what other thynge is it then the dispatcher of all displeasure, the ende of al trauaile, the doore of desires, the gate of gladnes, the porte of paradyse, the hauen of heauen, the rayle of reste and quietnes, the entraunce to felicitie, the beginnyng of all blissfulnes. It is the very bedde of doune (and therefore wel compared to a sleepe) for the doulefull bodies of Gods people to reste in, oute of the whiche they shall rise and awake moste freshe and lustye to life euerlasting. It is a passage to the Father, a chariot to heauen, the Lordes messenger, a leader vnto Christ, a going to oure home, a deliueraunce from bondage and prison, a dimission from warre, a securitie from all sorrowes, and a manumission from all miserye. So that the very heathen dyd in some places cause the daye of their death to be celebrated with myrth, melody and min-

frelsie, and should we be dismayde at it? Shoulde we be a frayde of it? Should we tremble to heare of it? Should such a frend as it is, be vnwelcome? Should the soulnes of hys face feare vs from his good conditions? Should the hardenes of his huske hinder vs from his swete corneli? Shoulde the roughnes of ỳ ride tie vs to the bancke and shore, there to be drowned, rather then the desire of oure home dryne vs to go aburde? Shoulde the hardnes of the saddle set vs on sure feete to perish by the waye, rather then to leape vp and endure the same a litle, and so to be where we woulde be?

Concerning that which is prepared for you after death, if I shoulde go about to expresse it, the more I should so do, the further I should be from it. For the eye hath not seene, neither the eare hath heard, nor the harte of man is able to conceaue in any poynte, the ioye, myrth, melodye, pleasure, power, welth, riches, honour, beautie, fellowshippe, deynties, odours, glorye, wisedome, knowledge, threasures, securitie, peace, quietnes and eternall felicitie, which you shal haue and enioye world without ende, with God ỳ Father, the Sonne, and the holy Ghost, with the Aungels, Archangels, with the Patriarckes and Prophetes, with the Apostles and Euangelistes, with the Martyrs and Confessors, and with all the Saintes of God in the Palace of the Lorde in heauen, the kingdome of God, the glorye of the Father. Oh woe to the blyndnes of our eyes that see not this: woe to the hardnes of our hartes that feele not this: woe to the deafnes of our eares that heare not thys in suche sorte as we should do: wherthrough we might be so farre from fearyng death, that rather we shoulde wish it, crying with Simeon: Now let thy seruaunt depart in peace: with Paul, I desire to be desolued and to be with Christ: with Dauid, when shall I come and appeare before thee? And agayne: Oh woe is me that my habitation is thus prolonged &c. But halas deare sister, great is oure vnbeliefe. Full fayne is oure fayth, or elles nyghte and daye teares shoulde be ourd bread and drinke, whilest it is sayde vnto vs, where is your GOD? It is a token of litle loue to God, to be loth to goe vnto hym when he calleth. If my deareste frende, of a

Psa. 119.

Psal. 41.

speciall

speciall fauoure and tender good will, shoulde sende a horse for me to come vnto hym, shoulde I bee displeased thereat: yea shoulde I not bee willynge and gladde to come vnto hym? And halas, yet if death the Lordes pallreye, the Lordes messenger shoulde come, I thynke I should not bee so readye, but be fearefull as you forese your selfe to be. wherethrough I doubte not but you take occasion to lament the weakenes of youre fayth, and seeing your neede, so prepare for remedye agaynste the tyme of nede, and to begge of GOD hys ayde, strength and comforte agaynste that pinche, whiche vndoubtedly you shall haue, and fynde hys promyse true, that in an acceptable tyme he heard your prayer. Suche as I am, haue no suche foresighte of death, and therefore are lesse presentlye dismayde, which wil turne to oure greater griefe in the plunge, saue that for my part, I hope he will neuer tempte me further then he will make me hable to beare. Into hys handes I offer my selfe, beseechyng hym for hys Christes sake to keepe me soule and bodye to hys kyngdome and glorye, and to lead me, order me, and dispose me as he will in all thynges, in all places and for euer, that at the length I may come whether I wil, that is into hys owne blessed presence and fruition of immortalitie with you and hys Sainctes, Amen. Thus muche I thoughte good to write vnto you for thys present, to occasion you the lesse to feare death, which eyther needeth not or boteth not: and therefore euen reasonable men, muche more spiritual me, labour to strine against the feare of that which they can by no meanes anoyd. But of thys hereafter I trust mouth to mouth to speake with you. Now as to my soule, I praye and wyshe vnto you my most deare sister in ℔ Lord, whose grace guyde you, and his mercy embrace you on euery side for euer, Amen.

Yours Iohn Bradford

To my good frend in God Maister
Humphrey Hales.

AS to my deare frend, I wisshe vnto you gẽ-tle maister Hales, healthe of soule and bodye to Gods glorye and your euerlasting com-forte, Amen.

Although it be commonly spoken and as commonly verifyed, that seldome seene is soone forgotten: yet it is not so commonly seene or experienced amonges them, whose frendshipp is in God the Father throughe Christ, as oures is, but in those whose frendshipp is begonne in respect of some earthly com-moditie. And therfore leste I should incurre thys sulpition at your handes, which haue so many wayes deserued the cõ-trary, I thought it my duty to refresh (if it nede refreshing) the amitie in God begonne betwixt vs, which I doubte not shall continue so long as we liue, or elles I would be sorie. In consideration whereof, both mindefull of my promyse made vnto you, and carefull for your safetye, I haue caused a place to be prouided for your wiues delineraunce, where she may so quietly and safely remaine, that for the auoyding of the perilles and daungers of these dayes, I see none more conuenient: I meane it in Hadley at D. Taylours house, where I trust there is no peril to you ward nor to any that feareth or regardeth any perill that thereby maye happen. And herein of very loue and good wil I am the more familiar and bolde to admonish you, not as distrusting you (god forbid, for I thynke of you as of a very childe of god) but as one carefull for you, lest you shoulde at length throughe the common infirmitie of our fraile flesh & the manifold offẽces geuẽ of the worlde, do exteriourly as the worlde doth, to saue your sleue and maime your arme for euer: as those do which for the saueing of their goods, ieoperde goodes of bodye and soule in the peril of eternall dampnation. If I suspected any such thing in you (gentle maister Hales) I then would goe aboute to tell you what this life is: a smoke, a shadow, a va-poure &c. what the glorye of thys life is: grasse, haye: yea how full of misery it is, and hath more allowes then honye Iob. 9. If I suspected any thyng your cõscience, I wold thẽ set before you on ỹ one part ỹ iudgemẽt of Christ which shal be most assuredly, ỹ terrible sentẽce to thẽ which ar ashamed

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to confesse his gospell: the eternall woe and mysery e whiche they shalbe cast into that will not obey his gospel here: and on the other parte, the most pleasant shoute of the Angell to summon all men to come before oure captaine and brother Christ, the collectiō and catchyng of vs vp in the cloudes to mete our maister, the eternall ioye and felicitie whiche we shall receaue that here confesse hym, here suffer wyth hym, here lose any thyng for hys sake. If I did in any poynte so much as thynke that you would defyle your body in the Antichristian seruice nowe vsed, then would I go about to set forth these thinges briefly, spoken more at large. But as I sayd before I say agayne, because I am as wel perswaded of you (my derely beloued brother) as of any in your profession & state: I cānot but pray god to make perfect ỹ good which he hath begun in you, and desyre you, as you haue begon in god, so to go forward. As your exāple hath done good to many, so cast not at down & a rype. Terrible is that wo which Christ threatneth to them by whome offences do come. You know ỹ the way to saluation is straiter then men make it. You know the soule is to be consydered aboue all thyngs. Happy is the losse of that bodily lyfe, liberty and goods, by the which a spirituall life, fredome and felicity is purchased. What should it profit a man to winne the whole world and to lose hys own soule: Who would desire a two yeres mery lyfe for an eternall sorrowe: as these masse gospellers doe, which yet are vncertaine of two yeres lyfe, and god knoweth what woundes their consciences haue. Hard is it to recouer health to the conscience: and because I am carefull for it to you wardes, as to mine own brother and dere frende, therfore I wryte thus. We are in gods power and not in the power of our enemies: he it is that hath all our heares numbred: before he saye Amen, no man shall once touche you. Into hys handes committe your selfe: cast your care on hym, haue a care to please hym, & then he wyll care to kepe you. You knowe the othe the *Athenienses* dyd make: *pugnabo pro sacris, & solus & cum alijs.* I wyll fyghte for the defence of religion both alone and with others. Which saying of the heathen wil be to our condemnation, if for his holy worde & gospels sake we dare not aduenture the losse of that he hath lent vs, kepeth for vs, and can when he will take away from vs, or

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vs from it. If worldly men dare ieopard a iointe with god, rather then they would lose worldlye thinges (as experiēce teacheth) certeinly it shoulde be muche to our shame, which in Baptisme haue vowed and solempnely swoorn to forsake the world, if we dare not ieoperd a iointe wyth man, rather then we woulde lose a good conscience and spirituall treasures. He that will not haue gods blessyng, it shall be taken from him, sayeth Dauyd.

Therfore (my derely beloued) beware: you are now the temple of the holy ghost, defile it not for the lordes sake, but kepe it pure, not only from all vncleannes of the spirit, but also of the flesh. 2. *Cor.* 7. as I trust you wil: and crye vppon your father for his strength and ayde, which I beseche him of his mercy alwais to gene vnto you, my own good frend, euen as I desyre to my selfe. If in any thyng I could helpe you, you may be as assured thereof as of your brother. My prayer to god nyght and day you shall haue, that for his holy names sake he would blesse you in al thinges & kepe you, with my good syster your wyfe, vnto the verye ende, as hys deare elect children, Amen, Amen. From my lodging you knowe where thys v. of August.

By your owne to vse in the Lorde for euer.

Iohn Bradford.

¶ *An other letter to Maister Humfrey* Hales and his VVyfe.

The euerliuing & merciful god our deare father through Christ, be with you both my most dearely and entierly beloued in the Lorde, now and for euer.

I cannot forbeare but signify vnto you both, that my hart is carefull and heauy for the crosse which is come vpon you by the heauy and feareful iudgement of god fallen vpon your father iustly for his denying of god for feare of men & loue of these things, which he hath left behind him vnto you & others. God graunt his fact be so imprinted in the hartes of al men, especially of you both, that his fall maye be vnto you, I wil not say arising (for yet I trust ye are not fallen) but

but an establishyng in the veritie of god, whereof who so is ashamed, shal at length feele such shame as I beseche God kepe vs all from. Happy are they that marke the iudgemēts of god vpon other to come and encrease in repentance, *Luke* 13. to feare gods wrath and iudgements, which is alwayes lyke hymselfe, if we follow the steppes of them on whom he taketh punishment. I nede not to tell you the cause of thys that hath happened vnto your father, if it be as I with sorrow haue heard. For you know wel enough that tyl he forsoke god, gaue eare to the Serpentes coūsel, began to mamber of the truth, & to frame hymselfe outwardly to doe that which his conscience reproued inwardly (for that which he myngled with the loue of god, I meane the loue of ỹ world, cannot be in any man without the expulsion of gods loue) til then, I say, god did not departe and leaue him to himselfe to the example of you and me and al others, that we should feare euen our selues and our owne handes more then man & all the powers of the world, yf we therfore should do any thing which should woūd our conscięce. The conscięce (I tel you) is sone woūded, yea soner thē we beware of. The deuil vseth al kind of deseeite to blynd vs from seyng that whiche might wound it: but when the stripe is geuen, then eyther shutteth he stil vpon our eies with contempt to our hardning, or els openeth thē to bring vs to vtter dispairing. In your father, as ye may see ỹ later, so in many worldlye gospellers you maye (if you will) see the other. God might deale with al such, as he hath done now with your father: but because ỹ time of his iudgement is not yet come, his wisedome hath thought good to set your father forth as an exāple to al mē: as he did in the first world Cain, in the .2. worlde Cham, in the .3. age Chore &c. in christes tyme Iudas, in the Apostels time Ananias &c. although none wil hartely cōsider it, but such as be gods children in dede.

But heare in comparyng your father thus (my derelye and vnfaynedlye beloued in the Lorde) I muste praye you not to bee offended, or thynke that I doe determynatelye iudge (to God I leane all iudgement) but because the fruite to vs declareth no lesse, to the admonishment of vs all, I trust ye wyll accordyngly consider my collation. For your partes as I thynke godly of you both, ỹ in dede you

ye are bothe the the children of god: so I pray you comforte your selues as Dauyd dyd, though hys sonne Absolon perished so desperately, and though hys father in lawe Achitophell, father to Bethsabe as the Hebrewes wryte, perished so miserablye. Ye knowe Jonathas was not the worse because hys father slew hymselfe, nor Bethsabe because of her father Achitophel: they bothe were the children of god, and so I am assured (as man can bee) that ye are. As they vsed gods iudgements vppon their parentes, so doe ye, to feare god and serue god the more & to flye frō those things which in your father ye dyd see displeased God. Oh that I were with you but one halfe houre, not only with you to lament, but also as god should lend me hys grace, to comforte you, who by thys iudgement doth tempt your patiēce & faith to ꝯfort of you both, as you shal find, I am assured. My derely hartes in the lord, if I could by any meanes comforte you, certainly if my lyfe lay on it, I thynke you should forthwith perceiue it: but because I can do no more then I can, therefore as I can I do, that is, as to wryte, so to send this messēger my good frend and brother with the same, to learne certainly the truth herein and the conditiō of your estate. My other letter was made before I knewe of thys matter. I pray god thys whych by reporte I vnderstande, be otherwyse, but gods good wyll bee done, who geue vs patience and comforte in hym. To whome I commende you bothe euen as hartely as anye frendes I haue in thys life of your estate. From my lodging you knowe where, thys eight of Augnst. *Anno Domini*, 1554.

By yours to vse in the Lorde for euer.

Iohn Bradford.

¶ *To certayne of hys faythfull frendes in God, exhortyng them to bee ioyfull vnder the crosse as a token of gods synguler fauour towardes them.*

GOd our deare and most mercifull father through Christe, be wyth you my good brother and Syster, as wyth hys chyl-

childzen for ēuer, and in all thynges so guide you wyth hys holy spirite the leader of his people, as may be to his glory and your owne euerlasting ioye and comfort in him, Amen.

Because I haue often tymes receyued from eyther of you comfort corporally (for the which I beseth the Lord, as to make me thankefull, so to recompence you both now and eternally) I cannot but go about (lord helpe hereto for thy mercies sake) to wryte somthyng for your comfort spiritualy. My dearely beloued, looke not vpon these dayes and the afflictions of the same here with vs simply as they seme vn to you: that is, as dismall dayes, and dayes of gods vengeance, but rather as lucky dayes, and daies of gods fatherlye kindnes towardes you, and such as ye be, that is, towardes such as repent their synnes and euyll lyfe past, and earnestly purpose to amēd, walking not after the wil of the world, as ỹ most part of men do for the preseruation of theyr pelfe, which wyl they, nyll they, they shal leaue sooner or later, & to whome, or how it shall be vsed they know not. In deede to suche as walke in their wickednes and wynde on wyth the world, this time is a tyme of wrath and vengeance and their begynnyng of sorrowe is but nowe, because they contempne the phisike of theyr father, which by these purgyng tyme and cleansing dayes would worke their weale, which they wil not: and because they will not haue gods blessynge which both wayes he hath offred vnto them, by prosperity and aduersity: therfore it shall bee kept farre enoughe from them: as when the sycke man wil no kynd of phisike at the handes of the phisicion, he is left alone and so the malady encreaseth and destroieth him at the length. To suche men in dede these dayes are and shoulde bee doleful daies, daies of woe and weepyng, because their damnation draweth nigh. But vnto such as be penitent, and are desirous to liue after the Lordes wyll, (amongs whom I doe not onely compte you, but as farre as man may iudge I knowe ye are) vnto such, I say, this tyme is and should be comfortable. For first nowe youre father chastiseth you and me for our synnes, for the whiche yf he would haue destroyed vs, then woulde he haue letten vs alone, & left vs to our selues in nothing to take to harte his fatherly visitation, whiche here it pleaseth

seth hym to woorke presently, because elsewhere he wyll not remember oure transgressions, as Paule writeth: he chastiseth vs in the worlde, least with the worlde we shoulde perishe.

Therefore my deare hartes, call to mynd youre sinnes to lamente them and to aske mercye for them in hys syghte, and wythall vndoubtedlye beleeue to obteine pardon and assured forgeuenes of the same, for twise the Lorde punisheth not for one thynge. So that I saye, firste we haue cause to reioyce for these dayes because our father suffereth vs not to lye in Jesabels bedde sleepyng in oure synnes and securitye, but as myndefull on vs dothe correcte vs as his children: whereby we maye bee certayne that we be no bastardes but children, for he chastiseth euery childe whome he receyueth. So that they whyche are not partakers of hys chastising or that contempne it, declare themselues to bee bastardes and not chyldren, as I knowe ye are, which as ye are chastised, so doe ye take it, to harte accordingly: and therefore bee gladde my deare hartes, as folkes knowynge certainlye euen by this visitation of the Lorde, that ye are his deare electe children, whose faultes your father dothe visite with the rodde of correction, but hys mercy wil
Psal. 89. he neuer take away from you, Amen.

Secondlye ye haue cause to reioyce for these dayes, because they are dayes of triall, wherein not onely ye your selues shall better knowe your selues, but also the worlde shall knowe that ye bee none of hys but the Lordes derlynges. Before these dayes came (Lorde GOD) howe manye thoughte of themselues they had bene in Gods bosome, and so were taken and would be taken of the worlde, but nowe we see whose they are: for to whome we obeye hys seruauntes we are. If we obey the worlde (whiche god forbidde and hetherto ye haue not done it) then are we the worldes: but yf we obey GOD, then are we gods. which thynge (I meane that ye are Gods) these dayes haue declared bothe to you, to me, and to all other that knowe you, better then euer we knewe it. Therefore ye haue no cause to sorrowe, but rather to syng, in seeyng your selues to bee Gods babes, and in seeyng that all Gods chil-

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dren doe so counte you. what thoughe the worlde repyne thereat: what thoughe he kycke: what thoughe he seeke to trouble and molest you? My deare hartes he doth but hys kynde: he cannot loue the Lorde which lyue not the Lorde: he cannot brooke the chylde that hateth the father: he cannot mynde the seruaunte that careth not for the maister. If ye were of the world, the world would loue you, ye should dwell quietlye, there woulde be no griefe, no molestation. If the deuill dwelte in you (whiche the lorde forbydde) he woulde not stirre vp hys knyghtes to beseige your house, to snatche at your goodes, or suffer hys fiendes to enter into your hogges. But because Christ dwelleth in you (as he dothe by faythe) therefore stirreth he vppe his fyrste begotten sonne the worlde, to seeke how to disquiet you, to robbe you, to spoyle you, to destroye you. And perchaunce your deare father to trye and to make knowen vnto you and to the worlde that ye are destinate to an other dwellyng then here on earthe, to an other citye then mans eyes hathe seene at any tyme: hathe geuen or wyll gene power to Sathan and to the world, to take from you the thynges whiche he hathe lente you, and by takyng them awaye, to trye youre fidelitie, obedience and loue towardes hym (for ye may not loue them aboue hym) as by geuynge that ye haue and keepyng it, he hathe declared hys loue towardes you. Sathan perchaunce telleth GOD (as he dydde of Job) that ye loue GOD for youre goodes sake. what nowe then, yf the Lorde to trye you wyth Job, shall geue hym power on youre goodes and bodye accordyngly, shoulde ye bee dismayed? Should ye dispayre? Should ye bee fayntehearted? Shoulde ye not rather reioyce as dyd the Apostels that they were compted worthye to suffer anye thynge for the Lordes sake? Oh forgette not the ende that happened to Job: for as it happened to him, so shal it happen vnto you: for god is the same god and can not longe forgette to shewe mercye to them that looke and longe for it, as I knowe ye do, and I praye you so to do styll, for the Lorde loueth you, and neuer can nor wyll forgette to shewe and powre out hys mercye vppon you.

After

After a little whyle that he hath afflycted and tryed you (saieth Peter) he will visite, comforte, and confyrme you. As to Jacob wrestlyng with the aungel, at the lengthe morryng came and the sonne arose: so deare harts, doutles it wil happen vnto you. Howbeit doe ye as Job and Jacob did, that is, order and dispose your thynges that god hath lente you as ye may and whyles ye haue tyme. Who knoweth whether god hath geuen you power this long euen to that end:

Go to therfore, dispose your goods, prepare your selues to tryall, that eyther ye may stande to it like gods champions, or els yf ye feele suche infirmitie in your selues that ye be not hable, geue place to violence, and go where ye maye with free and safe conscience serue the lord. Thinke not this counsel to come by chaunce or fortune, but to come from the Lorde: other oracles we may not looke for nowe. As God tolde Joseph in a dreame by an aungel that he shoulde flye: so yf ye feele such infirmity in your selues as shoulde turne to gods dishonor and your owne destruction wythal: know that at this present I am as gods aungel to admonish you to take tyme whyles ye haue it, and to see & in no case Gods name by you myghte be dishonoured. Joseph myghte haue obiected the omission of his vocation, as perchaunce ye wil doe: but deare hartes, let vocations and all thinges els geue place to gods name & the sanctifyeng therof. Thys I speak not as though I would not haue you rather to tary & to stād to it, but I speake it in respect of your infirmity, which if ye feele to bee so greate in you that ye are not certayne of thys hope that god wyll neuer tempt you aboue you hability: fly and get you hence, and know that therby god wil haue you tried to your selues & to others. For by this you shal know how to take thys world, and your home here as no home, but that ye loke for an other, and so geue occasion to others, lesse to loue thys world, and perchaunce to some to doubte of their religion, wherin though they be earnest, yet would not they loose so much as ye do for your religion, which ye confyrme to me & others by your geuyng place to violence.

Laste of all, ye haue cause to reioyce ouer these daies because they be dayes of conformation, in the which and by the which god our father maketh vs lyke to christes image

here

here, that we may be like to him elsewhere. For if we suffer with him, we shall reigne with him: if we be buryed & him, we shal rise with him: if we cõpany with him in afflictions, we shall reioyce with him in glorye: if we sowe with him in teares, we shal reape with him in gladnes: if we cõfesse him before men, he will confesse vs before his Father in heauen: if we take his part, he will take ours: if we lose ought for his names sake, he wil geue vs all thinges for his truthes sake: So ỳ we ought to reioyce & bee glad, for it is not geuẽ to euery one to suffer losse of coũtrey, life, goods, house, &c. for ỳ Lords sake. what can god the father do more vnto vs then to cal vs into campe with his sonne: what may Christe our Sauiour doe more for vs then to make vs his warriours: what can the holy ghost doe to vs aboue this, to marke vs with the cognisaunce of the Lord of hostes. This cognisance of the Lord standeth not in forket cappes, tippettes, shauen crownes or such other baggage and antichristian pelfe, but in suffering for the Lords sake. The worlde shall hate you saith Christ. Loe there is the cognisance and badge of gods children, the world shal hate you. Reioyce therfore my dearly beloued, reioyce that god doth thus vouchsafe to beginne to conforme you and make you like to Christ. By the triall of these dayes ye are occasioned more to repẽt, more to pray, more to contempne this worlde, more to desire life euerlasting, more to be holy (for holy is the ende wherfore GOD doth afflict vs) and so come to gods company. which thing, because we can not do as long as this body is as it is, therfore by the doore of death we must entre with Christ into eternall life and immortalitie of soule and body: which God of his mercy send shortlye, for our Sauiour Iesus Christes sake, Amen.

Iohn Bradford

To myne owne deare brother Maister Laurence Saunders prisoner in the Marshalsee.

GOds sweete peace in Christe be with you, my good brother in ỳ Lord Iesus, & with all your concaptines, Amẽ.

I was letted this morning from musing on that which I was purposed to haue thought on, by reaso of you, against whō I sawe my selfe guilty of negligence euen in this poynt that I would not write, I should say, that I had not written vnto you as yet: therfore out of hande in maner I prepared my selfe to purge my self hereof, not that I wil go about to excuse my fault (for that were more to loade me) but by asking both god and you pardon, to get it no more layde to my charge. Now then as I was thus purposing & partly doing, cōmeth there one with a letter from you, for ẏ which as I haue cause to thanke god and you (howbeit not so that you should thinke I geue not the whole to god) so I see my selfe more blame worthye for thus longe holding my peace. Howbeit good brother, in this I haue geuen a demonstration to you, to behold my negligence in all other things, and especially in praying for you and for ẏ church of god, whiche for my sinnes and hypocrisie (hypocrisie in dede euen in this writing, god deliuer me from it) haue deserued to bee punished. Iust is god, for we haue deserued all kindes of plagues at his handes: but yet merciful is he ẏ will on thys wise chastise vs with this world *ne cū mūdo condēnemur*. He might otherwise haue punished vs, I meane, he might haue for other causes cast vs in prison, me especially, then for his gospell and wordes sake: Praysed therfore be his name whiche voucheth vs worthy thys honour. Ah good god, forgeue vs our sinnes, and worke by this thy fatherly correction on vs, on me especially, effectually to loue thee and thy Christ: and with ioyfulnes vnto ẏ end to cary thy crosse through thicke and thinne. Alwayes set before our eyes not this gallowes on earth if we still sticke to thee, but the gallowes in hell if we denye thee or swarue from that we haue professed. Ah good brother, if I coulde alwayes haue GOD, hys maiestie, mercye, heauen, hell, &c. before mine eyes, then should I *obdurare* as Paule writeth of Moses. *Heb.11. obduramit in quit, perinde quasi videret eum qui est inuisibilis*, Prayе for me, as I know you doe, and geue thankes also for *in domino spero non nutabo. Si ambulauero per valle n vmbræ mortis, non timebo quia tu domine mecum es, Amen.* I thinke we shall bee shortly called forth: for now *legē habent, & secūdū legem &c.*

Psal.22.

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otherwise will they not reason with vs: and I thynke they shootanker wil be, to haue vs to subscribe. The which thing if we do, though & this condition, so farre as ẽ thing subscribed to, repugneth not agaynst Gods word, yet thys will be offensiue. Therefore let vs *vadere planè* and so *sanè*, I meane, let vs all confesse that we are no chaungelinges, but *reipsa* are the same we were in religion, and therefore can not subscribe except we will dissemble both with God, our selues, and the world. *Hæc tibi scribo frater mi charissime in domino, Iam legam tuã epistolam.* Ah brother that I hadde *practicam tecum scientiam in vite illa quã pingis: roga dominum* Iohn. 15 *vt ita verè sentiam, Amen.* God make me thankefull for you. *Salutant te omnes cõcaptiui & gratias domino pro te agunt: idẽ tu facies pro nobis & ores vt &c.*

Your brother in the Lord Iesus to liue and dye with you.

Iohn Bradford

An other letter to Maister Laurence Saunders.

MY good brother, I beseech our good god & gracious father, alwayes to cõtinue his gracious fauoure and loue towardes vs, & by vs as by instrumentes of his grace, to worke hys glory & confusion of his aduersaryes. *Ex ore infantium & lactentium fundet laudem ad destruendum inimicũ &c, Amẽ.* This frend moued them to subscribe to the papistes articles wyth this conditiõ, so farre as they wer not against Gods worde, being in dede cleane contrary to it: and yet shortly after he valiantly suffred death for refusing the same.

I haue perused your letters to my self & haue redde them to others. For answere whereof, if I should write what D. Taylour and Maister Philpotte doe thinke, then muste I saye that they thynke the salte sente vnto vs by your frende is vnseasonable. And in deede I thynke they both wyll declare it hartelye if they shoulde come before them. As for me, if you woulde knowe what I thynke (my good and moste deare brother Laurence) because I am so synnefull and so conspurcate (the Lorde knoweth I lye not) with manye greuous sinnes (whiche yet I hope are washed

away *sanguine Christi nostri*) I neither can nor woulde be consulted withal but as a sipher in Agrime. Howbeit to tel you how and what I minde, take this for a summe: I pray God in no case I may seeke my self. And in deede (I thanke God therfore) I purpose it not. *Quod reliquum est domino Deo meo committo, & spero in illum, quod ipse faciet iuxta hoc: iacta in dominum curam, &c. Omni cura vestra coniecta in illum &c. Reuela domino viam tuam & spera &c. Sperantem in domino misericordia circumdabit.* I did not nor do not know but by your letters *quod cras*, we shal come, *cor nobis*. Myne owne hart, sticke stil to *dabitur vobis: fidelis enim est dominus, dabit in tentatione euentum quo possimus sufferre. Nouit dominus pios è tentatione &c. O vtinam pius ego essem. Nouit dominus in die tribulationis sperantes in se &c. Nahū. 1.* I can not thinke that they will offer any kinde of indifferent or meane conditions. For if we wil not *adorare bestiam*, we neuer shall be delinered but against their will, thinke I. God our Father and gracious Lord make perfecte the good he hath begonne in vs. *Faciet mi frater, charissime frater, quem in intimis visceribus habeo ad conuinendum & commoriendum. O si tecum essem.* Praye for me myne own hart roote in the Lord.

Psa. 54
Psa. 36
Psal. 31.
Math. 10.
1. Cor. 10
2. pet 2

For euer your own.
Iohn Bradforde.

A letter which he wrote to a faythfull woman in her heauines and trouble: most comfortable for all those that are afflicted and broken harted for their sinnes.



O my dearly beloued & most dearely beloued in the Lorde, howe pensiue is my harte presently for you by reaso of y^r fearefull iudgement of our god, which eue now I heard for truth by Richarde Bronde? God oure good father for his greate mercies sake in christ, haue mercy vpo vs, & so y^t his eternal consolation, comforte you (my deare harte) as I desyre

in

in my moste nede to be of him comforted, Amen.

The cause why since the recept of your letter I haue not sent vnto you, this bringer cā tel you: yea if I had not heard for truth of this heuie chaunce, as yet you had not thus sone heard from me. For I beganne of late a peece of woorke for your comfort, wherof I send you now but a parte, because my hart is heauie for your sake, and I can not be quiet til I heare how you do in thys crosse. wherein (my deare sister) I beseche you to bee of good comforte, and to bee no more discouraged then was Dauid of Absolons death, the good Jonathas of hys father Saules fearefull ende, Adam of Cain, Noe of Cham, Jacob of Ruben, and the Godly Bethsabee of the terrible ende of her father or at the leaste her Graundfathers death Achitophell. Not that I vtterly condempne and iudge your father (for I leaue it to God) but because the facte of it selfe declareth Gods secrets and fearefull iudgemente and iustice towardes hym and all men, and hys greate mercye towardes vs, admonishynge all the worlde howe that he is to bee dred and feared, and Sathan not to sleepe, and vs his children especiallye, howe weake and miserable we bee of oure selues, and howe happie we are in hym, whiche haue him to bee oure father, protectour and keeper and shall haue for euer more, so that no euill shall touche vs, further then shall make to oure fathers glorye and to our euerlasting commoditie. And therfore let thys iudgement of God be an occasiō to stirre vs vp more carefully to walke before G O D, and vnfaynedly to caste oure whole care vppon oure deare father, whiche neuer can nor will leaue vs: for hys calling and giftes be such that he can neuer repente hym of them. Roma. 11. whom he loueth, he loueth to the ende: none of hys chosen can perish. Of whiche number I knowe you are my dearely beloued sister: God encrease the fayth thereof daily more and more in you: he geue vnto you to hange wholye on hym and on hys prouidence and protection. For who so dwelleth vnder that secrete thyng, and helpe of the Lorde, he shall be cocke sure for euer more: he that dwelleth I saye, for if we be flitters and not dwellers (as was Loth a flitter from Segor, where G O D promised hym protection if he had *Psa. 90. 3.*

dwelled there still) we shall remoue to oure lasse as he dyd into the Mountaines, Genesis. 19. Dwell therefore, that is truste and that finallye vnto the ende in the Lorde (my deare sister) and you shall bee as Mounte Sion. As Mountaynes compasse Jerusalem, so dothe the Lorde all hys people. Howe then can he forgette you whiche are as the apple of hys eye, for hys deare sonnes sake? Ah deare harte, that I were nowe but one halfe houre wyth you, to bee a Simon to helpe to carye youre crosse with you. GOD sende you some good Simon to bee with you and helpe you. I will bee a Simon absente to carye, as I can learne, youre crosse, whiche you haue promysed not to hyde from me. Oh that GOD woulde hartelye touche youre husbandes harte, so that he woulde gette hym beyonde the Seas, although by that meanes I shoulde neuer more, corporallye see you (as in deede I feare it, I feare it) but Gods good will bee done. I haue wrytten to hym: God for hys mercyes sake tourne it to youre and hys good, Amen.

But to come agayne to that from whence I am digressed, whereunto you occasion me also by youre letters, complayning to me of the blyndnesse of youre mynde and of the trouble you feele throughe talke with some: my dearlye beloued, GOD make you thankefull for that whiche he hath geuen vnto you: he open youre eyes to see what and howe greate benefytes you haue receaued, that you maye be lesse couetous or rather impaciente, for so (I feare me) it should bee called, and more thankefull. Haue not you receaued at his handes syghte to see youre blyndnesse, and thereto a desirous and seekyng harte to see where he lyeth in the mydde day, as hys deare spouse speaketh of her selfe in the Cauticles? Oh Joyce, my good Joyce, what a gifte is thys? Manye haue some syghte, but none thys sobbing and sighinge, none thys seekynge whiche you haue I knowe, but suche as he hath macryed vnto hym in hys mercyes. You are not contente to kysse hys feete with the Magdalen, but you woulde bee kissed euen with the kysse of hys mouth, Canti. 1. You woulde see hys face wyth

Moses,

Moses, forgettyng howe he biddeth vs seeke hys face, Psalme. 27. yea and that for euer, Psalme. 105. Whiche signifyeth no suche syghte as you desire, to bee in thys presente life, whiche woulde see GOD nowe face to face, where as he can not bee seene but couered vnder somethynge: yea some tyme in that whiche is (as you woulde saye) cleane contrarye to God: as to see hys mercye in hys anger: in bringyng vs to hell, fayth seeth hym bring vs to heauen: in darkenesse it beholdeth bryghtnes: in hydyng hys face from vs, it beholdeth hys merye countenaunce. Howe dyd Job see God, but (as you woulde saye) vnder Sathans cloke? For who caste the fyre from heauen vpon hys goodes? who ouerthrewe hys house and stirred vppe men to take awaye hys cattell but Sathan? And yet Job pearced throughe all these and sawe Gods worke, saying: the Lorde hath geuen, the Lorde hath taken awaye &c. In reading of the psalmes, howe often doe you see that Dauid in the shadowe of death, sawe Gods sweete loue? And so (my dearelye beloued) I see that you in your darkenesse and dymnesse, by fayth doe see claritie and bryghtnesse: by fayth (I saye) because fayth is of thynges absente, of thynges hoped for, of thynges whiche I appeale to your conscience whether you desire not. And can you desire anye thyng whiche you knowe not? And is there of heauenlye thinges any other true knowlegde then by fayth?

Therefore my deare harte, be thankefull, for (before God I write it) you haue greate cause. Ah my Joye, howe happye is the state wherein you are? Verelye you are euen in the blessed state of Gods children: for they mourne, and do not you so? and that not for worldly weale, but for spiritual riches, faythe, hope, charitie, &c. Do you not hunger and thirste for righteousnesse? And I praye you saieth not Christ, whoe can not lie, that happye are such? How shoulde GOD wipe awaye the teares from youre eyes in heauen, if nowon earth you shed no teares? Howe could heauen be a place of reste, if on earth you dyd finde it? Howe coulde you desire to bee at home, if in youre iourneye you founde no greefe? Howe could you so often cal vpō god, and *Math. 5*

talke with him as I knowe you doe, if your enemye shoulde sleepe all daye longe: Howe shoulde you elswhere be made lyke vnto Christe, I meane in ioye, if in sorrowe you sobbed not with hym: If you wil haue ioye and felicitie, you muste firste needes feele sorrowe and miserye. If you will goe to heauen, you must sayle by hell. If you will embrace Christe in hys robes, you muste not thynke scorne of hym in hys ragges. If you will sitte at Christes table in hys kingdome, you muste fyrste abide with hym in hys temptations. If you will drinke of hys cuppe of glorye, forsake not hys cuppe of ignominye. Can the head corner stone bee reiected and the other more base stones in Gods buildyng be in thys worlde set by? You are one of hys liuely stones: be contente therefore to be hewen and snagged at, that you myghte be made the more meete to bee ioyned to youre fellowes which suffer with you Sathans snatches, the worlds woundes, contempte of conscience, and frettes of the flesh, wherethroughe they are enforced to crye: Oh wretches that we are, who shall deliuer vs? *Rom. 6* You are of Gods corne, feare not therefore the flayle, the fanne, mylstone, nor ouen. You are one of Christes Lambes, looke therefore to bee fleeced, hayled at, and euen slayne. If you were a market shepe, you shoulde goe in more fatte and grasye pasture. If you were for the Faire, you shoulde bee stauled and wante no weale: but because you are for Gods owne occupying, therefore you must pasture on the bare common, abyding the stormes and tempestes that will fall. Happye and twyse happye are you (my deare syster) that GOD nowe haileth you whether you woulde not, that you myghte come whether you woulde. *Iohn. 21.* Suffer a little and bee still. Let Sathan rage agaynste you, let the worlde crye oute, let youre conscience accuse you, let the lawe loade you and presse you downe: yet shall they not preuaile, for Christe is Emanuell, that is god with vs. If God be with vs who can be agaynst vs? The Lord is with you: your father cã not forget you: your spouse loueth you. If the waues and surges arise, crye with Peter *Math. 8* Lord I perishe, and he wil put out his hand and helpe you. Cast out your anker of hope, and it wyll not cease for all the stormy surges, till it take holde on the rocke of gods truthe

and

and mercy. Thinke not that he whiche hathe geuen you so many thynges corporallye as inductions of spirituall and heauenlye mercies, and that wythout your desertes or desyre, can deny you any spiritual comfort desiring it. For yf he geue to desire, he will geue you to haue and enioye the thyng desired. The desyre to haue and the goyng aboute to aske, ought to certifye your conscience that they be his earnest of the thyng whiche you askyng, he will geue you, yea before you aske and whilest you are aboute to aske he wyll graunt the same (as Esay sayth) to his glory and your eternal consolation. He that spared not his owne sonne for you, wyll not nor cannot thynke anye thynge to good for you, my hartely beloued. If he had not chosen you (as most certainlye he hathe) he would not haue so called you: he would neuer haue iustified you: he woulde neuer haue so glorified you with his gratious gifts, which I know, praised be his name therefore: he woulde neuer haue so exercised youre fayth with temptations as he hathe done and dothe, yf (I say) he had not chosē you. If he haue chosen you (as doutles deare hart he hath done in Christe, for in you I haue seene hys earnest, and before me and to me you could not denye it, I know bothe where and when) if I saye, he haue chosen you, then neither can you nor shall you euer perishe. For if you fall, he putteth vnder his hande: you shall not lye styll: so carefull is Christ your keper ouer you. Neuer was mother so myndefull ouer her chylde, as he is ouer you. And hath not he alwayes bene so? Speake womon: when did he finally forget you? And will he now trow you in your most nede do otherwise, you callyng vppon him and desiring to please him? Ah my Joyce, thynk you god to be mutable? Is he a chaungeling? Doth he not loue to the ende them whom he loueth? Are not his giftes and calling such that he cannot repente him of them? For elles were he no GOD. If you should perishe, then wanted he power: for I am certain his will towards you is not to be doubted of. Hath not the spirit, which is the spirit of truthe, told you so? And wyll you now harken with Eue to the lying spirite whiche woulde haue you, not to dispaire (no he goeth more craftelye to worke, howbeit to that ende, if you should geue eare vnto

phi. 2.

Rom. 8

Rom. 11

it,

it, which God forbyd) but to doubte and stande in a mar-
mering, and so shoulde you neuer truelye loue God, but
serue hym of a seruile feare, leste he shoulde caste you of for
your vnworthines and vnthankefulnes: as thoughe your
thankefulnes or worthines were anye causes wyth God,
why he hath chosen you, or will finally kepe you. Ah myne
owne deare hart, Chryst onely, Christ onely, and his mercy
and truth. In hym and for hym is the cause of your electi-
on. This Christ, this mercy, this truthe of God remayneth
for euer, is certayne for euer, and so is your election certaine
for euer, for euer, for euer, I say for euer. If an aungel from
heauen shoulde tell you contrarye, accursed bee he, accursed
be he. Your thankefulnes and worthynes are fruites and
effectes of your election, they are no causes. These fruites
and effectes shal be so much more fruitfull and effectuall, by
how much you wauer not.

Therefore (my derely beloued) aryse and remember
from whence you are fallen. You haue a shepehard whiche
Psalm.120 neither slumbreth nor slepeth. No man nor deuill can pull
you out of hys handes. Nyght and daye he commaundeth
hys aungels to kepe you. Haue you forgoten what I redde
to you out of the psalme, the Lord is my shepeharde, I can
Psal.23 want nothing? Do you not know that god sparred Noe in
the Arke on the outside, so that he coulde not gette out? So
hathe he done to you my good Syster, so hathe he done to
Psa. 90. you. Tenne thousande shall fall on your righte hande and
twentye on your leste hande: yet no euell shall touche you.
Saye boldelye therfore: many a tyme from my youth vppe
Psa. 123. they haue fought against me, but they haue not preuayled:
no nor neuer shall preuaile, for the Lorde is rounde aboute
his people. And who are the people of GOD, but suche as
hope in hym: Happye are they that hope in the Lorde: and
you are one of those my deare harte, for I am assured you
haue hoped in the Lord: I haue your wordes to shew most
manifestly: I know they were writen vnfaynedly. I nede
not to say that euen before god you haue simply confessed to
me, and that often times no lesse. And once if you had thys
hope, as you doubtles had it, though now you fele it not yet
it, all you feele it agayne: for the anger of the Lorde lasteth

but

but a mom̄et, but hys mercy lasteth for euer. Tel me my dere harte, who hath so weakened you? Surelye not a persuasion which came from hym that called you. For why shoulde ye wauer? why shoulde you wauer and be so heauy harted? whome looke you on? On your selfe? On your worthines? Ony our thankefulnes? On that whiche God requireth of you, as faythe, hope, loue, feare, ioye? &c. Then can you not but wauer in deede, for what haue you as God requyreth? Beleue you, hope you, loue you &c. as much as you shoulde do? No no, nor neuer can in this lyfe. Ah my dearelye beloued, haue you so soone forgotten that which euer should be had in memory: namely that whē you would and should be certayne and quiet in conscięce, then should your fayth burst throughout all thynges not onely that you haue in you, or els are in heauen, earth or hell, vntill it come to Christ crucified, and the eternal swete mercies and goodnes of god in Christ? Here, here is the resting place, here is your spouses bed: creepe into it, & in your armes of faith embrace hym: bewaile your weakenes, your vnworthines, your diffidence &c. & you shalsee he wyl turne to you. what sayd I, you shal see? Nay I should haue sayd, you shal feele he wil turne to you. you know that Moses, when he went into the Mount to talke with God, he entred into a darke cloude, & Helias had his face couered when God passed by. Both these dere frendes of god heard God, but they saw hym not: but you would be preferred before them. See now my deare harte, how conetous you are. Ah be thankefull be thankefull. But god be praysed that your conetousnes is Moses conetoulues. well with hym you shall be satisfied. But when? For soth when he shall appeare. Here is not the tyme of seyng, but as it were, in a glasse. Isaac was deceyued because he was not content with hearyng onely. Gal. 5. psa. 16.

Therfore to make an ende of these many words, wherwith I feare me I do but trouble you from better exercises: in asmuche as you are in deede the chylde of God elected in Chryste before the begynnyng of all tymes: in asmuche as you are geuen to the custody of Christ as one of gods most precious iewels: in asmuche as Chryste is faythful & ther to hath al power, so y you shal neuer perysh, no one heare of

your

your heade shall not be losse: I beseche you, I pray you, I desyre you, I craue at your hands wt al my very hart, I aske of you with hande, penne, tonge & mind, in Christ, through Christe, for Christe, for his name, bloode, mercies, power and truthes sake (my moste entierlye beloued Sister) that you admitte no doutyng of gods fynall mercies towardes you, how soeuer you feele your selfe: but complaine to god and craue of him, as of your tender & deare father, al things, and in that tyme which shalbe most opportune, you shal find and feele farre aboue that your harte or the hart of any creature can conceaue, to your eternall ioye. Amē, Amen, Amē. The good spirite of god alwayes kepe vs as hys deare children, he comfort you, as I desyre to be comforted (my derely beloued) for euermore, Amen. I breake vp thus abruptly because our common prayer tyme calleth me. The peace of Christe dwell in both our hartes for euer, Amen.

As for the report of W. P. if it be as you heare, you must prepare to beare it. It is written on heauens dore: do wel, and heare euill. Be content therfore to heare whatsoeuer the ennemye shall imagine to blotte you withal. Gods holye spirite alwayes comfort and kepe you, Amen, Amen. This 8. of August, by hym that in the Lord desireth to you as well and as much felicity as to his owne harte.

Iohn Bradford.

¶ *To my louyng brethren. B. and. C. wyth* their wyues and whole families.

I Beseech ȳ euerliuing god to geue to you al my good bretherne and systers, the comfort of his holy spirite and the continuall feelyng of his mercye in Christe oure Lord, nowe and for euer, Amen.

The world my brethern at this present seemeth to haue the vpperhande, iniquity ouerfloweth, the truth and veritie seemeth to be suppressed, and they whiche take part therwith are vniustly entreated. The cause of all this is gods anger, and mercy: his anger because we haue grenously

grenously sinned against him: his mercy because he here punisheth vs & as a father nurtereth vs. We haue ben vnthãkful for his word, we haue contemned his kindnes, we haue ben negligent in praier, we haue ben to carnal, couetous, licẽtious, &c. we haue not hastened to heauẽward, but rather to helward, we were fallen almost into an open cõtempt of god and all his good ordinaunces: so that of hys iustice he could not long forbeare, but make vs to feele hys anger, as now he hath done in taking his word and true seruice from vs, and permittyng Sathan to serue vs with Antichristian religion, and that in such sorte, that if we wil not yelde to it and seme to allow it in dede and outwarde fact: our bodies are like to be laide in prison and our goodes geuen we cannot tell to whome. This should we looke vppon as a sygne of gods anger procured by our synnes, which (my good brethern) euery one of vs should now cal to our memories often tymes so particularly as we can, that we might hartely lament them, repent them, hate them, aske earnestly mercye for them, and submitte our selues to beare in this lyfe anye kind of punishment which god wil lay vppon vs for them. Thus should we do in consideration of gods anger in thys time. Now his mercy in this time of wrath is sene & should be sene of vs (my derely beloued) in this, ỳ god doth vouchsafe to punish vs in this present life. If he should not haue punished vs, do not ye thinke that we would haue continuin ỳ euils we were in? Yea verely, we would haue ben worse and haue gone forwards in hardning our harts by impenitency, & negligence towardes God & true godlines, & then yf death had come, should not we haue perished bothe soule and bodye into eternall fyre and perdition? Alas, what misery should we haue fallen into, if god shoulde haue suffered vs to haue gone forwardin our euils? No greater a signe of damnation there is, then to lye in euill & synne vnpunished of god: as nowe the papists (my derely beloued) are cast into Iezabels bed of security, which of all plagues is the most grenous plague that can be. They are bastardes and not sonnes, for they are not vnder Gods rodde of correction. A great mercy it is therfore that god dothe punishe vs: for yf he loued vs not, he would not punish vs. Now doth he chastice

Apoc. 3
Hebr. 12

1.Cor.2 stice vs that we shuld not be damned with the worlde. Now doth he nurture vs, because he fauoureth vs. Now may we thynke our selues to be Gods householde and childzen, be-
1.pet.4 cause he beginneth his chastising at vs. Nowe calleth he vs to remẽber our synnes past. wherfore: That we myght repent and and aske mercy. And why: That he might forgeue vs, pardon vs, iustify vs, and make vs his chyldzen, and so
Rom.8 begin to make vs here lyke vnto Christ, that we myght bee like vnto hym elsewhere, euen in heauen, where already we are set by faith with Christe, and at hys commyng in verye dede shall enioye his presence, when our synfull and vile bo-
phil.3. dies shalbe made lyke to christes glorious body, accordyng to the power whereby he is able to make al thynges subiect to hymselfe.

Therfore my brethren, let vs in respect hereof, not lament, but laude god: not be sory but be mery: not wepe but reioyce and be glad that god doth vouchsafe to offer vs hys crosse, therby to come to him to endles ioyes and comforts.
Rom.8 For if we suffer, we shall raigne: If we confesse hym before
2.Timo.3. men, he wil confesse vs before hys father in heauen: If we
Math. 10. be not ashamed of his Gospell nowe, he wyll not bee ashamed of vs in the last day, but wyl be glorifyed in vs, crow-
Math.5. nyng vs with crownes of glory and endeles felicity. For
1.pet.4 blessed are they ẏ suffer persecutiõ for righteousnes sake, for
1.pet 5 theirs is the kingdom of heauẽ. Be glad sayth Peter, for the spirit of God resteth vpõ you. After that ye are a litle while afflicted, god will comfort, strengthen, & confyrme you. And therfore (my good bretherne) be not discouraged for crosse, for prison or losse of goodes, for the confession of Christes gospell and truth, whiche ye haue beleued and lyuely was taught emongs you in the days of our late good & most holy prince Kyng Edwarde. This is most certayne, if ye lose
Math.19 any thyng for Christes sake, and for contemnyng the Antichristian seruice set vp agayne amonge vs, as ye for your partes euen in prison shall find gods greate and riche mercies farre passing all worldly wealth: so shall your wyues & childzen in thys present lyfe, fynd and feele gods prouidẽce more plentifully then tounge can tell: for he wyl shew merciful kindnes on thousãds of them that loue him: The good

mans

mans fede shal not go a begging his bread. Ye are good me so many as suffer for christes sake. I trust ye all (my dearely beloued) wil cõsider this geare with your selues, and in the crosse see gods mercy, which is more swete and more to bee set by then life it self: much more thẽ then any mucke or peise of thys world. This mercy of god should make you merye and chearefull: for the afflictions of this lyfe are not to bee cõpared to the ioyes of the lyfe prepared for you. Ye know the way to heauen is not the wyde way of the world, which wyndeth to ꝯ deuil, but it is a strayt way, which few walke in: for fewe lyue godly in Christ Iesu, few regard the lyfe to come, few remember the day of iudgement, fewe remember how Christ will deny them before hys father that do denye him here, few consider that Christ wyll be ashamed of them in the last day, which are ashamed now of hys truthe & true seruice, few cast theyr accomptes what will be laid to theyr charge in the day of vengeaũce, fewe regard the condemnation of their owne consciences in doyng that which inwardly they disalow, few loue god better then theyr goodes: but I trust yet ye are of these few my derely beloued, I trust ye be of the little flocke which shall enherite the kyngdome of heauen, I trust ye are of the mourners and lamẽters which shalbe comforted with comfortes which neuer shalbe taken from you, if ye nowe repente your former euils, if nowe ye stryue agaynste the euyls that are in you, if now ye cõtinue to call vppon God, if nowe ye defile not your bodies with anye Idolatrous seruice vsed in the Antichristian churches, if ye moleste not the good spirite of God which is geuen you as a gage of eternal redẽption, a coũseller & maister to lead you into all truth: whiche good spirit I beseche ꝯ father of mercy to geue vs all for hys dere sonnes sake Iesus Christ our lord, to whom I cõmend you al & to the word of his grace, which is able to helpe you all & saue you all ꝯ beleue it, follow it, & serue god therafter. And of this I would ye were al certain, that al ꝯ heares of your heades are numbred, so that not one of thẽ shal perish, neither shal any man or deuil be able to attempt any thing, much lesse to doe any thing to you or any of you, before your heauẽly father which loueth you most tẽderly, shal geue thẽ leaue, & when he hath geuen them leaue, they shal go no further then he wyll, nor

Psalm. 27
Rom. 8.
Math. 7
2. Timot. 3
2. Cor. 5
Math. 14.
Rom. 14.
Luke. 10
Ephes. 4.
Acts. 20
Math. 8.
Iob. 1.
Psa. 104
psa. 13.
1. Pet. 5

kepe

kepe you in trouble any longer then he wyll. Therfore caste on hym all your care, for he is carefull for you: onely studye to please him and to kepe your consciences cleane and your bodies pure from the Idolatrous seruice, which now euery where is vsed, and god will meruelously and mercifully defend and comforte you: whiche thing he doe for hys names sake in Christ our Lord. Amen.

Iohn Bradforde.

To my good Lady Vane.

THe true sense and swete feelyng of gods eternall mercies in Christe Iesus, bee euer more and more liuely wrought in your hart by the holy ghost. Amen.

I most hartely thanke you (good madame) for your comfortable letters, & where as you would be aduertised what were beste to bee done on your behalfe concernyng your iij. questions: the truthe is, that the questions are neuer well sene nor aunswered, vntil the thynge whereof they arise, bee well considered: I meane vntill it be sene how great an euill the thing is. If it be once in dede in your hart perceaued vpon probable and pithy places gathered out of gods booke, that there was neuer thing vpon yearthe so great & so much an aduersary to gods true seruice, to Christes death, passion, priesthode, sacrifice, and kingdome, to the ministery of gods worde and sacraments, to the church of God, to repentaunce, faith and all true godlines oflife, as that is wherof the questiõs arise (as most assuredly it is in dede) then cannot a christiã hart but so much the more abhorre it and al thynges that in any point might seme to allow it or anye thyng pertaynyng to the same, by howe much it hath the name of gods seruice. Agayne, your Ladiship doth know that as all is to be discommended and auoyded which is followed or fledde from in respect of our selues, in respecte of auoyding Christes crosse: so the ende of all our doynges should be to godwards, to his glory, to our neighbours, to edification and good example, wherof none

These questions were concerning the masse wherin she desired hys iudgement.

can

ran be genen in allowing anye of the. iii. questions by you proposided. But because this which I write now, is breefe and needeth the more consideration or explication: as I doubt not of the one in you, so from me by Gods grace you shall receaue the other shortly. For I haue alreadye written a little booke of it which I will send vnto you, in the which you shall haue your questions fully aunswered and satisfied, and therefore I omitte to write any more hereaboutes presentlye: beseching God our good father to guide you as his deare childe with his spirite of wisedome, power and comforte vnto eternall life, that you may be stronge and reioyce in him and with his church, to cary Christes crosse if he shall so thinke it neede. 1. *Pet.* 1. which is a thyng to be desired, wished and embraced if we looked on thinges after the iudgement of Gods word, and tryed them by that touchstone. If you be accustomed to thinke on the brenitie, vanitie, and miserie of this life, and on the eternitie, truth and felicitie of euerlasting life: if you looke on thinges after their endes and not after their present appearaunce only: if you vse your self to set gods presence, power and mercy alwayes before your eyes, to see the as god by euery creature would you should: I doubt not but you shall finde such strength and comforte in the Lord, as you shall not be shaken with all the power of Sathan. Gods mercy in Christ be with you and his good spirite guide you for euer, Amen.

He meaneth his booke whiche he calleth the hurt of hearig masse

An other letter to the Lady Vane.

AS to myne owne soule, I wishe to your Ladiship grace and mercy from God our deare Father in Christe our Lorde and Sauioure.

I thanke God that something he hath eased you, and mitigated his fatherly correction in vs both: I woulde to God he had done so much in the behalfe of the greefe of ỹ body to you as he hath done to me. For as for the soule I trust you feele that which I pray god encrease in you, I meane his fatherly loue, and graunte that I may with you feele the same in such degree as may please him: I wil not say as you feele, least I should

seeme to aske to muche at one time. God doth often muche more plentifullye viset with the sense of hys mercye, them that humble them selues vnder his mightye hande, and are sore exercised, as you long haue bene: then others, whiche to the face of the worlde haue a more shewe and appearaunce. Therfore I wysh as I do, and that not only for myne own commoditye, but also that I myght occasion you to the consideration of the goodnesse of God, which I by your letters doe well espye, which is in deede the hygh waye whereby as God encreaseth his giftes, so sheweth he more liuelye hys saluation, ℣. *alme*. 50. 107. I haue receaued Gods blessing frō you, the which I haue partly distributed vnto my three fellowe prisoners Maister Farer, Maister Taylour, Maister Philpot, and the residue I will bestowe vppon .iiii. poore soules which are imprisoned in the cōmon Iayle for religiō also. As for mine own part, if I had had nede, I would haue serued my turne also. But because I had not, nor (I thanke God) haue not, I haue beene and will bee your Almner in suche sorte as I haue already aduertised you. God reward you and geue you to finde it spiritually and corporally. Because otherwise I can not talke with you, therefore on thys sort, as occasion and opportunitie wil serue, I am readye to shewe my good will and desire of youre healpe and furtherraunce in the Lorde to euerlasting life, whereunto GOD bryng vs shortlye for hys mercyes sake, Amen. Good Madame bee thankefull to God, as I hope you be, be earnest in prayer, continue in readynge and hearinge Gods woord, and if Gods further crosse come, as therein God doth serue hys prouidence (for elles it shall not come vnto you) so bee certayne the same shall tourne to your eternal ioy and comforte, Amen.

Iohn Bradford

To the Lady Vane.

THe euerlasting and most mercifull god, which is the father of our sauiour Iesus Christ, encrease in your ladishipp ℣ knowledge & loue of hys truth, with the gift of perseuerāce to cōtinue therin to ℣ end, Amē. Albeit at this present I haue no cōuenient leasure to write as

is shold be semely to send to your personage, yet cõsidering your gẽtle good wil for gods cause towards me, I thought I mought be ỹ more bold to write somthing, although not in such sort as I would & perchaunce on your behalfe might be loked for. I doubt not but that your ladiship considereth often with your self, ỹ you are the childe of god and a citizen of heauẽ by Christ, in whõ God the father before the worlde was made, hath chosen you of his own mere mercy and not of your desertes done or to be done. That you shoulde with thankefulnes cal this to minde often, thereby to excite and stirre vp your self to ỹ loue of god in his sight, and to al holinesse of life in the sight of man, many things should moue & occasion you iustly: as that you were borne of Christen parents, that ỹ name of god was called vpon you in baptisme, which is a sacrament of regeneratiõ and adoption into the children of god, with all other benefites which hytherto you haue receaued. Amonges which surely, your ladiship shoulde not thinke the least, euen the crosses that god hath hetherto exercised you with all: as the losse of youre good husband, landes, and other worldly commodities &c. But aboue al, next to Christ crucifyed, this is most thankefully to be considered, that god, as he hath geuen you pacience (I trust) in your trouble: so in these daungerous dayes he hath geuen you a desire to know him, and to helpe them which for hys sake be in trouble: for thys I gather and euidently see by your twise sending to me, which am not otherwise knowen to you but by name. I pray god I may be hartely thankeful to him for you, and so dispose your benefites as you desyre. My best I will doe by gods grace: but enough of thys.

My desire is, good Madame (although I haue no doubt (as I said) but ỹ you be diligẽt herein) that you would oftẽ call to minde your state before god, I meane howe that you be hys childe through Christ: and this I would you dyd for diuerse causes. Fyrst that you myghte be quiet in conscience before him in this troublesome worlde, as we neuer can bee vntill thys be something setled. Secondly that you myghte bee carefull to appeare in hys syghte and in the syghte of man, as one of Gods children. Thyrdly that you myght in all troubles boldelye by prayer throughe Christe, goe to hym and cal hym by the name of father, with hope of hys

helpe alwayes to your comforte. Fourthly that you myghte not bee dismayed if trouble come vnto you, as it can not be but more or lesse it must needes come: for the worlde loueth none but suche as be his: the deuill can neuer suffer the children of God to be quiet. I will not speake of our mortal and familiar enemye the flesshe, which ceaseth not to fyght agaynst the spirite. But God your father being hartely called vpon, in and through Christ, as he will with hys holye spirite helpe you, so will he geue you the victorye at ỹ length to your singular comforte: which I pray God you may daily more and more feele, Amen. From the Kings Benche in hast as appeareth.

Your Ladiships own in
Christ to commaunde.
Iohn Bradforde.

To my deare frendes and brethren. R. and E. with their wiues and families.

THe comfort of Christ felte commonly of hys children in their crosse for his sake, the euerliuing God worke in both youre hartes my good brethren, and in the hartes of bothe your yokefellowes, especially of good Mary my good sister in the Lorde, Amen.

If I had not somthing heard of ỹ hazard which you are in for the gospels sake if you continue the profession & confession therof, as I truste you doe and will doe and that vnto the end God enabling you, as he will doubtles for his mercyes sake if you hope in him (for this bindeth him as Dauid in Christes person witnesseth, our father hoped in thee, and thou deliueredst them &c. *Psal.* 22) yet by coniectures I could not but suppose (though not so certainly) the tyme of suffering and probation to bee at hande. For nowe is the power of darkenesse fullye come vppon this Realme mosse iustlye for oure synnes and abusynge the lyghte lente vs of the Lorde, to the setrynge forthe of oure selues, more then of Gods glorye, that alwell we myghte bee broughte into

the

the better knowledge of our euilles, and so hartely repente (which god graūt vs to do) as also we might haue more feling & sense of our swete sauiour Jesus Christ, by the humbling and detecting of vs, therby to make vs, as more desirous of him, so him more sweete and pleasannt vnto vs: the which thing the good spirite of God worke sensiblye in all our hartes for Gods holy names sake. For thys cause I thoughte it my dutye, being now where I haue some libertie to write (the Lorde bee praysed) and hearing of you as I heare: to doe that which I should haue done if I had hearde nothing at all: that is, to desire you to be of good cheare and comforte in the Lorde (although in the worlde you see cause rather to the contrarye) and to go on forwardes in ỹ waye of God wherinto you are entred, considering that the same can not but so much more and more waxe streite to the outwarde man, by howe much you drawe nearer the ende of it. Euē as in ỹ traueil of a womā, the nearer she draweth to her deliuerye, the more her paynes encrease: so it goeth with vs in the Lordes way, the nerer we drawe to our deliuerance by death to eternall felicitie. Example whereof we haue, I will not say in the holy Prophetes & Apostles of god, which when they were yong girded them selues and went in maner whether they would, but when they waxed olde, they wente girded of others, whether they would not, concerning the outwarde man: but rather and moste lively in our Sauioure Jesus Christe, whose life and waye was muche more paynefull to him towardes the ende, then it was at the beginning. And no maruaile, for Sathan can something abide a man to beginne well and set forewardes, but rather then he should goe on to the ende, he will vompt his gorge and caste floudes to ouerflowe hym, before he will suffer that to come to passe. Therefore as we shoulde not bee dismayde, now at this world as though some straunge thynge were happened vnto vs, in that it is but as it was wonte to bee to the Godlye, in that the deuill declareth hym selfe after hys olde wonte, in that we haue professed no lesse but to forsake the worlde and the deuill as gods very enemye, in that we learned no lesse at the fyrste when we came to Gods schole, then to denye oure selues and to take vp oure *Iohn. 21.*

crosse and followe oure Maister, whiche leadeth vs none other waye then he hym self hath gone before vs: as (I say) we shoulde not bee dismayde, so we shoulde wyth patience and ioye goe forwardes, if we sette before vs as present, the tyme to come, like as the wyfe in her trauaile doth the deliueraunce of her childe, and as the Sainctes of God dyd, but especiallye oure Sauioure and paterne Iesus Christe: for the Apostle sayeth, he set before hym the ioye and glorye to come, and therefore contempned the shame and sorrowe of the crosse: so if we dyd, we shoulde finde at the length as they founde. For whome woulde it grene which hath a longe iourney to goe, to goe throughe a peece of foule waye, if he knewe that after that, the waye shoulde be moste pleasaunte, yea the iourneye shoulde be ended and he at hys restinge place moste happye? who will be afearde or lothe to leaue a little pelfe for a little tyme, if he knewe he shoulde shortlye after receaue moste plentifull ryches? who wyll bee vnwillinge for a little whyle to forsake hys wyfe, children, or frendes &c. when he knoweth he shall shortlye after bee associated vnto them inseperablye, euen after hys owne hartes desire? who will bee sorye to forsake thys lyfe, whiche can not but bee moste certayne of eternall lyfe? who loueth the shaddowe better then the bodye? who can loue thys lyfe, but they that regarde not the lyfe to come? who can desire the drosse of thys worlde, but such as bee ignorante of the treasures of the euerlastyng ioye in heauen? I meane, who is afearde to die, but suche as hope not to liue eternallye? Christe hath promysed pleasure, ryches, ioye, felicitye, and all good thynges to them that for hys sake lose anye thynge, or suffer anye sorrowe. And is he not true? How can he but bee true, for guile was neuer founde in hys mouth? Halas then whye are we so slacke and slowe, yea harde of harte to beleue hym promysing vs thus plentifullye eternall blisfulnesse: and are so readye to beleue the worlde promysyng vs manye thynges and paying vs nothyng? If we wyll currye fauoure nowe and halte on both knees, if so: then it promyseth vs peace, quietnesse, and manye thynges

Hebr. 12

Math. 19.

1. *pet.* 2.

elles,

elles. But howe doth it paye thys geare? or if it paye it, with what quietnesse of conscience? Or if so: howe longe I praye you? Doe not we see before oure eyes men to dye shamefullye, I meane as rebelles and other malefactours, whiche refuse to dye for Gods cause? what waye is so sure a waye to heauen, as to suffer in Christes cause? If there bee anye waye on horsebacke to heauen, surelye thys is the waye. By many troubles sayeth the Apostle, we muste enter into heauen. All that wyll liue Godlye in Christe Jesu muste suffer persecution. For the worlde can not loue them that are of GOD: the deuill can not loue hys ennemyes: the worlde will loue none but hys owne: but you are Christes, therefore looke for no loue here. Shoulde we looke for fyre to quenche oure thurste? And as soone shall Gods true seruauntes fynde peace and fauoure in Antichristes regimente. Therefore my dearlye beloued, be stoute in the Lorde, and in the power of hys myghte. Putte on you hys armour: stande in the libertye of Christ which you haue learned: reioyce ỳ you may be counted worthye to suffer anye thynge for Gods cause: to all men thys is not geuen. Youre rewarde is greate in heauen, though in earth you fynde nothing. The iourney is almoste paste: you are almoste in the hauen, hale on a pace I beseche you, and merely hoyse vppe youre sayles. Caste youre selfe on Christe who careth for you. Keepe companye with hym nowe still to the ende: he is faythfull and will neuer leaue you, nor tempte you further then he wyll make you able to beare: yea in the middest of the temptation he wyll make an outskape. Nowe praye vnto hym hartelye, be thankefull of hys dignation, reioyce in hope of the health you shall receaue, and bee myndefull of vs which are in the bowarde, and by Gods grace trust in Christe to be made able to breake the Jse before you, that you followynge maye fynde the waye more easye, God graunte it maye so bee, Amen, Amen.

Act 14.
2. Timo. 3.

Out of prison by your
brother in Christe,
Iohn Bradford.

To Mayſtres VVylkinſon.

ALmightie God our moſte loning Father encreaſe in your hart (my good mother and dere Maiſtres in the Lorde) hys true knowledge and loue in Chriſt, to the encouraging & comforting of your fayth in theſe ſtormy dayes: as neceſſarye vnto vs, ſo profitable if we perſiſte vnto the ende, which thing God graunte to vs, Amen.

My right dearly beloued, I know not what other thing to write vnto you, then to deſire you to be thankefull vnto the Lord, in that amonges the not many of your calling and ſtate, it pleaſeth him to gene you his rare bleſſing, I meane to kepe you frō all the filth wherewith our countrey is horribly defiled. This bleſſing aſſuredly is rare as you ſee. But now if he ſhall bleſſe you & an other bleſſing which is more rare, I meane to cal you forth as a Martyr and as a witnes againſt this filth, I hope you will become double thankful. For a greater tokē commonly we haue not to iudge of our election and ſaluation, nere to Chriſt and fayth in him, then the croſſe, eſpecially when it is ſo glorious as on thys ſorte to ſuffer any thing, but chiefly loſſe of this life, which in dede is neuer founde til it be ſo loſte: excepte the graine of wheate fal and be dead, it remaineth fruitles. You know how that he which was rapte into the third heauen & did know what he wrote, doth ſay that as the corne liueth not excepte it bee dead and caſt into the earth, ſo truly our bodyes. And therefore the croſſe ſhould ſo litle feare vs, that euen death it ſelfe ſhold altogether be deſired of vs, as the taylour which putteth of our ragges and arayeth vs with the royall robes of immortalitie, incorruptiō, and glory. Great ſhame it ſhould be for vs, that al the whole creatures of God ſhould deſire, yea grone in their kinde for our libertie, & we our ſelues to loth it: as doubtles we do if for the croſſe, yea for death it ſelf we with ioye ſwallow not vp all ſorrow that myght let vs from followyng the Lordes calling, and obeying the lords prouidence: wherby doubtles all croſſes and death it ſelfe doth come and not by hap or chaūce. In conſideratiō wher-

Rom. 8

of (righte deare Mother) in ỹ this prouidence ſtretcheth it ſelfe

selfe so vnto vs and for vs, that euen the heares of our heads are numbred with GOD, not one of them to fall to oure hurt: surely we declare our selues very faint in faith, yf we receiue not such comfort, that we can willingiye offer oure selues to the Lord, and cast our whole care vpon his backe, honouring him wyth this honour that he is & euer wyll be carefull for vs and all we haue, as for hys deare chyldren. Be therfore of good chere euen in the myddest of these miseries, be thankefull to the Lorde and prepare your selfe for a further trial, which if god send you: as I hope, so do you beleue, that god therin will helpe and comfort you, and make you able to beare whatsoeuer shall happen. And thus much hauyng this opportunitie, I thoughte good to wryte, praying god our father to recompence into your bosome, all the good that euer you haue done, to me especially, and to many others bothe in this tyme of trouble and alwaies herewfore.

Your owne in the Lorde,
Iohn Bradford.

To Maystres VVylkinson.

THe Lorde of mercye in Chriſte his sonne our Sauiour and only comforter, be with you all now and for euer, Amen.

Although presently I haue litle tyme by reason of this bringers short departing, & lesse occasiō of necessary mater to wrīte vnto you: yet in ỹ it hath pleased god to offer me more liberty to wrīte thē before I had (as this reader can report) I thought good to signifye vnto you the same wᵗ the acknowledging of the receipt of your tokens, for the which I neither can nor wil go about to flatter you wᵗ thankes, in that I know you loke for none at myne hands, god beyng the cause and his word the ende wherfore you dyd so: to him I know you woulde haue me thankefull, and I beseche you praye that I may so bee, and not onelye thankefull for my selfe and his benefites towardes me, but also thankefull for you to whome

god

God hath geuen to feare his name and loue his truth. The which giftes farre passe the riches of the worlde, for they shal perish and be left we know not vnto whō: but these gifts of god as they last for euer, so they make happy ỹ possessours of the same. Go to therfore, and pray god to encrease them of his goodnes, as of his mercy he hath begūne thē in you, & in dede so he will. For to whome he geueth the earnest of willyng, to the same he will geue the grace of continuyng, yf we reiect not the same: as we do when we bee double hartred, and parte our feare and loue, as dyd the Samaritanes, which feared god, and their Adramelech, loued gods religion and their olde countrey customes &c. If this doublenes come on vs, that we feare more the worlde and couple it with the feare of God: yf we loue the mucke of this molde and couple it with the loue of Gods religion, then parte we stake, then marre we the markette, then the spirite of GOD will departe, then playe we as Ananias and Saphyra dydde, and so sooner or later shall fall to perdition with them. But (as I sayde) I thynke no suche thynge of you: I thynke of you as of Gods deare children, whose hartes are whole with the Lorde. And therefore I write not this as thoughe you were suche, but because it is Gods goodnes you bee not suche, because Sathan woulde haue you suche, and because manye that were as you nowe bee, are suche. Therefore to make you, as thankeful, so carefull to continue (but yet so that youre care bee caste all on the Lorde) is the onelye cause I write this, and woulde write more, but that the bringer can not tarye. And therfore hastely and abruptlye I make an ende, beseechynge almyghty GOD in our redemer Jesus Christ, to bee with you, and with his holye spirite comforte you all, and helpe my good Syster Maistres W. to bee an happye and a good mother of the childe of whiche as yet, I heare God hathe not deliuered her.

4 Reg. 17.

Act. 5.

By your owne to vse in the Lorde for euer.

John Bradford.

To

¶ To my deare Brother in the Lorde Mayster Rychard Hopkyns and hys wyfe dwellyng in Couentrye, and other my faythfull bretherne and Systers, professours of gods holye Gospel there and theraboutes.

THe peace whiche Chryste lefte to hys churche and to euerye true member of the same, the holye spirite the guide of Gods chyldren, so engrafte in youre harte and in the harte of youre good wyfe, and of all my good bretherne and systers aboute you, that vnfaynedlye ye maye in respecte thereof, contempne all worldlye peace, whyche is contrarye to that peace that I speake of, and dryueth it vtterlye oute of the hartes of all those, whiche wolde patche them both together. For we cannot serue two maisters: no man can serue GOD and mammon: Chrystes peace cannot bee kepte with this worldes peace. God therfore of hys mercy doe I beseche, to geue vnto you his peace whiche passeth all vnderstandyng, and so kepe your hartes and mynds, that they may be pure habitacles and mansions for the holye spirite, yea for the blessed trinitie, who hathe promised to come and dwell in all them that loue Chryste and keepe hys sayenges. *Iohn. 14. Rom. 8. Math. 6. phil. 4. Iohn. 14*

My dearely beloued, the tyme is nowe come wherein tryall is made of men that haue professed to loue Chryste, and wolde haue beene counted kepers of hys testimonyes. But weale awaye, the tenthe person perseuereth not: the more parte doe parte stakes wythe the papistes and protestantes, so that they are become maungye Mongrelles, to the infectynge of all that company wyth them, and to theyr no smale peryll. For they pretend outwardly popery, goyng to Masse with the papistes & tarying wythe them personallye at theyr Antichristian and idolatrous seruyce: but

The Mongrels excuse.

but with their harts (say they) and wyth theyr spirites they serue the lorde. And so by this meanes as they saue theyr pygges which they would not lose, I meane their worldlye pelfe, so they would please the protestantes and bee counted wyth them for gospellers, yea mary would they. But mine owne beloued in the Lord, flee from such persones as from men most perilous and pernicious bothe before God and man: for they are false to bothe, and true to neyther. To the magistrates they are false, pretendyng one thyng and meanyng cleane contrary. To god they are most vntrue geuing him but a peese, whych shoulde haue the whole. I woulde they woulde tell me who made their bodyes. Dyd not GOD, as well as theyr spirites and soules? And who kepeth bothe: Dothe not he still: And alas, shall not he haue the seruice of the body, but it must be geuē to serue the new found god of Antichristes inuention: Dyd not Christe bye both our soules and bodies: And wherwith: wyth any lesse pryce then wyth hys precious blood: Ah wretches thē that we be, if we wyll defyle either parte with the rose coloured whore of Babylons fylthye Masse abhomination. It had ben better for vs neuer to haue bene washed, then so to wallow our selues in the fylthy puddle of popery. It had bene better neuer to haue knowen the truth, then thus to betray it. Surely, surelye, let such men feare that their later ende be not worse then the begynnyng. Their owne conscience now accuseth them before god (yf so be they haue any conscience) that they are but dissemblers and hypocrites to God and man. For all the clokes they make, they cannot auoyde this, but that their going to church and to Masse, is of selfe loue: that is, they go thether because they would auoyde the crosse. They go thether because they woulde be out of trouble. They seke neither the Quenes highnes nor her lawes, which in thys poynte cannot bynde the conscience to obey, because they are cōtrary to gods lawes, which bid vs often to flee Idolatrye and worshipping hym after mens deuises: they seke neither (I say) the lawes (if there were anye) neyther theyr brethernes commoditie (for none commeth therby) neyther godlines or good example (for there can be none found in goyng to Masse &c, but horrible offences and

Math. 8

Company not with Mōgrels

Mongrels are false both to god and man.

God wil haue the whole set nice of soule and body.
He made both
He kepeth both.
He redemed both.

Apoc. 18
2. *pet.* 2
Hebr. 6, 10
Math. 12
Luke. 11

Mongrels sinne againste their owne consciences.

The onely cause why Mongrels goe to Masse, is to auoyde the crosse.

1. *Cor.* 10.
Acles. 5
Deut. 12.

woe

woe to them that gene them) but they seeke their owne selues, their own ease, theyr escapyng the crosse &c. when they haue made all the excuses they can, theyr owne conscience wyll accuse them of this, that their goyng to church is onely because they seeke themselues. For yf there woulde no trouble ensue for taryeng awaye, I appeale to their conscience, woulde they come thether? Neuer I dare say. *Mat. 13.*

Therfore (as I sayd) they seke themselues, they would not cary the crosse. And hereof their own conscience (if they haue any conscience) doth accuse them. Now if their conscience accuse them at this present, what will it doe before the iudgemente seate of Christe? who wyl then excuse it, when Christ shall appeare in iudgement, and shall begynne to be ashamed of them then, which now here are ashamed of him. who then (I say) wyll excuse these Masse gospellers consciences? wyll the quenes hyghnes? She shal then haue more to do for her selfe, then without harty and spedye repētaūce she can euer be able to aunswer, though Peter, Paule, Marye, James, John the Pope and all hys Prelates take her parte, with all the syngyng Syr Johns that euer were, are, and shall bee? wyll the Lorde Chauncellour and prelates of the realme excuse them there? Nay, nay, they are like then to smarte for it so sore as I woulde not bee in theyr places for all the whole worlde. Wil the lawes of the realme, the nobilitie, gentlemen, Justices of peace &c. excuse oure gospell Massemongers conscience then? Nay, God knoweth they can do little there but quake and feare for the heauy vengeaunce of God lyke to fall vppon them. Will their goodes, landes and possessions, the which they by theyr dissemblyng haue laued, wyl these serue to excuse them? No no, god is no merchaunte, as our Masse prestes be. Will Masses or trētals & such trash serue? No verily & haunters of thys geare then shall be horribly ashamed. wyll the Catholike church excuse them? Nay it wyll most of all accuse them, as will all the good fathers, Patriarches, Apostles, Prophetes, Martyrs cōfessors and saintes, w al the good Doctors, and good generall counsels, al these alredy condēne the Masse & al that euer vseth it as it is now, beyng of all idoles that euer was, the most abhominable and blasphemous to Christ and hys priestehode, manhode and sacrifice: for it maketh the priest

Luke. 9. 12
Mark 8.

The most abhomination of all is the Masse.

that

The Masse priest is Christes fel low.

that sayth Masse, gods fellow and better then Christ, for the offerer is alwayes better or equivalent to the thyng offred. If therfore the priest take vpon him there to offer vp Christ, as they boldly affyrme they do, thē must he nedes be better, or equal vnto Christ. Oh that they would shew but one iote of the scripture of god calling thē to this dignitie, or of their authority to offer vp Christ for the quicke and dead, & to apply the benefyte & vertue of his death and passion to whom they wyll. Surely if this were true, as it is most false and blasphemous, prate they at their pleasure to the contrarye, then it made no matter at all, whether Christe were our frende or no, if so be the Masse priest were our frende: for he can apply vs Christes merites by his Masse if he wyll, and when he wil, and therfore we nede litle to care for Christes frendship. They can make hym when they will and where they wyll. Loe heare he is, there he is saye they, but beleue them not saith Christ, beleue them not, beleue them not sayth he. For in hys humane nature and body, which was made of the substaunce of the virgins body and not of breade, in thys body (I say) he is sitteth on the right hand of God the father almighty in heauen, from whence and not from the pixe, shal he come to iudge both the quicke & dead. In the meane season heauē saith S. Peter must receiue him. And as Paule saith, he prayeth for vs. & now is not sene elsewhere or otherwise sene then by fayth there, vntil he shalbe sene as he is, to the saluation of them that loke for hys comming, which I trust be not farre of. For if the day of the lord drew nere in the Apostles time, which is now aboue xv. C. yeres past, it cannot be (I trust) long hence now: I trust our redemers comming is at hande. Then these Masse sayers and seers shall shake and cry to the hylles hyde vs from the fearce wrathe of the Lambe, if they repente not in tyme. Then wyll neither gold nor goodes, frendeshippe nor fellowship, lordeship nor authoritye, power nor pleasure, vnity nor antiquity, custome nor counsel, Doctours, decrees nor any mans deuise serue. The woorde whyche the Lorde hathe spoken, in that daye shall iudge, the worde (I say) of god in that daye shall iudge. And what sayeth it of Idolatrye and idolaters? Sayeth it not flee from it? And further, that they shall be dampned? Oh terrible sentence to all Masse mongers, and worshippers

The Masse priestes frendshippe is better then christes.

The Masse priest is above god, for he can make god.

Hebr. 5.

Act. 3.
Rom. 8
Hebr. 7
Hebr. 9.
1. Thess. 5.

Luke. 21.

Apo. 6

Iohn. 12.

The worde of god shalbe our iudge.

1. Cor. x.
2. Cor. 6.

worshippers of thynges made with the handes of Bakers, Carpenters &c. Thys worde of God knoweth no moe oblations or sacrifices for synne, but one onely whiche Christe hymselfe offered neuer more to bee reoffered, but in remembraunce thereof hys supper to be eaten sacramentallye and spiritually accordyng to Christes institution: wh yche is so peruerted now that there is nothyng in it symply according to the iudge, I meane the worde of God. It were good for men to agree with their aduersary the worde of god nowe whyleste they bee in the waye wyth it, leste yf they linger, it wil deliuer them to the iudge Christe, who wyll committe them to the Jaylor, and so they shall be cast into prison, and neuer come out thence til they haue payde the vttermost farthyng, that is neuer.

Heb. 7. 9. 10.

Math. 5.

In all thynges harken to the worde of god as dyd the Thes. Act. 17.

My dearely beloued, therfore marke the worde harken to the worde: it alloweth no Massyng, no suche sacrificyng nor worshyppyng of Christe wyth tapers, candels, copes, canapies, &c. It alloweth no Latyne seruice no images in the Temples, no prayeng to Sainctes dead, no prayinge for the deade. It alloweth no suche dissimulation as a greate many vse nowe outwardelye. If anye wythdrawe hym selfe my soule, sayeth the holye Ghoste, shall haue no pleasure in hym. It alloweth not the loue of thys worlde, whiche maketh men to doe many tymes agaynst their consciences: for in them that loue the world, the loue of God abydeth not. It alloweth not gatherers elsewhere then wyth Christe, but sayeth they scatter abroade. It alloweth no luke warme gentlemen: but yf God be God, then followe hym, yf Baal and a peece of breade be GOD, then followe it. It alloweth not faythe in the harte that hath not confession in the mouthe. It alloweth no Disciples that wyl not denye themselues, that wyl not take vp theyr crosse and follow Christ. It alloweth not the seeking of our selues or of our owne ease and commodity. It alloweth not the more parte but the better part. It alloweth not vnity except it be in verity. It alloweth no obedience to any which cannot be done without disobedience to GOD. It alloweth no churche that is not the spouse of Christe and harkeneth not to hys voyce only. It alloweth no doctor that speaketh against it. It alloweth no generall consayle

Hebr. 10

i. Iohn. 2

Math. 12

Apo. 3

3. Reg. 18.

Rom. x

Math. 16.

Mark. 8.

Luk. 9. 14

phil. 2.

math. 7. 20

Rom. 16

Acts. 4. 5.

Epheſi. 5.

Iohn. 10

Galat. 1 layle that followeth not in all thynges. *Summa*, it alloweth no aungel, much more thē, any such as should teach any other thing thē Moses, the Prophets, Christ Jesus and his Apostles haue taught and leste vs to loke vpon in the writen worde of god the holy bookes of the Bybie, but curseth al that teach not only contrary, but also any other doctrine. It sayth they are fooles, vnwise, proude, that will not consent to the sounde worde and doctrine of Christ and his Apostles, and byddeth & commaundeth vs to flee from such.

1. Timot. 6
Math. 7
Jeremy. 8.
Rom. 16.

Therfore obey this commaundement, company not wyth thē specially in their church seruice, but flee from thē: for in what thyng consent they to Christs doctrine? He biddeth vs praye in a tounge to edify: they commaund contrary. He biddeth vs cal vpon hys father in hys name when we pray: they bidde vs runne to Mary, Peter &c. He byddeth vs vse hys supper in the remembraunce of hys death & passion, preachyng it out tyll it come, whereby he dothe vs to witte, that corporally he is not there in ỹ forme of bread: therefore sayeth Paule *tyll he come*. He willeth vs to eate of ỹ bread, callyng it breade after consecration, and drynke of that cup all, makyng no exception so that we do it worthely: that is take it as ỹ sacrament of his body & blood broke & shed for our sinnes, & not as the body it self & bloode it selfe wythout bread, wythout wyne, but as the sacramente of hys bodye and blood, whereby he dothe represent and vnto our faythe gene and obsigne vnto vs, hymself wholy with all the merites and glory of hys body and bloode. But they forbid vtterly the vse of the supper to all but to their shaue linges, except it be once in the yeare, and then also the cup they take from vs: they neuer preach forth the lordes death but in mockes and moes. They take awaye all the Sacrament by their transubstantiation, for they take away the element and so the Sacrament. To be short they most horribly abuse thys holy ordinaunce of the Lord, by adoration, reseruation, oblation, ostentation &c. Finally they are contented wyth the symplicity of gods word. They adde & and take fro at their pleasure, and therefore the plagues of God wyll fall vpon them at the lengthe, and vpon all that wyll take they? parte. They seke not Christ nor hys glory for

The fruites that follow the worthye receiuyng of the Lordes supper.

Transubstantiation taketh away the Sacrement.

Apoc. 22
Iohn. 5.

for you see they vtterly haue cast away his word, and therefore (as the prophet saith) there is no wisedome in thē. They follow the strompet church and baudie spouse of Antichrist, which they cal the catholike churche, whose foundation and pillers is the deuil & his daughter the masse, with his childrē ỹ pope & his prelates. Their lawes are craft & crueltie: their weapons are lying and murther: their end & studye is their own glory, fame, wealth, rest & possessiōs. For if a mā speake nor do nothing against these, thoughe he be a Sodomite, an adulterer, an vsurer &c. it forceth not, he shall bee quiet enough, no mā shal trouble him. But if any one speake any thing to gods glory, which cā not stand wout the ouerthrow of mans glory: thē shall he be disquieted, imprisoned & troubled, except he will play mūme and put his finger vpon hys mouth, although the same be a most quiet and godly mā. So that easely a man may see how ỹ they be Antichrists church, and sworne souldiers to the pope and his spouse, and not to Christ and his church, for thē would they not cast away gods word, thē would they be no more aduersaryes to his glory, which chiefly consisteth in obedience to hys word. Therfore my deare hartes in the Lord, seme not to allow this or any part of the pelfe of thys Romishe churche and Sinagoge of Sathan. Halt not on both knees, for halting will bring you out of the way: but like valiaunte champions of the Lorde confesse, confesse I say, with your mouth as occasiō serueth, and as your vocatiō requireth, the hope and fayth you haue and fele in your harte.

Ieremy. 8.
Deut. 4
Apoc. 18
Iob. 31.
3. Reg. 18.
Hebr. 12
Mat. 10. 16
Marke. 8.
Luk. 9. 24.
2. Timo. 3.
Rom. 10
1. pet. 3.

But you wil say that so to do is perillous, you shal by that meanes lose your libertie, your landes, your goodes, your frends, your name, your life &c. and so shall your children be left in miserable state &c. To this I aunswere my good brethrē, that you haue professed in baptisme to fighte vnder the standerd of your captaine Christ, & will you now for perils sake leaue your lorde? You made a solempne vow that you would forsake the world, & wil you be forsworne & runne to embrace it now? You sware & promised to leaue al & folow Christ, & wil you now leaue him for your father, your mother, your children, your lands, your life? &c. He that hateth not these saith Christ, is not worthy of me. He that forsaketh not these & him self also, and withal taketh not vp his crosse

Mat. 16. 19
Mat. 10.
Marke. 8.
Luke. 9.

and followeth him, the same shal bee none of his Disciples.
Therfore eyther bys Christ adew, be forsworne, & runne to
Act.20. the deuill quicke, or els say as a Christian shoulde say, that
wife, childrē, goods life, &c. are not to deare vnto you in re-
Psal.119. spect of Christ, who is your portion and enheritaunce. Let
Psal.49. the worldlynges which haue no hope of eternall lyfe, feare
Heb.11.12 perilles of losse of landes, goods, lyfe &c. Here is not oure
psa.119 39 home, we are here but pilgrymes and straungers: thys lyfe
is but the deserte and wildernesse to the lande of reste. We
Hebr.11. looke for a citye whose woorkeman is GOD hym selfe. we
psal.120 are nowe dwellers in the tentes of Cedar. We are nowe in
Iob.9. warrefare, in trauayle and laboure whereto we were borne
psal.90 as the byrde to flye. we sorrowe and syghe desiryng the dis-
Iob.5. solution of oure bodyes, and the puttynge of of corruption
2.Cor.5. that we myght put on incorruption. The waye we walke
Rom.8 in is straite and narrowe and therefore not easie to oure en-
Phil.1. nemye the corrupte flesshe: but yet we must walke on, for yf
math.7. we harken to oure enemye, we shall bee serued not frendly.
Luke.13. Let them walke the wyde waye that are ruled by their ene-
2.Cor.4. myes: let vs bee ruled by our frendes and walke the straite
Iohn.16. waye whose end is weale, as the other is woe. The tyme of
math.25. our suffering is but short, as ỹ time of their ease is not long:
Rom.8 but the tyme of oure reioysing shall be endles, as the tyme
of their tormentes shal be euer and intollerable. Our break-
faste is sharpe, but oure supper is swete. The afflictions of
thys life may not be compared in any part to the glory that
2.Timot.3 shal be reueyled vnto vs. Thys is certayn, if we suffer with
Christ, we shall reygne with hym: if we confesse hym, he will
mat.10. confesse vs, and that before hys father in heauen and al hys
math.25. Aungells and Sainctes saying, come ye blessed of my Fa-
ther possesse the kingdome prepared for you from the begin-
Apo.7.14. nyng. There shall be ioye, myrthe, pleasure, solace, melodye,
19.20.21. and all kynde of beatitude and felicitie, such as the eye hath
2. Cor.2. not sene, the eare hath not heard, nor the harte of man is a-
Esay.64. ble in any poynte to conceaue it as it is. In respecte of thys
Hebr.12 and of the ioye set before vs, should not we runne oure race
thoughe it be somthyng roughe? Did not Moses so, ỹ Pro-
phets so, Christ so, the Apostles so, ỹ Martyrs so, & the con-
Psal.36 fessors so? They were dronkē & the swetenes of this geare,
& therfore they contēpned al ỹ man & deuils could do to thē.

Their

Their soules thirsted after ꝯ lord & his tabernacles, & therefore their liues & goods were not to dere to them. Read the 11. to ꝯ Hebrues, and the. 2. of the Machabees. the. 7. Chapt. and let vs go ꝯ same way, that is by many tribulations. Let vs labour to enter into the kingdome of heauen: for al that wil liue godly in Christ Iesu must suffer persecution. *psa. 84. 41 63. Act. 14. 2. Timo. 3.*

Thinke therefore the crosse, if it come for confession of Christ, no straunge thing to gods children: but rather take it as the Lords medicine by ꝯ which he helpeth oure infirmities & setteth forth his glory. Our sinnes haue deserued crosse vpon crosse: now if god geue vs his crosse to suffer for his truth & confessing him, as he doth by it bury our sinnes: so doth he glorifye vs, makinge vs like to Christe here, that we may be like vnto him elswhere: for if we be pertakers of the affliction, we shal be partakers of the consolation: if we be like in ignominye, we shal be like in glory. Greate cause we haue to geue thãkes to god for lẽding vs libertie, lands, goodes, wife, children, life &c. thus long: so that we shall be giltie of ingratitude, if he now shall come and take the same away, except we be chearefull and content. God hath geuen and God hath taken away, sayth Iob, as it pleaseth the lord so be it done. And should not we doe thys, especiallye when the Lord taketh these away of loue to trye vs, & proue vs whether we be faithful louers or strompets, that is whether we loue hi better thẽ his gifts or otherwise? This is a truth of all truthes to be layd vp in our hartes, that ꝯ is not loste which semeth so to be for ꝯ cõfessiõ of christ. In this life your childrẽ shal finde gods plentiful blessyng vpon thẽ whẽ you are gone and all your goods taken away. God is so good ꝯ he helpeth the young Rauens before they can flye, and feedeth them when their dammes haue moste vnkindly lefte them: and trowe ye that God which is the God of the wydowes and fatherlesse children, will not speciallye haue a care for the babes of hys deare Saincte which dye or lose any thyng for conscience to hym? Oh my dearely beloued, therfore looke vp with ꝯ eyes of fayth. Consider not things presente but rather things to come. Be cõtent nowe to goe whether God shal girde & lead vs. Let vs now cast our selues wholy into his hands & our wiues, children & al ꝯ euer we haue. Let vs be sure the heares of our heade are nũbred, *Iohn. 21. 1. Pet. 5. Psa. 55. math. 6. Luke. 12.* *Rom. 8. 2. Cor. 1 1. Cor. 15 Iob. 1. Deut. 13. read the history of the widow. 4. reg. 4. Psal. 37. Psal. 147. Psa. 68 2. Cor. 4.*

Math.10 so that one heare shall not perysshe without the good will of
Psal.91. our dere father, who hath commaũded his Angels to pitche
their tentes about vs, & in their hãds to take & hold vs vp,
that we shal not hurt as much as our foote against a stone.
Ephesi.6. Let vs vse earnest prayer: let vs hartely repent: let vs har-
Luke.13. ken diligently to gods worde: let vs kepe our selues pure frõ
Deut.6. all vncleanesse both of spirite and body: let vs flee from al e-
2.Cor.7. uil and al appearance of euill: let vs be diligent in our vo-
1.Thess.5. cation and in doing good to al men, especially to them that
Math.25. be of the housholde of fayth: let vs line in peace with al men
1.Timo.5. as muche as is in vs. And the Lorde of peace geue vs hys
Rom.12 peace and that for euer more, Amen. I praye you remember
Rom.16. me youre poore afflicted brother in your hartye prayers to
god. This.2. of September.

Iohn Bradford.

Another letter to Maister Richarde Hopkins then Shriefe of Couentrye and prysoner in the Fleete for the faythfull and constant confessing of gods holy Gospell.

DEarelye beloued in the Lorde, I wysshe vnto you, as vnto myne owne brother, yea as to myne owne harte roote, Gods mercye and the feeling of the same plentifullye in Christe our sweete Sauioure, who gaue hym selfe a raunsome for oure synnes, and price for oure redẽption, praysed therefore be hys holy name for euer and euer. Amen.

I will not goe aboute to excuse my selfe for not sending vnto you hetherto sufferynge for the Lordes sake as you doe, to the comforte of me and of all that loue you in the truth: but rather accuse my selfe both before GOD and you, desirynge you of forgeuenesse, and with me to praye to GOD for pardon of thys my vnkynde forgettinge you, and all other my synnes, whiche I beseche the Lorde in his mercye to doe awaye for hys Christes sake, Amen. Nowe to make amends to you ward, I would be glad if I could,

but

but bycause I can not, I shall hartely desire you to accepte the will, and thys whiche I shall nowe wryte vnto you, thereafter: I meane, after my will and not after the dede, to accept and take it. At this present my deare hart in the lord you are in a blessed state, although it seme otherwise to you, or rather vnto your olde Adam, the which I dare now bee so bolde as to discerne frō you, because you would haue him not only discerned, but also vtterly destroyed. For if god be true, then is his word true. Now his word pronounceth of your state that it is happie, therfore it must nedes be so. To proue this I thinke it nede not: for you know that the holy ghost sayth, that they are happie which suffer for righteousnesse sake, & that Gods glorye and spirite resteth on them which suffer for conscience to God. Now this you can not but know, that this your suffering is for righteousnes sake and for conscience togodwards, for els you might be out of trouble eue out of hand. I know in very dede that you haue and feele your vnthankefulnes to god and other sinnes, to witnes to you that you haue deserued this prisonment, and lacke of libertie betwixt god & your self, and I would you so would confesse vnto god in your prayers, with petition for pardon & thankesgeuing for his correcting you here. But you know ỹ the Magistrates do not persecute in you youre sinnes, your vnthankefulnes &c. but they persecute in you Christ himselfe, his righteousnes, his veritie, and therefore happie be you that haue founde such fauour with God your father as to accompt you worthy to suffer for his sake in the sight of man: surely you shal reioyce therfore one daye with a ioy vnspeakeable in the sight of man also.

You may thinke your self borne in a blessed time, that haue found this grace with God, to be a vessel of honour to suffer with his Saints, yea with his sonne. My beloued, god hath not done so with many. The Apostle saith not many noble, not many riche, not many wise in the world hath the Lord god chosen. Oh then what cause haue you to reioyce, that amongest ỹ not many he hath chosen you to be one. For thys cause hath God placed you in your office, that therefore you might ỹ more see his special dignation & loue towards you. It had not beene so greate a thing for Maister Hopkins to haue suffred as Maister Hopkins, as it is for M. Hopkins 1. Cor. 1

also to suffer as Maister Shrese. Oh happie day ꝑ you were made Shrese, by the whiche, as God in this worlde woulde promote you to a more honourable degree, so by suffering in this roume he hath exalted you in heauen & in the sighte of his church & children, to a much more excellent glory. when was it redde, that a Shrese of a citie hath suffred for ꝑ Lords sake? where reade we of any shrese that hath bene cast in prison for conscience to godwardes? How could god haue delt more louingly with you then herein he hath done? To the end of the world it shall be written for a memoriall to youre prayse that Richard Hopkins Shrese of Couentry for conscience to do his office before god, was cast in ꝑ Flete & there kept prisoner a long time. Happie, & twyse happy are you, if herefore you may gene your life. Neuer could you haue attayned to this promotiō on this sort out of that office. How do you preach nowe, not onely to all men, but specially to Magestrates in this realme? who would euer haue thought that you should haue bene ꝑ first Magestrate ꝑ for Christes sake should haue lost any thing? As I sayd before therefore I saye agayne, that your state is happie. Good brother before god I write the truth vnto you, my conscience bearing me witnes, that you are in a most happy state with the lord and before hys sight.

Be thankefull therfore, reioyce in your trouble, praye for patience, perseuer to the ende, let patience haue her perfecte worke. If you wante this wisedome and power, aske it of god, who will gene it to you in his good time. Hope still in him, yea if he should slay you, yet trust in him with Job, and you shal perceaue that ꝑ end wil be to find him merciful & ful of cōpassion: for he wil not breake promyse with you, which hetherto did neuer so with any. He is with you in trouble: he heareth you calling vpō him, yea before you cal your desires are not only knowen, but accepted through Christ. If now and then he hide his face from you, it is but to prouoke your appetite, to make you the more to long for him. Thys is most true, he is a comming and will come, he wil not be long. But if for a time he seme to tary, yet stand you stil and you shall see the wonderfull workes of the Lorde. Oh my beloued, wherfore should you be heuie? Is not Christ Emanuel god with vs? shal you not finde ꝑ as he is true in say-

Iacob. i.

ing.

ing, in the worlde you shal haue trouble: so is he in saying, in me you shal haue cõfort: He doth not sweare only that trouble wil come, but withal he sweareth that cõfort shal ensue. And what comfort: such a comforte as ỹ eye hath not sene, the eare hath not heard, nor the hart of man can conceaue. Oh great comfort: who shall haue this? Forsoth they that suffer for ỹ lord. And are not you one of thẽ? Yea verely are you. Then as I saide, happie, happie, and happie againe are you my dearly beloued in the Lord. You nowe suffer & the lord, surely you shall be glorifyed with him. Cal vpon God therfore now in your trouble and he wil heare you, yea deliuer you in such sort as most shall make both to his & your glory also. And in this calling I hartely pray you to praye for me your fellowe in affliction. Now we be both going in ỹ high way to heauen, for by many afflictions must we enter in thether: whether god bring vs for his mercies sake, Amẽ, Amẽ. 1. Cor. 2

Your fellowe in affliction.

Iohn Bradforde.

To my deare fathers D. Cranmer D. Ridley D. Latymer, prysoners in Oxforde for the testimonye of the Lord Iesus and hys holy Gospell.

ALmightie god our heauenly father more and more kendle our hartes and affections with his loue, that our greatest crosse may be to be absent frõ him and straungers frõ our home, and that we may godly contende more and more to please him, Amen.

As alwaies I haue had great cause to praise our dere father through christ: so me thinkes I haue more & more, in seing more likely ỹ end of my life which is due for my sinne, to be through ỹ exceding grace of Christ a testimonye of Gods truth. Thus ỹ lord dealeth not & euery body: not ỹ euery body hath not more deserued at gods hands thẽ I, which haue deserued more vẽgeance thẽ any other (I know) of my time and state: but that by me I hope the Lorde will make the riches of his grace to his glory, to be sene more excellente. With me therfore I humbly beseech you al (my most deare)

fathers in God, to geue thankes for me, and as you doe still to pray for me that the Lord, as for his loues sake in Christe he hath begonne his good worke in me, euē so of and for the same his loues sake in Christ, he would make it perfect, and make me to continue to the ende, as I hope he will: for hys mercy & truth endureth for euer. As for your partes, in that it is cōmonly thought your staffe standeth next to the doore, ye haue the more cause to reioyce and be glad, as they which shal come to your fellowes vnder the alter: to the which societie god with you, bring me also in his mercy whē it shall be his good pleasure. I haue receaued many good things frō you my good Lorde, Maister, & deare father. M. Ridley, touches I meane of your godly labours. Al which I sēd vnto you againe by this bringer: one thing except which he cā tel, I do kepe vpon your further pleasure to be knowē therin. And here withall I send vnto you a little treatise whiche I haue made, that you might peruse the same, & not only you, but also ye my other most deare and reuerent fathers in the lord for euer, to geue to it your approbatiō as ye may think good. All the prisoners hereabouttes, in maner, haue sene it and red it, and as therein they agree & me, nay rather with the truth: so they are ready and will be to signifie it as they shal see you geue them example. The matter may be thought not so necessary as I seme to make it. But yet if ye knew the great euill that is like hereafter to come to the posteritie by these men, as partly this bringer can signifie vnto you: surely then could ye not but be most willing to put hereto your helping handes. The which thing that I might more occasion you to perceaue, I haue sent you here a writing of Harry Bartes owne hand, wherby ye may see how Christes glory & grace is like to lose much light if ỳ your shepe *quondam* be not somethyng holpen by them whiche loue God, and are hable to proue that all good is to bee attributed onely and wholye to Gods grace and mercy in Christ wōute other respect of worthines thē Christes merites. The effectes of saluatiō they so mingle & confounde with ỳ cause, that if it be not sene to, more hurt wil come by thē, then euer came by the papistes, in as much as their like cōmendeth thē to the worlde more thē ỳ papistes. God is my witnes ỳ I write not thys but because I wold gods glory and the good of hys people.

Thys was the chefest maynteyner of mās frewil, & enemye to Gods free grace.

In freewyl they are playn papists, yea Pelagiãs: & ye know ỳ *modicũ fermenti totã maſſam corrumpit.* They vterly contemne all learning. But hereof shall this bringer shewe you more. As to the chiefe captaynes therfore of Christes church here, I complayne of it vnto you: as truelye I muste doe of you euen vnto GOD in the laste daye, yf ye wyll not as ye can, helpe somthyng *vt veritas doctrinæ maneat apud posteros* in this behalf, as ye haue done on the behalfe of matters expugned by the papistes. God for hys mercye in Christ, guide you (my moste dearely beloued fathers) wyth his holy spirite here and in all other thynges, as most maye make to his glory and the commodity of his church. Amen.

rhysis well knowen to all those which haue had to do wyth them in disputations or otherwyse: for the wrytyngs and authority of the learned, they haue vtterly reiected & despised

vpon this occasion. M. Kydley wrote a learned and godly treatise of gods election and predestination.

All here (god therfore be praised) prepare thẽselues wyllyngly to pledge our captayn Christ, euen when he wil and how he will. By your good prayers we shal al fare the better, & therfore we al pray you to continue to crye to god for vs, as we god willyng, do and wyll remember you. My brethern here wyth me haue thought it their duety to signify this nede to be no lesse then I make it, to preuente the plantations which may take roote by these men.

Yours in the Lorde.

Robert Ferrar. Iohn Bradford.
Rowlande Taylor. Ihon Philpot.

¶ To Maister Shalcrosse and hys wyfe dwellyng in Lankeshyre.

THe peace of conscience in Christ, and through fayth in hys blood, which as it passeth and is farre better then any worldly ryches or ioye, so is it to be redemed wyth the losse of the dereſt treasures we haue, rather then we should lose it: this peace I wishe vnto you good M. Shalcrosse and vnto your good yokefellow, my good sister in the Lord, now and for euer, Amen.

Hetherto although I could not write vnto you, yet as I trust you pray for me, so I haue not bene forgetful of you

in my poore prayers to almyghtye GOD my deare father through Christe, to whome I geue humble prayses that he hathe geuen you grace as yet (for so I heare) to kepe your selfe undefyled in hys seruice, which farre differeth from the Romyshe ragges reuined of late and inuryue for our synnes and unthankefull using hys true religion and holy ceremonies, once agayne in place and use emongest vs. In token whereof (I meane that I haue not bene forgetfull of you) I thought good now when I may wryte, to signifye the same, aswel to renewe our mutuall loue in GOD and care one for an other by hartye prayer, as to excite and prouoke you bothe, to thankefulnes for gods graces hetherto, especially in the poynte before spoken of, and to be diligent and wary that you unto the ende continue in the same: for you know that perseueraunce in godlines and puritie, is required of vs, and that none other shalbe crowned but suche as fyght lawfully.

2. Timot. 2

Go to therfore and fyght on a good fyght stoutly and manfullye: that is, as you know God is not to be worshipped and serued but after hys word written, and not after unwriten veryties, or the deuise, fantasy and pleasures of men or women, in what state soeuer they bee, accordynglye behaue your selfe, as inwardlye in gods syghte, so outwardlye before your bretherne. Seeme not to approue by your outewarde man, that which the inwarde man detesteth. It is not enoughe to beeleue wyth the harte, excepte the mouthe and facte confesse the same. Nor it is not enoughe wyth the mouthe to acknowledge a verirye, and by oure facte and dede to destroye the same. Paule speaketh sometimes of denyers of god not only with their lyppes & tonge but also wyth theyr dede and life. Let not the world or the more part of men be an example to you to followe them or do as they do in the seruice of God. Christ sayth follow me, speakyng of hymselfe, whiche is the patrone and sampler we shoulde set before vs, and not the worlde or more part, whiche wyndeth the wyde and broade waye, whose ende dothe leade to perdition and euerlastynge woe: but rather let the example of such as walke in the narrowe and straite way which bringeth to life endles, encourage you to walk wyth them, although the number of them bee but smal, and

& the personages of thē be vttyrly contemned bi the worlde & in the worlde, which worlde cannot lone, no not knowe in deede the children of god, because it cannot receiue the spirite of God: and therefore, as the Ape her younge ones, so it (the world I meane) doth thinke her owne birdes the fayrest, contening with deadly hate al others that wil not follow her iudgemēt. But what saith christ? Be of good chere: although ẏ world wil persecute you, yet I haue ouercome ẏ world. Oh cōfortable sentence, I haue ouercome ẏ worlde. This vndoutedly he meaneth for you & me & all other hys childrē, that he hath ouercome ẏ world for vs. But by what meanes? Surely by suffring cōtempt, wrong, false reportes, and euen very shameful & most bitter death. Yf he went this way, & wan the victory thys way, as I trust we knowe: let vs as his seruants (whose state ought not to be aboue our maisters) not be dismaid of contempte, of wrong, of losse of goods or life it self: but rather ioyfully suffer ẏ same, as mē knowing we haue better portions in heauen, & that thys is ẏ sure way to victory most victorious: for by many tribulatiōns must we enter into ẏ kingdom of heauē, if we wil come thether, excepte for tribulation sake we will with ease and worldly quietnes go to hell. You know that Paule saieth, all that wyll lyue godlye in Chryste Jesu muste suffer persecution. Wherfore in that you are in Christe Jesu, I dare say you wil continue though persecutiō come to you, being assured that it cannot come except god haue so decreed: and if he haue so decreed, then can not you but receiue it, or els a crosse which will be much worse. Willingly therfore take what crosse ẏ lord shal offer, & then the lord wil make you able to beare it, & neuer tempte you further thē he will make you strōg enough: yea al the heares of your head he wil nūber & kepe, so ẏ one of thē shal not perish: but if you should refuse gods crosse, especially in suffring the losse of any thing for his sake, which geueth you al the good ẏ euer you haue & kepeth it: if I say you refuse, be certaine the plagues of God wil be poured downe, first on your soule & conscience in hardning your hart & blinding your minde, either by bringing you into dispaire or into a contēpt & carnal security: whereafter wil ensue losse of ẏ derest things you haue, if god lone you,

you, or els he wil conserue the same to your eternal destruction. I wryte not this as distrusting your cõstancie in gods cause: God forbyd (for me thinke I am assured of your godly zeale) but I do it as I sayde, that you maye bee the more heedye, ware, diligent, and earnestly geuen to cal vpon the name of god for hys helpe and grace of perseuerance, which is more redy to geue, then we to aske.

I know this kynde of wryting is madnes to the world, folishnes to reason, and sower to the flesh: but to you which are a man of God, and by profession in baptisme haue forsaken the worlde, and doe consider thinges after the reache of faythe, and haue tasted of the good spirite of God and of the lyfe to come, vnto such a one I say, (as I trust you be) thys kynd of wryting is otherwyse esteemed. For heare you are but a pylgryme, your home is in heauen, your treasures are their hurded where theues cãnot come to steale them, there is your hart: and therfore you can and wyll say as the philosopher sayd when he was robbed of al he had, *Omnia mea mecum porto*, I cary al wyth me. If he an heathen toke hys ryches to be the worldes rather then hys, howe muche more shonld we so do?

Therefore my deare brother, accordyngly prepare your selfe, as you haue done and do I hope. Read the .2. of *Ecclesiasticus*, how he counsaileth them that wyll serue god, to prepare themselues to temptation. Often set before your eyes the indgement of Christ, his commyng in the cloudes, and the resurrection, which is now our comfort, especially in afflictions. I wryte to you none otherwyse then I am persuaded (I thanke god) and purpose to go before you. I knowe there is an eternall lyfe, I hope to be partaker of it through christ. I know this is the way thether, I meane by suffring. I know yf we suffer wyth hym, we shall raigne wyth hym. I know that by the crosse, he maketh vs lyke to Christ here that we myghte be like to hym elsewhere: therfore I wryte to you not wordes only. And hereupon I am the more earnest: as to admonish, so to pray you to cleane styl to the lord and hys true religion which you haue receiued, and I for my part am sure that I haue preached vnto you. For the confirmation wherof, as I am in bondes, so I trust in the good-

goodnes of God and his power, to geue my lyfe in and for the same, that you and others might be certeyne, and follow as god shal cal you and vouche you worthy. Remember ye die you must, but whē, as you know not, so where and how, it is vncertain to you. Again al ye you haue you must leaue behind you, for nothing shall go with you but a good or an euil conscience. Moreouer to whō you shal leaue your goods it is hyd from you, for you may purpose, but god wyll dyspose. Therfore if god wyll haue you to dye, or to lose your goodes for hys cause, how much are you bound then to bless God: sure you may be that then you can not perish, for of all wayes to heauen it is the most sure way. Your goods God wil preserue, so that your children shal find them, although the wyckeh spoyle euerye peece of them: for the righteous mans seede I haue not sene (saith Dauyd) beg theyr bread, but god wyll bless them into a thousande generations: the which thyng I pray god to remember towardes your children for his name sake. Amen.

Thus wyl I betake you to god, and to his holy word, which is able as to teache you whych way to serue god, so to saue you if you beleue and loue it. If I thought it myght do you any good, I would send you a boke which James Bradshaw already hath, to teach you how you shuld behaue your selues, especially cōcerning the Masse. I wrote it sithē my trouble. Cōmend me to T. Riddleston, although I feare me he haue defiled himselfe in this false seruice. That boke I would wish he would read: as you shal aduertise me, I wil do in sending to him. I shal pray god to illuminate his eies with his grace. Commend me to Syr w. Charelton, who I trust hath kept himselfe pure from idolatry: god graunt he so continue. Written in haste as it appeareth from the Counter in the Poultre.

By yours in Christ.
Iohn Bradford

To hys godly frendes. G. and N. encouragyng thē to prepare themselues to the crosse, and patiētly to endure afflictions for gods cause and hys hohys Gospell.

The

THe God of all mercies and the father of al consolations, shew vnto you more and more ye riches of his mercies in christ Iesus our lord, and graunt you a liuely faith to apprehend and put vnto your selues ye same, to your euerlastyng comfort, Amen.

Because my mind will not let me rest to thinke vpon, & as it were to see sore stormes like to fal more felly thē any yet we haue felt (I should rather say ye haue felt & are lyke to feele, if ye continew to confesse christianly as ye haue begunne) I thought it my duety to admonish you that therefore ye shoulde not be dismayde nor thynke it any straunge thyng. For vndoubtedly you cōfessyng Christ accordyng to ye truth taught you, yea receiued of you, though trouble come, the same shalbe so farre frō hurting you, ye it shal profit you exceedingly, making you therby lyke to him which for your sakes suffered much greater sorrow then al men can sustain: aswell that your sorrowes and afflictions whatsoeuer they be that shal come vnto you, shuld be sāctified in his crosse, & that which he suffred: as also that in him ye might haue both exāple how to order your selues in the crosse, and how sone, shortly, and gloriously the ende of your crosse wil be. Therfore I say, be not dismayde in that the crosse cannot but conforme and make vs lyke vnto Christ, not symply of it self, but by gods spirit which maketh it hys chiefe meane therto: syrste in putting vs in mynde of our corruption receaued of Adam, ye cause of al care: then by occasioning vs to remēber as well our priuye hydde sinnes, as also our more manifest euils, that we there throughe might be prouoked to repentāce & asking of mercy, ye whiche vndoubtedly god wil geue vs for his christes sake, & therto also his holy spirite to sāctify vs if we aske the same. Nowe this spirite will not cease more & more both to mortify ye old man with his desires, & also to renew & repaire the new man dailye w augmētation & encrease: so that at the lengthe we shalbe made so lyke to Christ ye we cānot but be coupled vnto him. I meane not by faith as now we be, but euē in dede, leauing here behind vs w *Hely* our cloke ye flesh, which one day god wil call & quicke again to be like vnto ye glorious & immortal body of his son Iesus Christ our lord, after ye it hath suffred & slepte as his hath done, ye afflictiōs & time which god hath alredy apoited.

My dere brethern and sisters, this is most certaine that the

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afflictiõs and crosses which ye shal suffer, god hath alredy appointed for you, so that they are not in the power, choise, and wil of your & his enemies. If ye would fly thẽ ye cãnot, but will ye, nil ye, nedes muste ye haue them. If ye wil not cary them in the loue of god, ye shal cary them in his displeasure. Therfore cast your care on him which careth for you, & hath cõted al the heares of your heads, so that one shal not perish if that ye commit your selues to his ordering, wher eis your heads & bodies, yea soules too shal perishe if ẏ ye withdraw your selues as vnwilling to take his cup & to drink of it: not that I would haue you to thrust your selues hedlong & rashly to take or pul vnto you trouble, or that I wuld not haue you to vse such honest & lauful meanes as ye may in ẏ feare of god & with good conscience, to auoide the crosse and geue place to euil: but that I wold haue you willing to put forth your hand to take it when god offreth it in such sort as with good conscience ye cãnot escape. Then take it, kysse it, & thãke god for it: for it is eũ a very sacrament that god loueth you, as he saith, whom I loue thẽ do I chastice: & if ye be not partakers of correctiõ, surely ye are no children: but if he once chastice you, if ẏ ye kisse the rod, verely he wil cast ẏ rod into ẏ fyre, & colle you & kisse you as ẏ mother doth her child whẽ she perceiueth ẏ child to take in good part the correction. But why do I compare god your fathers loue to a mother, in ẏ it farre passeth it: For saith he, though it be possible that a natural mother should forget ẏ child of her wõbe: yet wil not I forget thee, saith ẏ lord our good god and father through Christ. Though he seme angry towards euenyng, yet in the morning we shal fynd him wel pleased, if in Christe we come to him and cry Abba dere father, helpe vs and (as thou hast promised) tempt vs not further then thou wylte make vs able to beare.

Therfore (my dere hartes in the lord) be of good comfort, be of good comfort in the lord. Confesse hym and hys truth and feare not prison, losse of goodes or lyfe. Feare rather that prison, out of the which there is no deliuerance: feare rather the losse of those goods which last for euer: feare rather the losse of the life which is eternall, wherunto ye are called, & the way by which god wyll bringe you to it, in that ye certainly know not whether it wil be by prisõ, fyre, halter, &c. whensoeuer th ese come (as I said before) let them not dismay you nor seme straunge to you. For no smal nũber,

of

of gods chyldren are gone that way, and we are a good company here together, which are ready to folow the same way through gods grace, yf god so wyll. I beseche you make you ready and goe with vs, or rather be readye that when we come we may go wyth you. The iorney is but short, though it be vnpleasaunt to the flesshe. Perchaunce yf we should die in our beddes on a corporal malady, it would be much longer and also more painful, at the least in gods syghte it cannot bee so precious and gayneful, as I knowe thys kynde of death is: whereto I exhorte you to prepare your selues myne owne deare hartes in the bowels and bloode of oure sauiour Iesus Christ, to whose tuition grace, gouernance, and protection, I hartely commend you all, and beseech you that ye wouldo do the lyke vnto me in your harty prayers.

Out of the tower of London. 1554.

By your owne to vse in the Lorde for euer.

Iohn Bradford.

An other letter wrytten to certayne godly persons to the same effecte.

GRacious god and most merciful father for Iesus Christes sake thy dearely beloued sonne, graunt vs thy mercy, grace, wisedome and holy spirite, to counsaile, comforte and guide vs in all our cogitations, words and workes, to thy glory and our euerlastyng ioye and peace for euer, Amen.

In my last letter ye myght perceyue my coniecturyng to be no lesse towardes you, then now I haue partly learned. But (my derely beloued) I haue learned none other thing, then before I haue tolde you would come to passe, if ye cast not away that whiche I am sure ye haue learned. I doe appeale to bothe youre consciences, whether herein I speake truth as wel of my tellyng (though not so often as I might and shoulde, god forgeue me) as also of your learning. Now god

God wil trye you, to make others to learne by you & which ye haue learned by others, & by them which suffred this day ye myght learne (if already ye had not learned) that lyfe and honour is not to be set by more then gods cõmaundement. They in no poynte for all ỳ euer their ghostly fathers could do, hauing Doctor Death to take their part, would consent or seme to consent to the popysh Masse and papistical God, otherwise then in the daies of our late King they had receaued. And this their faith they haue confessed & their deathes, to their great glory and all our comfortes, if we follow thē: but to our confusion if we starte backe from the same. Wherfore I beseech you both to consider it, aswel to prayse god for them, as to go the same way with them if god so will. Consider not the things of thys life, which is a very prison to all gods childrē: but the things of euerlasting life which is our very home. But to the beholding of this geare ye must open the eyes of your minde, of fayth I should haue sayd, as Moses dyd, whiche set more by trouble with Gods people then by the riches of Egipt & Pharaos court. Your house, home, and goods, yea lyfe and al that euer ye haue, god hath geuen you as loue tokens, to admonishe you of his loue and to winne your loue to him agayne. Now wil he try your loue, whether ye set more by him then by his tokens or no. If ye for his tokens sake, that is, for your home, house, goods, yea life, wil go with the worlde least ye shoulde lose them, then be assured, your loue, as he can not but espie it to be a strompettes loue, so wil he caste it away with the world. Remember that he which wil saue his life, shal lose it, if Christe bee true: but he which aduentureth yea loseth his life for ỳ gospels sake, the same shall be sure to finde it eternally. Do not ye both know that the waye to saluation is not the broade way which many runne in, but the straite way which fewe now walke in?

The lady Iane & her husbād were beheaded that day

Before persecution came, men might partly haue stand in a dout by the outward state of ỳ world with vs (although by gods word it was plaine) whether was the hygh waye (for their was as many pretended the gospell as poperye) but now the sonne is risen, & the wind bloweth, so that the corne which hath not takē fast roote cānot nor wil not abide: and therfore easlye ye may see the straite waye by the small

number that passeth throught it. who will nowe aduenture their goods and life for Christs sake, which yet gaue his life for oursakes? we now are Gergesites, ỹ would rather lose Christe then our pockets. A faythfull wife is neuer tryed to be, but whē she reiecteth & withstandeth woers. A faythfull Christian is then found so to be, whē his fayth is assaulted. If we be not able, I meane if we will not forsake thys world for gods glorye and gospells sake, trowe ye that god will make vs able or geue vs a wil to forsake it for natures sake? Die ye must once, and leaue al ye haue (God knoweth how soone and when) will ye or will ye not. And seing perforce ye must do thys, will ye not willinglye nowe doe it for gods sake? If ye go to Masse and do as the most part doth, then maye ye liue at reste and quietly: but if ye denye to go to it, then shal ye go to prison, lose your goods, leaue your children comfortles, yea lose your lyfe also. But my dearely beloued, open the eyes of your fayth, and see howe shorte a thing thys lyfe is, euen a very shadowe and smoke. Again, see howe intollerable the punishment of hell fyre is, and that endles. Last of al loke on the ioyes incomprehensible, which God hath prepared for al them world without end, whiche lose eyther landes or goods for hys names sake. And then do ye reason thus: if we go to Masse the greatest enemy that Christ hath, though for a litle time we shal liue in quiet, and leaue to our children that they maye liue hereafter, yet shall we displease god, fal into his hands, which is horrible to hypocrites, and be in wonderfull hazard of falling from eternal ioye into eternal misery, first of soule and then of body, with the deuill & all Idolaters. Againe, we shal want peace of conscience, which surmounteth al the riches of the world, and for our children, who knoweth whether god wil visit our Idolatrye on them in thys life: yea our house & goodes are in daūger of losing, as our liues be, through many casualties, and when God is angrye with vs, he can sende alwayes when he will, one meane or an other to take all from vs for our sinnes, and to cast vs into care for our own sakes, which will not come into some litle trouble for hys sake.

Matth. 8.

On this sort reason with your selues, & thē doutles god wil worke otherwise ẅ you and in you, then ye are ware of. where now ye thinke your selues vnable to abide persecu-

tion

tion, be most assured, if so be ye purpose not to forsake God, that God will make you so able to beare hys crosse, ỳ therin ye shall reioyce. Faythful is god (sayth Paul) whiche will not tempt you further then he will make you able to beare, yea he will geue you an outscape in the crosse which shal be to your comfort. Thynke how great a benefite it is, if God wil vouche you worthye this honoure to suffer losse of any thing for his sake. He might iustly cast most greuous plages vpon you, & now he will correct you with that rodde wherby you shal be made like to his Christ, that for euer ye maye reygne w̄ him. Suffer your selues therfore now to be made lyke to Christ, for ells ye shal neuer be made like vnto him. The deuill would gladly haue you now to ouerthrow that which godly ye haue of long time professed. Oh how would he triumphe if he could winne hys purpose? Oh how would the papistes triumphe against gods gospel in you? Oh how would you confirme them in their wicked popery? Oh how would the poore children of god be discomforted if nowe ye shoulde goe to Masse and other Idolatrous seruice, & doe as the world doth? Hath God delinered you from ỳ Sweat to serue hym so? Hath GOD miraculously restored you to health frō your greuous Agewes for such a purpose? Hath God geuen you such blessings in this world & good things al the dayes of your life hetherto, & now of equitie wil ye not receaue at his hands & for hys sake, some euil? God forbyd. I hope better of you. Use prayer, and caste your care vppon God: commit your childrē into his hands: geue to god your goods, bodyes and liues as he hath geuen them, or rather lent them vnto you. Say with Iob, God hath geuen & God hath taken away, his name be praysed for euer. Caste your care vpon him (I say) for he is careful for you: and take it amonges the greatest blessings of God to suffer for hys sake. I trust he hath kept you hetherto to that end. And I beseech thee O merciful father for Iesus Christes sake, that ỳ wouldest be mercifull vnto vs, comforte vs with thy grace, and strengthē vs in thy truth, that in harte we maye beleue & in toung boldly confesse thy gospel, to thy glorye and our eternal saluation, Amen. Pray for me and I by Gods grace wil do the same for you. 1. Cor. 10

Iohn Bradforde.

An other letter to the same persons.

GOds mercy in Christ I wish you to fele, my dere brother, with my faythful sister your wife now & for euer, Amen.

Hauing thys occasion, I could not but write something, as wel to put my self in remembraunce of my duty to godwardes for you both, in thankfulnes & prayer, as to put you in remẽbrance of me & your dutye towards god for me, in praying for me: for I dare not say in thankfulnes for me: not that I wouldе haue you to geue no thankes to God for his wonderful great & sweete mercies towardes me & vpon me in Christ his sonne: but because I haue not deserued it at either of your hãds. For ye both know right wel, at least my conscience doth accuse me, how ẏ I haue not only not exhorted & taught you (as both my vocatiõ & your desertes required) to walke worthy of that vocation which god hath made you worthy of, & with trembling & feare to worke out your saluatiõ, that is in ẏ feare of god to geue your selues to great vigilãcie in prayer for ẏ encrease of fayth, & to a wary circũspection in al your cõuersatiõ, not only in workes & wordes but also in thoughts, because god is a sercher of ẏ hart, & out of ẏ hart it cõmeth that defileth vs in gods sight: I haue (I say) not only not done this but also haue geuen you exãple of negligence in prayer, watching, fasting, talking & doing, so that woe to me for geuing you suche offence. Partely for thys cause deare brother & sister god hath cast me and kepeth me here that I might repent me and tourne to hym, & that ye might also by this correction vpon me, be more diligente to redresse these things and others, if they in your conscience do accuse you.

My dearly beloued, heuie is gods anger fallẽ vpon vs al: doulefull is this day. Now hath Antichrist all his power again, now is Christes gospel trodẽ vnder fote, now is gods people a derision & a praye for ẏ wicked. Nowe is ẏ greatest plague of al plagues fallẽ, ẏ want of gods word: and al these we haue, yea I alone haue iustly deserued. Oh ẏ as I write (I alone) I could wt Dauid, 1. Par. 21. & with Jonas in hart say so. But I do not, I do not, I se not howe greuously I haue sinned, & how great a misery is fallẽ for mine vnthãkfulnes for gods word, for mine hypocrisie in professing, preaching, hearing & speaking of gods word, for my not praying

to God

God for ỹ continuance of it, for my not liuing of it throughly as it requireth &c. I wil speake nothing of my manyfolde euils, for they are knowē to you wel enough. Deare brother & sister, with me say ye the like for your owne parts, & with me ioyne your hartes, & let vs goe to our heauenly father & for his Christes sake beseech him to be mercifull vnto vs and to pardō vs: Oh good father it is we that haue deserued the taking away of thy worde, it is we that haue deserued these thy iust plagues fallen vppon vs, we haue done a mysse, we haue dealt vniustly with thy Gospel, we haue procured thy wrath, & therfore iust art thou in punishing vs, iust art thou in plaging vs, for we are very miserable. But good Lorde and deare father of mercy, whose iustice is such that ỹ wilte not punish the poore soules of thys realme, which yet haue not thus sinned against thee as we haue done (for many yet neuer heard thy word) for our trespasses, & whose mercye is so great that thou wilt put our iniquities out of thy remembraunce for thy Christes sake, if we repent & beleue: graunt vs we beseech thee true repētaunce and fayth, that we hauing obtayned pardon for our sinnes, may through thy Christ get deliueraunce frō the tyrannye of Antichrist now oppressing vs. Oh good father which haste sayd that the Scepter of the wicked should not long lie vpon and ouer the iuste, lest they put forth their hands to iniquitie also: make vs iust, we pray thee in Christes name, & cut a sunder the cordes of thē that hate Sion: let not ỹ wicked people saye where is their god: Thou our god art in heauen & doest what soeuer it pleaseth thee vpō earth. Oh that ỹ wouldest in the meane whiles, before ỹ do deliuer vs, that (I say) thou wouldest open oure eyes to see al these plagues to come frō thee, & al other that shal come whatsoeuer they be publike or priuate, that they come not by chaunce nor by fortune, but that they come eus frō thy hand, and that iustly & mercifully: iustlye because we haue & do deserue them, not only by our birthpoyson stil sticking & working in vs, but also by our former euil life past, which by this punishment & al other punishments ỹ wouldest haue vs to cal to our remēbrance & to set before vs, that ỹ mightest put thē frō before thee, where as they stād so long as they are not in our remēbrance to put thē away by repentance. Mercifully oh lord god doest thou punish, in that thou

doest not correct to kil, but to amend, that we might repent our sinnes, aske mercy, obteine it freely in Christ, and to beginne to suffer for righteousnes sake: to be part of thy house, wherat thy iudgement beginneth: to be partakers of ỹ afflictions of thy church and thy Christ, ỹ we myght be partakers of the glory of ỹ same: to weepe here, ỹ we might reioice elswhere: to be iudged in this world ỹ we might & thy Saints iudge hereafter the world: to suffer with Christ ỹ we might reigne with him: to be like to Christ in shame, that we might be like to him in glory: to receaue our euelles here, that we might with poore Lazarus finde rest elswhere: rest (I say) & such a rest as ỹ eye hath not sene, the eare hath not heard nor the hart of man is able to cõceaue. Oh ỹ our eyes were open to see this, that ỹ crosse cõmeth frõ thee to declare thy iustice & thy mercy, and hereto, ỹ we might see how short a time ỹ time of suffring is: how long a time the time of reioysing is to thẽ that suffer here: but to thẽ that wil not, how long and miserable a time is appointed and prepared, a time without tyme in eternal woe and perditiõ too horrible to be thought vpon. Frõ the which kepe vs deare father & geue more sight in soule to see this geare, and how that al thy deerest childrẽ haue caried the crosse of greuous affliction in thys lyfe, in whose cõpany do thou place vs, and such a crosse lay vpõ vs as thou wilt make vs able to beare, to thy glory and our saluation in Christ, for whose sake we pray thee to shorten the dayes of thys our great misery fallen vpon vs most iustly, and in the meane season gene vs pacience, repẽtaunce, faith, and thy eternal consolation, Amen, Amen, Amen.

And thus deare hartes I haue talked (me thinkes) a litle while with you, or rather we haue all talked with god. Oh that god would geue vs his spirite of grace and prayer. My dearly beloued pray for it, as for your selues, so for me, and that god would vouchsafe to make me worthy to suffer with a good conscience for his names sake. Pray for me, & I shal do the like for you. This. 20. of December, by him whom by this bringer ye shal learne. I pray you geue my commendations to all that loue me in the Lord. Be mery in Christ, for one day in heauen we shall mete and reioyce together for euer more, Amen.

Iohn Bradford

To

To my good brother Iohn Careles pryſo-ner in the King Bench.

The father of mercy & god of all cõfort, viſet vs with his eternal conſolatiõ, according to his great mer-cies in Jeſus Chriſt our Sauiour, Amen.

My very deare brother, if I ſhall report ẏ truth vnto you, I can not but ſignify that ſithẽ I came into priſõ, I neuer receaued ſo much conſolation as I did by your laſt letter, the name of god be moſt hartely prayſed therfore. But if I ſhal report the truth vnto you, and as I haue begonne, ſpeake ſtil the verity, I muſt confeſſe that for mine vnthank-fulnes to yon wardes & to god eſpecially, I haue more nede of gods mereiful tydings, thẽ I had euer heretofore. Ah that Sathã enuieth vs ſo greatly. Ah that our Lord would tread hys head vnder our feete ſhortly. Ah that I myght for euer, both my ſelf beware, & be a godly example to you & others to be ware of vnthankefulnes. Good brother Careles, we had more nede to take hede after a lightning, of a foile thẽ before. God therfore is to be prayſed euen whẽ he hideth & that of long, a chearful countenaunce from vs, leſt we being not ex-pert how to vſe it as we ſhould do, do hurt more our ſelues thereby: ſo great is our ignorance and corruptiõ. Thys my good brother & ryghte deare to my very hart, I write vnto yon as to one whõ in the Lorde I embrace, and I thanke god ẏ you do me in like maner. God our father more & more geue vs both his good ſpirite, that as by fayth we may fele our ſelues vnited vnto him in Chriſt, ſo by loue we may fele oure ſelues linked in the ſame Chriſte one to an other, I to you and you to me, we to all the childzen of God and all the childzen of God to vs, Amen, Amen.

Commend me to our good brother Skelthrop, for whom I hartely prayſe my God whiche hath geuen him to ſee hys truth at ẏ lẽgth, & to geue place to it. I dout not but ẏ he wil be ſo heedye in al his cõuerſatiõ ẏ his old acquaintance may euer therby thinke thẽ ſelues aſtray. woe & woe again ſhold be vnto vs, if we by our exãple ſhould make mẽ to ſtũble at ẏ truth. Forget not ſalutatiõs in Chriſt, as you ſhal thinke

to Trewe & hys fellowes. The Lord hath his time (I hope) for them also, although we perchaunce thinke otherwise. A droppe maketh the stone hollow, not with once but with often dropping: so if with harty prayer for them and good example, you stil and droppe vpon them as you can, you shal see gods worke at the length. I beseech God to make perfect all the good he hath begonne in vs all, Amen. I desire you all to pray for me the most vnworthy prisoner of the Lord.

Your brother Iohn Bradforde.

To Maister Iohn Hall and hys wife prysoners in Newgate for the testimonye of the Gospell.

ALmightie god our heauenly father throughe Iesus Christ, be with you both my dearlye beloued, as with hys deare children for euer, and he so blesse you with his holy spirite that you maye in thys youre crosse (for hys cause doubtles) reioyce, and gladlye take it vp to beare it so long as he shall thinke good. I haue heard (my good brother & sister) how that God hath brought you both into hys Scholehouse, where as you were both purposed by hys leaue to haue playd the Trewands, that therby you might see hys carefulnes and loue toward you. For if it bee a token of a louinge and careful father for hys children, to preuent the purpose and disapoynte the intente of hys children purposing to departe a while frō the schole for feare of beating, which thyng they would not do if they dyd almuch consider the comoditie of learning which there they might get: how shoulde you take thys worke of the Lord preuentyng your purpose, but as an euidente signe of loue and fatherly carefulnes that he beareth towards you? If he should haue wincked at your willes, then would you haue escaped beating, I meane the crosse: but then should you haue loste the comoditie of learning, which your father wil now haue you to learne & feele, & therfore hath he sent to you his crosse. He I say, hath brought you where you be: & thoughe your reason and wit will tell you it is by chaunce or fortune or

other:

or otherwyse, yet (my derelye beloued) know for certayne that whatsoeuer was the meane, GOD your father was the worker hereof, and that for your weale, although otherwyse your olde Adam doth tell you, and you feele: yet I say, of truthe that your duetye is to thynke of thys crosse, that as it is of gods sendyng and commeth from him: so although your desertes be otherwise, it is of loue and fatherly affection for your weale and commodities sake.

What commoditie is hereby, you will perchaunce obiect? You are now kept in close prison you wyl say: your family and children be without good ouerseers: your substãce diminisheth by these meanes: ponertye will approche, and perchaunce more perils also, as losse of lyfe &c. these are no commodities but discommodities, and that no smal ones: so y iustly you woulde be glad to know what commoditie can come to you by thys crosse, wherby commeth so greate discommodities.

To these thinges I aunswer, that in dede it is true you say of your bodies, families, chyldren, substaunce, ponertye, lyfe &c. which thynges, if you would consider a while wyth inward eyes as you behold them wyth outward, then perhappes you should fynd more ease. Do not you now by the inward sense perceyue that you must part from al these, and all other commodities in the world? Tell me then, haue not you this commoditye by your crosse, to learne to lothe and leaue the world and to long for and desyre an other world where is perpetuitie? You oughte of your owne heade and freewyll to haue (accordyng to your profession in baptisme) forsaken the world and al earthly thynges, vsing the world as though you vsed it not, your hart only sette vppon your hourde in heauen, or els you coulde neuer be Christes true disciples, that is be saued and be where he is. And trow you (my good hartes in the lord) trow you I say, that this is no commoditye, by this crosse to be compelled hereto, that you myght assuredly enioy wyth y lord endles glory? How now doth god (as it were) fatherly pul you by the eares to remẽber your former offences concernyng these thinges and all other thynges, that repentance and remission myght ensue? How doth god now compell you to cal vpon hym and to be earnest in prayer? Are these no commodities? Doth not the

scrip-

ſcripture ſay that God doth correcte vs in the worlde because we ſhall not bee dampned wyth the worlde: that god chaſteneth euery one whome he loueth: that the ende of this correction ſhall be ioy and holines? Doth not the ſcripture ſaye that they are happye that ſuffer for righteouſnes ſake, as you now doe: that the glorye and ſpirite of God is vpon them: that as you are now made lyke vnto Chriſte in ſufferyng, ſo you ſhall bee made lyke to him in raignyng? Doth not the ſcripture ſay that you are now going the high and ryghte waye to heauen: that your ſuffryng is Chriſtes ſufferyng? My dearely beloued what greater commodities then theſe can a godlye harte deſyre? Therefore ye are commaunded to reioyce and be glad when ye ſuffer, as nowe ye doe: for through the goodnes of god, great ſhalbe your rewarde. where? Forſoth on earth, firſt for your chyldren: for now they are in gods mere and immediate protection. Neuer was father ſo carefull for hys chylderne as God is for yours preſently. Gods bleſſyng which is more worth then all the worlde, you leaue in dede to your chyldern. Though all your prouidence for them ſhould be pulled away: yet god is not poore, he hath promyſed to prouyde for them moſte fatherly. Caſte thy burthen vppon me (ſayth he) and I wil
Pſalm.55 beare it. Do you therfore caſt them and commend them vnto god your father, and doubte not that he wyll dye in your det. He neuer yet was found vnfaythfull, and he wyl not now begynne wyth you. The good mannes ſede ſhall not
Pſal.37, go a beggyng hys breade: for he wyll ſhewe mercye vppon thouſandes of the poſteritie of them that feare hym. Therfore as I ſaid, gods rewarde fyrſt vpon earth ſhalbe felt by your chyldren euen corporally, and ſo alſo vpon you if God ſee it more for your commoditie, at the leaſt inwardly you ſhal feele it by quietnes and comforte of conſcience: and ſecondly after this lyfe you ſhal fynd it ſo plentifullye, as the eie hath not ſene, the eare hath not heard, the hart cānot conceiue how great & glorious gods reward wyl be vpō your bodies, much more vpon your ſoules. God opē our eies to ſee and fele this in dede. Then ſhal we thynke ẏ croſſe which is a meane herto, to be commodious. Then ſhall we thanke god ẏ he would chaſtice vs. Thē ſhall we ſaye with Dauid, happy am I that thou haſt puniſhed me, for before I wente

aſtray

astray, but now I kepe thy lawes. This that we may do in dede my derely beloued, let vs firste knowe that our crosse cõmeth from god. Secondly that it commeth from god as a father, ẏ is to our weale & good. Therfore let vs thirdly cal to mind our sinnes & aske pardon. whereto let vs fourthly loke for help certainly at gods hand in his good time: helpe I say, such as shal make most to gods glory, & to the comfort & cõmoditie of our soules & bodies eternally. This if we certainly conceiue, thẽ wil there issue out of vs harty thankes geuig which god requireth as a most precious sacrifice. That we may al through Christ offer this, let vs vse earnest prai er to our god and dere father, who blesse vs, kepe vs, and cõfort vs vnder hys swete crosse for euer, Amen, Amen.

My dere hartes, if I could any way comfort you, you should be sure therof though my lyfe laye theron, but now I must do as I may because I cãnot as I would. Oh that it would please our deare father shortly to bring vs where we should neuer departe, but enioy continually the blessed fruicion of hys heauenly presence: pray, pray that it may spedely come to passe, pray. To morow I wyll sende vnto you to knowe your estate, send me worde what are the chiefest things they charge you wythall. From the Counter.

By your brother in the Lorde.

Iohn Bradford.

To Mystres Hall prysoner in Newgate and ready to make aunswer before her aduersaries.



Ur most mercifal god and father throughe Christ Jesus our lord and saviour, be merciful vnto vs, and make perfect the good he hath begonne in vs vnto the ende, Amen.

My deare Sister, reioyce in the lord, reioyce, be glad (I say) be merry and thankful, not only because Christ so cõmaundeth vs, *Math. 5* but also because our state wherin we are presẽtly, requireth no lesse, for we are ẏ lords witnesses, God ẏ father hath vouched

ched sasse to choose vs emonges many, to witnes and testify, that christ hys sonne is kyng and that hys word is true. Christ our sauiour for hys loues sake towards vs, wil haue vs to beare recorde that he is no vsurper nor deceyuer of ỹ people, but Gods Embassadour, Prophet, and Messias: so that of al dignities vpon earthe this is the highest. Greater honoure had not hys Prophetes, Apostles nor dearest frendes, then to beare witnes wyth Christ, as we now doe. The worlde folowyng the counsell of theyr Syer Sathan, would gladly condempne Christ and hys verity: but loe the lord hath chosen vs to be hys champions, to lette this. As stoute souldiours therfore let vs stand to our maister, who is wyth vs and standeth on our ryght hande that we shall not be muche moued, if we hope and hange on hys mercye: he is so faythful & true, that he wyl neuer tempt vs further then he will make vs hable to beare. Therfore be not careful (for I heare say thys day you shall be called forth) what you shal answer. The lord which is true & cannot lie, hath promysed and wyll neuer fayle nor forget it, that you shall haue both what and how to answer, so as shall make hys shameles aduersaries ashamed. Hange therfore on this promyse of God, who is an helper at a pinch and a most present remedy to them that hope in hym. Neuer was it hearde of or shalbe, that any hopyng in the lord was put to foyle.

Therfore as I said, I say againe, Deare Syster be not only not careful for your answeryng, but also be ioyfull for your cause. Confesse Christ and be not ashamed, and he wil confesse you and neuer be ashamed of you. Though he losse of goodes and lyfe be lyke here to ensue: yet yf Christ be true (as he is most true) it is otherwyse in dede: for he that loseth hys life sayth he, wynneth it, but he that saueth it, looseth it. Our synnes haue deserued many deathes. Now if god deale so with vs, that he wil make our deserued deathe a demonstration of hys grace, a testimonyall of hys veritye, a confirmation of hys people, & an ouerthrowe of his aduersaries: what great cause haue we to be thankful: Be thankeful therfore good Syster, be thankefull, reioyce and be merye in the Lord, be stoute in hys cause and quarell, be not faynteharted, but runne out your race, and set your captayne Christe before your eyes. Beholde how great your rewarde is: See

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the great glory and the eternitie of felicity prepared for you. Strive and fyght lawfully, that you may gette the crowne. Runne to get ẏ game, you are almost at your iorneyes end. I dout not, but our father will with vs send to you also, as he did to Hely a fiery charette, to convey vs into his kyngdome. Let vs therefore not be dismayde to leaue our cloke behind vs, that is our bodies to ashes. God will one daye restore them to vs lyke to the body of our lord and saviour Jesus christ, whose cõming is now at hande: let vs loke for it and lift vp our heads, for our redẽption draweth nigh, Amen, Amen. The Lord of mercy graunt vs hys mercy, Amẽ. I pray you pray for me, and so desire my bretherne whiche be wyth you. Gods peace be with vs all Amen. Blessed be the deade that dye in the Lorde: then how much more they that dye for the Lord. 4. *Reg.* 2.

Your brother in bondes.
Iohn Bradford

¶ *An admonition to certayne professours and lovers* of the gospell, to beware they fall not from it in consentyng to the Romyshe religion by the example of the shrinkyng, haltyng, and double faced Gospellers.

THe peace of Christ which is the true effecte of gods gospell beleued (my derely beloued) bee more and more plentifully perceyued of you, throughe the grace of our deare father, by the myghty worckyng of the holy spirit our comforter, Amen.

Though I haue many lettes presently to hynder me from writyng vnto you, yet beyng desired, I could not but somethyng signifye my readye good will in this behalfe so much as I may, when I cannot so much as I would. You heare and see how Sathan bestirreth hym, ragyng as a roryng Lyon to devoure vs. You see and feele partlye what stormes he hath raysed vppe to drowne the poore boote of Christ, I meane hys church. You see how terribly he trayneth

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neth his souldiours to geue a fierce onset on the boward of gods battel. you see how he hath receyued power of god to molest gods children, and to begyn at hys house. By reason wherof consider two thynges: one the cause on our behalfe: the other what wil be the sequel on straungers. For the first, yf we be not blynd, we cannot but well see that our sinnes are the cause of all this misery: our synnes I say, whiche I woulde that euerye one of vs wouldе applye to our selues after the example of Jonas and Dauid, turnyng ouer the wallet that other mens offences myghte lye behynde and our own before. Not that I would excuse other men, which exteriorly haue walked much more grossely then manye of you haue done: but that I wouldе prouoke you all as my selfe, to more harty repentaunce and prayer. Let vs more & more encrease to know and lament our doubtyng of God, of hys presence, power, anger, mercy &c. Let vs better feele and hate our selfeloue, securitie, negligence, vnthankefulnes, vnbeliefe, impatience &c. and then doubteles the crosse shall be lesse carefull, yea it shall be comfortable, and Christ most deare and pleasaunt: death then shall be desired as the dispatcher of vs out of all misery, and entraunce into eternall felicity & ioy vnspeakable: the which is so much the more longed for, by howe muche we feele in dede the Serpentes byttes wherwyth he woundeth our heeles, that is our outward Adam and senses. If we had I say, a liuely and true feelyng of his poyson, we could not but, as reioyce ouer our Captayn that hath bruised hys head, so be desirous to follow hys example, that is to geue oure lyues wyth hym and for hym, and so to fyll vp hys passions, that he myght conquere and ouercome in vs, and by vs, to his glory and comfort of hys chyldren. Coloss. 1

Now the second (I meane the sequell, or that whyche wil follow on the straungers) my derely beloued, let vs wel loke vpon. For if so be that god iustly do thus geue to Sathan and hys sede, to vexe and molest Christe and hys penitente people: oh what and how iustly maye he and wyll he geue to Sathan to intreate the rechlesse and impenitent synners? If iudgement beginne thus at gods house, what wil follow on them that be wythout, if they repent not? Certainly for them is reserued the dregges of gods cuppe, that is,

Wyrms

Brymstone, fyre, and tempest intollerable. Nowe are they vnwilling to drynke of gods cuppe of afflictions which he offreth commen with hys sonne Christ our Lord, lest they shoulde lose theyr pygges wyth the Gergesites. They are *Math. 8.* vnwillyng to come into the waye that bryngeth to heauen, euen afflictions: they in their hartes crye, let vs caste his yoke from vs: they walke two wayes that is, they seeke to serue god and Mammon, which is vnpossible. They wil not come nighe the straite waye that bryngeth to lyfe: they open their eyes to beholde presente thynges onelye: they iudge of religion after reasō, and not after gods word: they follow the more part and not the better: they professe God wyth their mouthes, but in their hartes they deny hym, or elles they woulde sanctifye hym by seruing him more then men: they part stake wyth GOD wyych woulde haue al, gening part to the world, to the Romishe route, and Antichristian Idolatry now set abroad emongest vs publikely: they will haue Christ, but none of his crosse, which will not be: they wil be counted to lyue godly in Christe, but yet they wil suffer no persecutiō: they loue thys world wherthrough ẏ loue of god is driuen forth of them: they sauer those things that be of men, and not that be of god. *Summa*, they loue god in their lippes, but in their harts, yea and in their dedes denye him, aswel by not repenting their euils past, as by continuing in euil stil, by doyng as the world the flesh, and the deuil willeth, & yet stil perchaunce they wil praye or rather prate: *thy wyll be done in earth*, which is generally that euery one shuld take vp his crosse and follow christ. But this is a hard sermō, who is able to abide it? Therfore Christ must be praied to depart, lest al their pigges be drowned. The deuil shal haue his dwelling again in thēselues, rather thē in their pigges, & therfore to ẏ deuil shal they go & dwel with him in eternal perdiciō & dānation, euē in hel fier a torment endles, & abone al cogitations incomprehensible, if they repent not.

wherfore by thē (my derely beloued) be admonished to remēber your professiō, how that in Baptisme you made a solēpne vow to renounce ẏ deuil, ẏ world, &c. You promised to fight vnder christes stāderd. You learned christs crosse, afore you begun with A. B. C. Go to thē, pay your vow to ẏ lord:

fight

fyght lyke men and valiant men vnder Chriſtes ſtanderde: take vp your croſſe and follow your maiſter, as your bre-thern M. Hoper, Rogers, Tailor, and Saunders haue done: and as now your bretherne M. Cranmer, Latymer, Ryd-ley, Farrar, Bradforde, Dawkes &c. be redy to do. The Iſle is broken before you, therfore be not afraide, but be content to dye for the lord. You haue no cauſe to wauer or doubte of the doctryne thus declared by the bloud of the paſtours. Remember that Chryſte ſayeth, he that wyll ſaue hys lyfe ſhall loſe it. And what ſhoulde it profite you to wynne the whole worlde, much leſſe a little quietnes, your goodes &c. and to loſe your owne ſoules? Render to the Lorde that he hath lent you, by ſuch meanes as he would haue you render it, and not as you woulde. Forgette not Chriſtes diſciples muſt denye themſelues, as well concernyng their wyl, as concernyng their wiſedome. Haue in mynde that as it is no ſmall mercy to beleue in the Lord, ſo it is no ſmal kind-nes of God towardes you to ſuffer any thyng, muche more death for the Lord. If they be bleſſed that dye in the Lorde, howe ſhall they be that dye for the Lorde? Oh what a bleſ-ſyng is it to haue death due for our ſynnes, diuerted into a demonſtration and teſtification of the lordes truth? Oh that we had a little of Moſes faith to loke vpon the ende of the croſſe, to loke vpon the rewarde, to ſee continually e wyth Chriſte and hys people greater ryches, then the ryches of Egipt. Oh let vs pray that god would open our eyes to ſee hys hyd Manna, heauenlye Jeruſalem, the congregation of the firſt borne, the melodye of the ſainctes, the tabernacle of God dwellyng wyth men: then ſhould we runne and be-come violent men, and ſo take the kyngdome of heauen as it were by force. God oure father geue vs for hys Chriſtes ſake, to ſee a little what and howe great ioye he hath prepa-red for vs, he hathe called vs vnto, and moſt aſſuredlye ge-ueth vs for hys owne goodnes and truthes ſake, Amen.

My derely beloued, repent, bee ſober & watch in prayer, be obediēt & after your vocations ſhewe your obedience to the hygher powers in all thyngs that are not agaynſt gods worde, therein acknowledge the ſoueraigne power of the Lorde: howbeit ſo that ye be no rebelles or rebellers for no

cauſe

cause: but because with good conscience you can not obeye, be pacient sufferers, and the glorye and good spirite of God shall dwell vppon vs. I praye you remember vs your afflicted brethren beinge in the Lords bondes for the testimonie of Christ, and abiding the gracious houre of oure deare and most mercyfull father. The Lord for Christes sake, geue vs merye hartes to drinke lustelye of hys swete cup, which daily we grone and sigh for, lamenting that the time is thus prolonged. The Lord Jesus geue vs grace to be thankeful, & to abide paciently the prouidente houre of hys moste gracious good will, Amen, Amen.

From the Counter in the Poultrye.

Yours in Christ, Iohn Bradford.

To my good frendes in the Lord Maister R. and hys wyfe.

MY dearly beloued, I hartely cõmẽd me vnto you in our common Christ, whom I so cal, not that I would make him as common things be, that is nothing set by, but because by him we are brought into a cõmuniõ, & that as with him, so with his father, & as with his father, so with al gods people, if we be his people, as I trust we are: and therefore write I vnto you as one careful (but not so much as I shold be) for you, as for them whose well doing comforteth me & is profitable to me, and whose euil doing maketh me heuie, and woundeth me.

The dayes are come in the which we can not but declare what we be, if we be in deede as we shoulde be, as I truste we are, that is, if we be Christes Disciples. I meane we can not now do as the worlde doth, or saye as it sayeth, but as Gods Churche doth and sayeth. The worlde seeketh it self, and speaketh therafter. The Church of God seketh Christes glory, and speaketh accordyngly. The worldlinges followe the world: the church children follow their Captain Christ, and therfore, as of the worlde they are not knowen to be as they bee, so are they hated, and if God permytte it, are per-

secuted and slaine: the which persecution is the true touch-stone which trieth the true Church childrē from hypocrites, as the wynde doth the wheate from the chaffe. And of thys geare thys oure tyme and age setteth verye manye forth for example, doctrine and feare, whiche once were hartye and verye zelous, and nowe are so colde, that they smell nothyng of the spirite, for they are not onely afearde to seeme to speake wyth a Churche childe, but also ashamed, and not onelye ashamed of them and so of that they professe: but also frame and fashion them selues in all outwarde behauiour, as in commyng to Church and hearyng Masse, so as no man can accuse them for not allowyng it or not honourynge it, as well as the papistes: where in theyr hartes they disallowe it, and knowe the same to be nought, at the leaste they haue knowen it, but haltynge oute of the waye maye perchaunce haue broughte them so farre, that nowe they can not see the waye, they are so farre and so longe gone astraye: for the further and longer a man goeth wyde, the harder shall it bee to reconer and see the waye: and therefore the Apostle geueth warnyng thereof *Hebrues*. 12. as doth Moses, *Deutrono*. 29. speakinge of men that blesse them selues, inwardlye curlynge them selues. Read both the Chapiters I praye you. And marke the example of Maister Hales, whiche after that he consented to seeme to allowe in outwarde facte, that whiche he knewe once was euill, was fearefullye lefte of G O D to oure admonition. For albeit God hath not done thus to all that haue in deede done that he purposed to doe, yet in thys example he teacheth vs howe fearefull a thyng it is to wound our conscience, and doe any thynge theragaynste, to the offence of the Godly, and comforte of the obstinate.

I wryte not thys as thereof to accuse you or eyther of you, for as I can not lyghtlye bee persuaded of anye suche thynge of you, so I am assured you hetherto wouldе not doe any suche thinge, for I weene there bee yet no greate penaltie to punyshe you for not so doinge, if thereof you shoulde haue bene accused. For he that will doe a thynge vnforced, I can not hope anye thinge of the same, but that he will runne apace when he is forced. But of thys enough

to

to you, which are to bee comforted and exhorted to continew in that pureues of religion whiche you haue (as I thynke) hetherto receaued and by your open conuersation protested. Howbeit, considering howe you haue heard and redde as muche as in manner can be spoken herein (for the Scriptures whiche of them selues are moste perfect herein, you haue red and red againe) I thynke it good to exhorte you to vse earnest and hartye prayer (as I truste you doe) and then doubtles God will so write that you haue redde, in your hartes, as shall be both comfortable and profitable vnto you and others plentifullye. You shall reioyce in the strayte waye whiche fewe fynde, and fewer walke in, but moste fewe continue therein to the ende. *Math.7.* You shall suffer with ioye the direption of your goodes, because the best part of youre substance is in heauen. *Heb.10* You will set before you the example of Christ the beginner and ender of your fayth, who suffred muche more then we can suffer, that we shoulde not bee faynte harted. *Heb.12.* You will reioyce and greatly, because greate is your rewarde in heauen. *Math.5* You will bee glad that GOD accompteth you worthye to suffer anye thynge for hys sake. *Acte.4.* You wil set before you the ende of thys your short crosse, and the greate glorye whiche will ensue the same. *2.Cor.4.* You will knowe that it is no small benefyte of God to suffer for hys sake. *2. Thess.1.* You will knowe that your sorrowynge shall bee tourned to ioying. *Phi.1.* You wil knowe that as God doth make you nowe lyke to Christe in sufferyng, so shall you bee in reygning: & if you be partakers of affliction you shall bee also of glorye &c. *Summa*, you wil knowe ỹ thys is the surest and saueste waye to heauen, whiche is called the kyngdome of patience. *Apocal.1.* But because I haue written a little treatyse hereof, and of the harme of haltynge with the worlde in commyng to Masse, I sende them both vnto you to peruse and reade them, and then at youre leasure to rediliuer them to thys bringer, or my man when I shall sende to you for the same. In the meane season, I shal as hartely as I can, pray to God for you both, my moste deare mẽbers in the lord. what sayd I as hartely as I can? God forgeue me, for I doe nothyng so wel as I myght, in that I flatter my selfe to much: God lay it not to my charge. *John.14.16* *Rom.8*

In dede I haue moſt cauſe to pray nyghte and daye, and to geue thankes night and day for you both. The Lord of mercye in Chriſte bleſſe you both, kepe you both, and ſende you both alwell to do as I wiſhe to my deareſt and beſt beloued frendes and brethren in the Lorde. I praye you continue to praye for me, as I doubte not you doe, and ſo geue thankes to God for me, for he is good and hys mercye endureth for euer. The daye will come when we ſhall meete together and neuer departe. God ſend it ſhortly, Amen.

Iohn Bradforde.

To the worſhipfull Syr VVilliam Fitzwilliams then being Knyghte Marſhall of the Kinges Benche.

THe peace of god proper to his people, the holy ghoſt worke daily and depely in your hart through Ieſus Chriſt our Lorde, Amen.

I thanke my Lorde and God throughe hys Sonne our mediatour and ſauioure, for hys mercyes and graces geuen to your Maſterſhip, the whiche I beſeche hys goodneſſe to encreaſe in you continuallye to youre euerlaſtyng comforte in hym. By hys mercyes towardes you, I meane not in your landes, poſſeſſions, offices, naturall wyſedome, ryches, healthe, forme &c. whiche in deede be giftes of God geuen to you of hys mercye withoute your deſertes, and therefore ſhoulde he bee daylye of you prayſed for the ſame, as I doubte not but he is, for elles your ingratitude woulde prouoke hym to punyſhe you in them and by them, if he loue you: but I meane hys mercyes towardes you in the knowledge and loue of hys truthe in religion. The whiche benefite in that you amongeſt the not manye of youre eſtate and condition, as Sainte Paule witneſſeth, haue receaued as a verye teſtimoniall of youre election in Chriſt, I woulde bee ſorye that you ſhoulde neede anye ſuche as I am to moue you to thankefulneſſe: for I am not in a mammerynge whether

1. Co. 1

whether you be thankful to god for thys great mercy, which is much more to be estemed thē al that euer you haue: I hūbly beseech God in hys Christ to encrease the same in you to the very end. And that by me he myght doe the same in some part, I thought it good and also my bounden dutie deepely deserued on your behalfe towardes me (for the whiche I beseche the Lord to reward you) to send to you thys treatise of the doings of Maister Ridley at Oxford concernyng hys disputation about the Sacrament. I know that there hath gone diuerse copies abroade, but none of them were as I knowe thys is: for I haue translated it out of that copye in Latten which was corrected with hys owne hand, whiche came vnto me not without hys own consente, and therfore dare I be bolde to saye that thys hath not before beene seene on thys sorte. In readyng whereof you shall well see thys I speake to be most true: and also that, whiche causeth me to suppresse commendations of the thyng (the excellencye and worthines therof I meane) because I thinke I cānot speake any thing so worthely as vndoubtedly these hys doings do deserue. Vnto your Maistership I sende them as a token of my dutie towardes you, thereby to declare that as you deserue muche of me, so I woulde shewe my selfe willynge to recompence the same if I coulde: but in that I can not, and also youre doinge is simplye in respecte of GOD and hys cause, I wyll accordyng to your expectation leaue the recompence vnto hym, in the meane season prayinge hym that of hys goodnes he would, as encrease the knowledge and loue of hys truth in you, so strengthen you after your vocation, both purelye to walke and manfullye to confesse hys Gospel, if he shall thynke it needeful to call you to that honoure, for surelye of all honours it is the greatest to suffer any thyng for Christes sake. Most happye maye that man thynke hym selfe that hath any thyng for hys cause to lose. As he shall bee sure to fynde for hys owne parte eternall felicitie and honoure endles: so shall hys posteritye euen temporallye proue thys to be moste true. For gods sake therefore ryghte worshipful Syr, consider well thys geare, and waye it not as the worlde and your mother witte wyll moue you to do, but as ỹ word of God doth teach you: there shal you see thys I speake of, to bee matter of much myrth,

This treatyse of M. Ridleyes disputation which he sent to hym, you shal read in the booke of Martyrs. Fol. 963.

ioye and glory, though to the world it seme cleane contrary. Gods good spirite alwayes guide you to hys glorye, & gene you the spirit of prayer, continually to praye that God neuer further tempt you then he will make you able to beare, Amen. In that thys copie is not so fayre written as I wishe and woulde haue had it, I shall desire you to consider where I am, and how I can not haue thinges so done as I woulde, and therefore you haue it as maye bee, when it may not be as I woulde it were and thoulde be. From the Kinges Benche.

Your humble, Iohn Bradforde.

To my good brother Maister Coker at Maldon in Essex.

ALthoughe I haue presently both litle tyme and lesse opportunitie otherwyse to write as I would, yet as I maye I thoughte better to write somethynge thē vtterlye to be silente. For if I shoulde not so do hauing so conuenient a messenger, as I mighte towardes you incurre the suspision of ingratitude and forgetfulnesse: so might I not satisfye the desire of thys my poore brother and frende Iohn Searchfield, which cōmeth vnto you for helpe and comforte in this troublesome time. Thys dare I say that the man feareth God, and for Gods sake and conscience towardes hym sustayneth both losse and labour. For our common fathers sake therefore in Christ, helpe him to some hole to hyde him selfe in for a litle time, if conueniently you may, and remember ỹ he that receaueth one of Christes litle ones, receaueth Christe, as he him selfe in the last day will acknowledge: which laste daye let vs often loke on and set before vs as ỹ thing which most maketh to our comfort. Nowe we sorrowe and sighe to see the sea swell and rage on this sort as it doth. And to confesse the truth, we haue double cause: as wel because we haue deserued this sower sauce by reasō of our vnthankfulnes and many sinnes (which the Lord pardon) as because gods glory is troden vnder foote. But thys comfort we haue, that as God our good father will not the death of a sinner, so wyll he

he ordre this geare most to his glory and our ioye and comforte, if we repent now and hartely lament our euilles, vse earnest, humble, and often, yea continuall prayer, and caste our selues wholy on hym and hys goodnes, still labouring to lothe thys life and longing for the life to come, for the which we shoulde accompte thys as it is, a very vale of miserye, much to be mourned in, because the time of our habitation herein and exile is prolonged. God graunte vs hys holy spirite to strengthen vs in his truth professed, that we may perseuer to the end in the ioyfull and couragious confessing of his Christ, Amen.

I pray you continue as I trust you do, to kepe both soule and body pure in gods seruice. Strine to enter in at ẏ narrowe gate, thoughe you leaue your landes and goodes behinde you. It is not loste which for Christes sake we leaue, but lent to a great vsurye. Remẽber that this time is come but to trye vs. God make vs faythfull to the end, God kepe vs alwayes as his children, Amen. I pray you cõmende me to Maister Olburne, & to al our good brethren in the Lord. The peace of Christ be with vs all, Amen, Amen.

Yours in Christ Iohn Bradford.

To a frend of hys, instructyng hym howe he shoulde aunsweare hys aduersaryes.

MY good brother, our mercifull God and deare father through Christ, open your eyes effectually to see, and your harte ardently to desire the euerlasting ioy which he hath prepared for his slaughter sheepe, that is for suche as shrinke not frõ his truth for any stormes sake, Amen.

When you shall come before the Magestrates to geue an answere of the hope which is in you, do it w̃ al reuerence & simplicitye. And because you maye be somthyng afrayd by ẏ power of ẏ Magestrates & cruelty which they wil threaten against you, I wold you set before you ẏ good father Moses

to followe his example: for he set the inuisible God before his eyes of fayth, and with them loked vpon God & his glorious maiestie and power, as with his corporal eyes he saw Pharao and al hys fearefull terrors. So do you my dearely beloued: let your inward eyes geue such light vnto you, that as you know you are before ỹ magistrates, so & much more, you and they also are presente before the face of god, whiche will geue such wisedome to you fearing him and seking his prayse, as the enemies shal wonder at, and further he wil so order their hartes and doings, that they shal, will they nyll they, serue gods prouidence towards you (which you cã not auoyde though you would) as shal be most to his glory and your euerlasting cõfort. Therfore my good brother, let your whole studie be only to please God, put hym alwaies before your eyes, for he is on your right hand least you shoulde be moued: he is faythfull and neuer will suffer you to be tempted abone ỹ he wil make you able to beare. Yea euery heare of your head he hath numbred, so that one of them shall not perishe without his good will: which can not bee but good vnto you, in that he is become your father through Christ, & therfore as he hath geuẽ you to beleue in him (God encrease this be liefe in vs all) so doth he nowe graciously geue vnto you to suffer for his names sake, the which you ought with all thankefulnes to receaue, in that you are made worthy to drinke of the self same cuppe which not only the very sõnes of god haue dronke of before you, but euen the very natural sonne of God him selfe hath brought you good lucke: Oh he of his mercy make vs thankeful to pledge hym agayn Amen.

Because the chiefest matter they will trouble you & go about to deceaue you withal, is ỹ Sacrament, not of Christs body and blod but of the alter (as they cal it) therby destroying the sacrament which Christ instituted: I would you noted these. 2. things. First that the sacrament of ỹ alter which the priest offreth in the Masse & eateth priuately with hym selfe, is not the Sacrament of Christes body and blood instituted by hym, as Christes institution plainly written & set forth in the Scriptures, being compared to their vsing of it, playnly doth declare.

Againe

Agayne if they talke wyth you of Chriſtes ſacrament inſtituted by hym, whether it be chriſtes body or no, annſwer them, that as to the eyes of your reaſon, to your taſte and corporall ſenſes it is bread and wyne, and therfore the ſcripture calleth it after the cõſecration ſo: euẽ ſo to the eyes, taſt and ſenſes of your fayth, which aſcendeth to the ryght hand of God in heauen where Chriſte ſitteth, it is in verye deede Chriſtes body and bloud, which ſpiritually your ſoule feedeth on to euerlaſtyng lyfe in fayth and by fayth, euẽ as your bodye preſently feedeth on the ſacramentall breade and ſacramentall wyne.

By this meanes, as you ſhal not allow tranſubſtantiation, nor none of their popiſh opinions: ſo ſhal you declare the ſacrament to be a matter of faythe and not of reaſon, as the papiſtes make it. For they deny gods omnipotencye in that they ſay Chriſt is not there if bread be there: but faythe loketh on the omnipotency of god ioyned with his promiſe, and doubteth not but that Chriſt is able to geue that he promyſeth vs ſpiritually by faith, the bread ſtill remaynyng in ſubſtance, as well as yf the ſubſtaunce of bread were taken away: for Chriſt ſaith not in any place this is no bread. But of thys geare god ſhal inſtruct you, if you hang on hys promiſe, and praye for the power and wiſedome of hys ſpyryt, which vndoubtedly as you are bounde to loke for, prayeng for it, ſo he hath bound hymſelfe by hys promyſe to geue it, the which thyng he graunt vnto vs both, and to al hys people, for his names ſake through Chriſt our lord, Amen.

Iohn Bradford

¶ *A letter writen to a deare frende of hys, wherein* he entreateth, as briefely, ſo moſte perfectlye, godly, ſoundly and pithely, of gods holy election, free grace and mercy in Ieſus Chriſt.

FAythe of gods election, I meane to beleue that we be in very deede the chyldren of god through Chryſt, and ſhalbe for euer inheritours of euerlaſtyng lyfe throughe the onely grace

grace of God our father in the same Christ, is of all thynges which god requireth of vs not only most principall, but also ỹ whole summe: so that wout this faith, there is nothyng we do that can please god. And therfore as god first requyreth it in saying, *I am the Lord thy God &c.* that is, I remit thee thy synnes and gene thee my holy spirite, and for euer wyll I kepe thee: so our Sauiour would haue vs to be perswaded when we come to praye, and therfore teacheth yea he commaundeth vs to call God our father: whose power were not infinite, as we professe in the fyrst article of our beliefe, where we call him expressely our almighty father, if we shall doubt of his finall fauour. And therfore I cannot but much meruell at some men which seme godlye, and yet are in thys behalfe too malicious both to God and man. For what is more seemely to God then mercy, whiche is moste magnifyed of the electe chyldren of God? And what is more seemelye to man then humilitye, the which is not nor cannot bee in dede but in the electe of god, for they alone attribute nothyng at all to themselues continuallye but dampnation, that in God only and for euer may be their whole glorye? But this notwythstanding, there is that haue gone aboute together, yea to sette abroade enormities out of the doctryne of gods moste holye and comfortable election and predestination: where the same doctrine hath moe commodities then all the whole worlde can bee hable to conceyue, muche lesse to expresse. For what destroyeth enormities so much as it doth? It ouerthroweth the moste pestilent papisticall poyson of doutyng of gods fauour, which is the very dungeon of dispaire and of the contempte of god. It destroi the Ethnicke opinion of fortune. It comforteth most comfortablye in the crosse, and casteth downe all cogitations that would els couer vs wyth sorrowe and dolour, in telyng that all thynges shall turne to the best. It maketh vs modest and putteth away pride in prosperitie by pulling frō men merityng or deseruing. It enforceth men to loue & care fully to trauail for their brethrē, vtterly impugning the cōtempt of any. It prouoketh to piety, & is the greatest enemy to vngodlines ỹ can be, by teachyng vs of what dignity we be, of what price euen our bodies be, tēples of the holy goste, & mēbers of Christ. It engendreth a true desire of our home

Rom 14
Heb. 11.
Exod. 20
Math. 6.
Ieremy. 9.
Rom. 8
1. *Cor.* 1.
1. *Iohn.* 1
1. *Cor.* 6. 3.

in

in heauē, & so to despise this world & the things ẏ this world hath in estimation. It maketh man wholy & continually to geue ouer himself to be careful not for himself, but for others, & for those things that make to gods glory. It helpeth very much to ẏ true vnderstāding of ẏ scriptures, & preserueth frō errours, by knowyng what is to be attributed to the law, to ẏ gospel, to the ministery, to ẏ vocal word, to ẏ old testamēt, to the newe testament, to the sacramentes, to faythe, to workes, to prayer, to penaūce, to god, to man &c. For by the spirit of election we see & know Christ, in whō dwelleth al ẏ riches & treasures of knowledge. It setteth vppe Christes kingdome, and vtterly ouerthroweth the wisdome, power, choyce, and hablenes of man, ẏ al glory may be geuen onely vnto god. But what go I about to recken ẏ cōmydities cōming out of ẏ doctrine of gods election, in ẏ they be innumerable? This is a sūme, that where a christiā mās life hath respect to god, to man & to himself, to liue godly, iustly, and soberly: al is groūded in predestinatiō in Christ. For who liueth godly, but he ẏ beleueth? And who beleueth but such as ar ordeined to eternal life? who liueth iustly, but such as loue their neighbors? And whēce sprīgeth this loue, but of gods electiō before ẏ beginning of ẏ world, ẏ we might be blameles by loue? who liueth soberly but such as be holy? and who are those, but only thei that be endued & the spirit of sāctificatiō, which is ẏ seale of our electiō which by electiō do beleue? *Colloss. 1* *Tit. 2.* *Act. 13.* *Ephesi. 1* *2 Cor. 1*

Wherfore (my derely deloued in ẏ lord) I haue takē in hād at this present something to write to you & for your sake in this mater, which herewāl I haue sent vnto you, aswel to be a help to you herein, as also to be a pledge of my careful loue & harty desire I haue for your continuāce in ẏ truth, (wher in I trust you stand prestētly) whē I am dead & burned, as I loke for none other, so lone as god shal gene leaue to hys enemies for my weale & endles ioy in Christ: to whō as to a most faithful pastour, from the bottom of my hart, I do cōmend & bequeth you, beseching him to watch ouer you night & day as ouer one of his poore lābes, to kepe you out of the clawes of the Lion & mouth of the wolues, to his glory and your eternall ioy and comfort in him. Amen.

THere is neither vertue nor vice to be cōsidered according to any outward action nor according ẏ wil & wisdom of man

Al things must be estemed after gods wyl.

man, but according to the wyll of god. Whatsoeuer is conformable thereto, the same is vertue, and the action that springeth therof is laudable and good, howsoeuer it apeare otherwise to the eies and reason of man: as was the lifting vp of Abrahams hand to haue slayne his sonne. Whatsoeuer is not conformable to the wil of god, that same is vice, and the action springinge thereof is to bee disalowed and taken for euil, and that so much the more and greater euill, by howe much it is not consonant and agreeyng to gods wil, although it seme fayre otherwise to mans wisdome: as was Peters wyshe of makyng three tabernacles, and the request of some which would haue had fyer to come down from heauen vpon a zeale to god &c.

Gene.22.

Math.17.
Mark 9.

Gods will must be sought for in his worde.

Now, the wyl of god is not so knowen as in his word: therefore according to it must vice and vertue, good and euil be iudged, and not accordyng to the iudgemēt, wisdom, reason and collection of any man or of al the whole world, tho al the aungels in heauen should take their part.

Gods word is written in the Bible.

But thys word of God which is writen in the canonicall bokes of the Byble, doth plainly sette forthe vnto vs, that god hath of hys owne mercy and good will, and to the prayse of hys grace and glory, in christ elected some and not all, whome he hath predestinate vnto euerlastyng lyfe in the same Christ, and in hys tyme calleth them, iustifyeth them, and glorifieth them, so that they shal neuer perishe and erre to damnation finally.

In the Bible is predestinatiō published.

No enormitye is therfore in it.

Therfore to affyrme, teach, and preache thys doctryne, hath in it no hurt, no vyce, no euil, much lesse then hath it any enormities (as some doe affyrme) to the eyes and spirite of them whyche are guided and will be by the word of god.

The proposition that sheweth what is ment by election and predestination,

Which he after proueth by the partes out of the text of S. Paule immediatly following.

That god the eternall father of mercies before the begynnyng of the world, hath of hys owne mercye and good wil, and to the prayse of hys grace & glory, elected in Christ some and not al of the posterity of Adam, whom he hath predestinate vnto eternal lyfe, and calleth them in his tyme, iustifieth them, and glorifyeth them, so that they shall neuer perysh or erre to dampnation finally: that this proposition is true and accordyng to gods playne and manifest worde, by the helpe of his holy spiryte (which in the name of Jesus

Christe

Jesus Christ, I humbly beseech him of his mercy, plenteously to geue to me at this present and for euer, to the sanctification of hys holy name: by the helpe (I say) of hys holye spirite, I trust so euidently to declare, that no man of God shall be able by the worde of God, euer to impugne it, muche lesse to confute it.

In the first chapter of the epistle to the Ephesians, the Apostle sayeth thus: *Blessed be god the father of our Lord Iesus Christ, which hath blessed vs wyth all maner of blessynges in heauenly thinges by Christ, accordyng as he hath elect or chosen vs in hym before the foundation of the world was layed, that we should be holy and without blame before hym through loue: and hath predestinate vs (or ordeyned vs) thorough Iesus Christ, to bee heyres vnto hymselfe, accordyng to the good pleasure of hys wyll, to the prayse of the glory of hys grace, wherwyth he hath made vs accepted in the beloued, by whom we haue receyued redemption thorough hys bloud, and the forgeuenes of our sinnes, accordyng to the riches of hys grace, which grace he hath shed on vs aboundauntly in all wisedome and vnderstandyng, and hath opened vnto vs the mysterye of hys wyll accordyng to hys good pleasure, which he purposed in hymselfe, to haue it declared when the tyme was full come, that he myght gather together all thynges by (or in) Christe, as well the thynges that be in heauen, as the thynges that be in earth, euen in (or by) hym: by (or in) whome we are made heyres, beyng thereto predestinate accordyng to the purpose of hym whiche worketh all thynges accordynge to the decree (or counsayle) of hys owne wyll, that we which hoped before (you) in Christe, shoulde bee vnto the prayse of hys glory: in whome ye also hoped, after that ye heard the word of truth, the gospell of your saluation, wherein ye also beleuyng, were sealed wyth the holy spirite of promyse, whyche is the earnest of our inheritaunce, vntyll the redemption (or full fruition) of the purchased possession, vnto the prayse of hys glory.* Ephes. 1.

These be the wordes of Paule, which I haue faithfullye translated accordyng to the very texte in the Greeke, as by the iudgement of all that be learned I desyre herein to bee tried. Out of the which wordes of Paule we may well perceyue

ceiue enerye thing affirmed in my propositiō, as I wil gene occasion plainly to them that wil, to see it.

The cause of gods election is his grace & good will.

First, that the cause of gods election is of hys good wyll, the Apostle sheweth in saying that it is throughe hys loue, wherby we are holy and wythout blame: also, accordyng to the good pleasure of his will: according to his good pleasure purposed in hymselfe: accordyng to hys purpose which worketh all thynges after the counsel of his owne wyll.

The tyme of gods election was from the beginning.

Secondly, that election was before the begynnyng of the world, the apostle plainely sheweth in sayeng, that we were chosen before the foundation of the world was laid: and afterwardes, in callyng it the mysterye of hys wyll purposed wyth hymselfe, in tyme to be declared.

Election is in Christ.

Thirdly, that election is in Christ, the Apostle doth so flatly and plainly set it forth, that I nede not here to repete it. We (sayeth he) are chosen in him: we are heyres by hym: we are accepted by him: we are gathered together in him &c.

Election is not of all men.

Fourthly, that election is of some of Adams posteritye and not of al, we may plainly see it, if we cōsider that he maketh the true demonstration of it, beleuing, hoping, and hauing the earnest of the spirite. In whom ye hoped (saith he) after ye heard the word, &c. In whom ye beleued, wer sealed wp &c. Agayne, in attributyng to the electe, forgenenes of synnes, holynes, blameles liuyng, being in Christ &c. That we shold be holy saieth he &c. we haue receyued forgenenes of sinnes &c. Who seeth not that these are not common to al men? Al men haue not faithe, saieth Paule elsewhere. None beleued (saith Luke) but suche as were ordained to eternall life. None beleue but such as be borne of god. None beleue truly but such as haue good hartes, and kepe gods seede to bring forth frute by patience. So that it is plain (faith being a demonstration of gods election to them that be of yeres of discretion) that all men are not elect: because all men beleue not. For he that beleueth in the lord, shalbe as mount Sion, that is, he shal neuer be remoued: for if he bee remoued, that is finally perish, surely he neuer truely beleued. But what go I about to lighten a cādell in the cleare sonne light, whē our sauiour plainly saith that all be not chosen, but few? Many be called (saith he) but few be chosen. And in the 2. chap. to the Ephes. the Apostle plainly saith that the greate riches of

2. *Thess.* 3
Act. 13.
1 *Ishn.* 1
Math. 13

Faith is a demonstratiō of election to such as be of yeres of discretion.

Psal. 125.

Mat. 20.

of gods mercy through hys exceding great loue, hath saued thē before their parentes & many other Gentiles, whiche were excluded from Christ and straūgers from the promise, hopeles, godles &c. wherthrough we may be occasioned to cry: oh the depth of the iudgements of god, which is iuste in all hys doynges, and holy in al hys workes, extendyng his mercy after hys good pleasure & wyll, aboue al his workes. *Rom.* 11. *Psal.* 144.

Fyftly, that god hath predestinate these, thus elect vnto euerlastyng lyfe in Christe, the apostle dothe also in the wordes before writen declare, in saying: and hath predestinate vs through Jesus Christe to be heyres vnto hymselfe. Agayne, by hym (sayth he) ye are made heyres and predestinate to the prayse of hys glorye. So sayeth the Apostle elsewhere: whom he hathe predestinate, them hath he predestinate to be lyke fashioned vnto the shape of hys sonne. And therfore Christ sayeth, reioyce in thys, that your names are writen in heauen. Election is to eternal life *Rom.* 8 *Luke.* 10

Syxtlye, that the ende of election is to the prayse of gods glory and grace, the Apostle sheweth here, in saying: we are predestinate to be holye & without blame before god &c. In saying we are predestinate to the glory of hys grace. And in saying also, vnto the prayse of hys glory: so that nothing can be more manifest. The ende of election is to the prayse and glory of god.

Seuenthly, that predestination is not without vocation in gods tyme, and iustification, the Apostle here dothe teach in bringyng vs to the consideration of hearing ỹ word of truthe, beleuing, receiuing the holye spirite, remission of synnes &c. In whom (saith he) ye haue hoped, after that ye heard ỹ word of truth &c. Againe, by whome ye haue redemption, that is, remission of synnes thorough ỹ shedyng of hys blood &c. Also, he hath in hys full tyme declared the mystery of hys wyl &c. Vnto the Rom. the apostle sheweth it moste manifestly in saieng: whō he hath predestinate, thē he calleth: whō he calleth thē he iustifieth. wherby we may se ỹ predestination or electiō is not vniuersal of al, for al be not iustified. Election is not without vocation and iustificatiō in time

Eightly and laste of all, that election is so certayne that the elect and predestinate to eternall lyfe shall neuer perysshe or erre to dampnation finallye, the Apostle dothe here also very playnly shewe, in saieng: that they are predestinate to the prayse of gods grace. He sayth not to ỹ prayse Election is certain for euer.

of

of hys iustice, to the praise of hys wisdome, to the prayse of hys power (although he myght moste truely saye so) but he sayeth, to the prayse of hys grace: whiche were not grace yf there were any respect at al of workes on our behalf, for thē were grace not grace. If there should be any condemnation of the electe and predestinate to eternall lyfe, it must needes be because of theyr synnes: but where were ỹ praise of gods grace then, which is the ende of gods election? Shal we not by thys meanes make gods election without an ende, and so wythout a heade, and so no election at all, as some would haue, further then they elect themselues? Let such feare they shall not find the benefit of gods election, because they seke it as the Israelites dyd, and not as the elect, which not only finde it, but also obtayne it. The other are blinded, as it is wrytten: God hath geuen them the spyryte of vnquietnes, eyes that they should not see, and eares that they should heare, cuē to thys day &c. Secondly, he sheweth the certaintye of saluation to them that be elected, in saying that they be accepted in the beloued. Once accepted and beloued in Christ, and euer beloued: for whome he loueth, he loueth to the ende: and gods giftes are suche that he cannot repente hym of them. And therfore sayth Christ, I know whome I haue chosen, attributyng to election the cause of final perseuerance. By which thyng Iudas was sene not to be elected to eternall lyfe, although he was elected to the office of an Apostle, as Saule was elected to the office of a king. which kind of election is to be discerned in readyng the scriptures, from thys kynd of election the which I speake of now, that is, from election to eternal lyfe in Christ. Thirdly he sheweth the certaintye of saluation of the electe, by callyng them heyres. For yf we be heyres of god, thē are we fellow heires wyth Christ, to be afflicted and glorifyed wyth Christe: and therfore saith he, accordyng to the decree of hys owne will. Loe he calleth it a decree or counsel which shal stand, as Esay saith: the counsel of the Lorde shal stande. Fourthlye, he sheweth this certaintie, by saying that they are elect and predestinate to the prayse of gods glory, which we should more care for, then for the saluation of all the worlde. Thys glory of the lord is set forth as well in them that perishe and are repro-

Rom.12

Rom.11.
Psalm.69

Iohn.13
Rom.11
Iohn.13

Rom.8

Esay.46

reprobates, as in the elect, & therefore. S. John bringing in the place of Esay speaking of ỹ reprobate, sayth ỹ Esay spake that whē he sawe the glory of the lord. This glory of ỹ Lord to bee set forth by vs, is a great mercy and benefite of God. I am assured that if the very deuilles and reprobates dyd not repine hereat, but were thankful ỹ they might be ministers in any poynte to set forth Gods glorye: I am assured (I say) that they should finde no hell nor tormentes. Their hel and tormentes cōmeth of the loue they haue to them selues, and of the malice, enuie and hatred they haue agaynste God & hys glory. Let them tremble and feare ỹ may not away with the glory of the Lord in election and reprobation. Let not their eyes be euil because god is good & doth good to whom it pleaseth him: wrong he doth to no man, nor can do, for then he were not righteous, & so no God. He can not condemne the iust, for thē were he vntrue, because his word is contrary. He can not condemne the penitent and beleuer, for that were againste his promise. Let vs therfore labour, studie, crye and praye for repentaunce and fayth, & then can not we bee damned, because we are the blessed of the father before all worldes, and therefore we beleue, therfore we repent. And for asmuch as it pertayneth to vs which be within, to see and to speake of those things which are geuen vnto vs of God in Christe: let vs labour hereaboutes, and leaue them that be without to the Lorde, which will iudge them in hys tyme. The Apostle prayeth for the Ephesians, for none other wisedome and reuelation from God, then wherby they might know god, and haue their mindes illumined, to see what they should hope for by their vocation, and how rych the glorye of his enheritaunce is vppon hys Sainctes. Further then thys, I thynke is vnsemely for vs to search, vntill we haue sought out, how rych Gods goodnesse is and wil be to vs hys children. The which we can neuer do, but the more we goe therabouts, and the more we taste hys goodnes, the more we shall loue hym and loth all thynges ỹ displease him. Thys (I say) let vs doe, and not be too busy bodyes in searching the maiestie & glorye of god, or in nourishyng in any wise ỹ doubting of our saluatiō, wherto we are ready enough, and the deuil goeth about nothing els so much as that: for by it we are dul to do good to other,

Iohn.12

Rom.9

Math.25.

1 Cor.2

1. Cor.5.

Ephesi.1.

Colos.2

we are so carefull for our selues. By it we are more dulle to do good to our selues, because we stand in doubt whether it profiteth vs or no. By it we dishonoure god, either in making him as though he were not true, or els as though our saluation came not only & altogether from hym, but hanged partly on our selues. By it ỹ deuil wil bring mẽ at length to dispaire and hatred of god. Doubt once of thy saluation and continue therin, & surely he then wil aske no more. It was
Math.4. the first thyng wherwith he tempted Christe: if thou bee the sonne of god &c. It is the first & principallest darte he casteth at gods electe. But as he preuailed not agaynst Christe, no more shal he do against any of his members, for they haue ỹ
Ephesi.6 shield of faith which quencheth his fiery dartes. They praise
Luke.18. god nyght & day, how then should they perish? The Angels
Psal.34. of ỹ Lord pitch their tentes round about thẽ, how thẽ should
Psal.92, Sathan preuaile? They are borne in the hands of ỹ Angels least they should hurt their feete at any stone. God hath geuen cõmaundement to hys Angels ouer them. The Angels
Heb.1. *Luk.10* are ministers vnto them. Their names are writtẽ in ỹ boke
phil.4. of lyfe, & therfore Christ bad them reioyce: as Paul doth the
Rom.8 Philippians, for nothing shall seperate them from the loue wherwith god loueth them in Christ Iesu, who sayeth that it is impossible for them to erre finally to damnation: for he
Mat.24 is their lyght to illumine their darkenes. They are geuẽ to
Psalm.18. hym to kepe, & he is faythful ouer al gods children. He saith
Iohn.6.10 he wil kepe them so that they shal neuer perysh. After they
Heb.3. beleue, they are entred already into euerlasting life. Christe
Iohn.5.6. hath set thẽ there already: he hath cõmitted them into his fathers hands by prayer, which we know is sure, & therfore
Iohn.17 death, hel, deuils, nor all power, sinnes nor mischiefe, shall
Heb.5. neuer pull vs out of oure heades hands, whose mẽbers we
Rom.8 are, & therfore receauing of hys spirite as we do, we cannot
Ioh.10. but bring forth the fruites therof, though now & then ỹ flesh
1.Cor.6 fayle vs. But the Lord, euen our Lord be praysed, whiche is
1.Cor.1. more strong in vs then he which is in ỹ world. He alwaies
1.Ioh 4 putteth vnder his hand ỹ we lye not styll nor shal do as the
Psalm.67. reprobate, whose pietie is as the morning dewe, sone come
Ose.6. & sone gone, and therfore they can not continue to the ende. Cãnot? No they wil not if they could, because they hate god & hys glory, and therfore al thẽ that seeke it or set it forth:

wher-

wheras the elect loue all men and seke to do al men good in God, suspending their iudgements of others, that they may stand or fall to the Lord and not to them. *Rom.14*

Hetherto out of this one place of Paule to the Ephesiãs, if the matter of election & predestination be so fully set forth to gods glory and to the cõfort of hys church: how may we suppose is this matter set forth in the whole body & bookes of the canonicall scripture? whereto I had rather send you with this cãdell lighte which I haue now genẽ you, then in a matter so manifest to make more a do then nedeth.

Iohn Bradforde.

To a woman that desyred to know hys mynde whether she, refrayning from the Masse, myght be present at the popyshe Mattyns or no.

I Beseech almighty God our heauenly father to be merciful vnto vs, & to encrease in you, my good sister, the knowledge & loue of his truth, and at thys present geue me grace so to write to you somthyng of ỹ same, as may make to hys glory, and our own comforte and confyrmation in hym through Christ our Lord, Amen.

whether you may come with safe cõscience to the church now, that is, to the seruice vsed comonly, in part, as at Mattins or at Enẽsong or noe, is your desire to haue me to write sounthing for your further stay. My derely beloued, although your benefites towards me might perchaunce make you to thinke, that in respect therof I would beare wt that which els were not to be borne withal, yet by gods grace I am purposed simply & without al such respect in this matter, to speak to you the truth accordinge to my conscience, as I maye be able to stand vnto, when I shall come before the Lorde. Fyrste therefore goe aboute to learne perfectly the fyrst lesson to bee learned of all that professe Christe, that is to denye your selfe, and in nothing to seke your selfe. Secondly learne after thys, to begynne at the next lesson to it, which is to seeke God in all thynges you doe and leaue vndone. Thirdly, know ỹ then you seke God, whẽ in hys seruice you followe his worde and not mans fantasies, custome, multi-

tude &c. and when with your brother, you follow the rule of charitie, that is, to do as you would be done by. In these is a sume of al the counsell I can geue you: if that hereto I admony she you of ỳ seruice now vsed, which is not accordyng to gods word, but rather against gods word directly and in maner wholy. So ỳ you going to ỳ seruice is a declaration that you haue not learned ỳ fyrst lesson, nor neuer can learne it so long as you go thether: therfore ỳ second lessō you shal vtterly lose, if you cease not ỳ seeking your self, that is, if for cōpanye, custome, father or frend, life or goods, you seme to allow ỳ which god disalloweth. And this that you ỳ better maye perceaue, I purpose by gods grace, briefly e to shewe. First ỳ Mattens & Eueusong is in a toūg forbiddē publikely to be vsed in the cōgregatiō that perceaueth not ỳ toung.

1. Cor. 14. Read how Paul affirmeth it, to pray in an vnknowē toung to be against gods cōmaūdement. This one (I trow) were enough, if nothig els were. For how cā gods glory be sought where his word & cōmaūdemente is wilfullye brokē? How cā charitie to mā stande, when charitie to god, which is obedience to his word, is ouerthrowē? Againe, both in Mattins & in Euensong is idolatrye maintained for gods seruice: for there is inuocation and prayer made to Sainctes departed this life, which robbeth god of that glory which he wil geue to none other.

Esay. 5. Moreouer, thys seruice & the letters forth of it, condempneth ỳ Englysh seruice as heresie, therby falling into Gods curse, which is threatned to al such as cal good euil, and euil good, wherof they shal be partakers ỳ do cōmunicate w̄ thē. Besides this, this latten seruice is a plaine marke of Antichrists catholike Synagoge, so that ỳ Cōmunicātes & approuers of it, thereby declare thē selues to be mēbers of ỳ same Synagoge, & so cut of frō christ & his church: whose exteriour marke is ỳ true administratiō of gods worde & sacraments. Furthermore, ỳ exāple of your going thither to allow ỳ religiō of Antichrist (as doubtles you do in dede, howsoeuer in hart you thinke) occasioneth ỳ obstinate to be vtterly intractable, the weake papistes to be more obstinate, the stronge Gospellers to be sore weakened, and the weake gospellers to be vtterly ouerthrowen: whiche thinges howe greate offences they bee, no penne is able to vtter by letters. All these euilles you shall bee giltye of, that companye wyth

these

these in religion exteriourly, from whom you are admonyshed to fly. If Christ be Christ followe hym: gather vñ hym, least you scatter abroade. Serue God not only in spirite but also in body. Make not your body now a mẽber of Christ, a mẽber of Antichrist. Come out from amongest thẽ sayth the Lord, & touch no vncleane thing. Confesse Christe and hys truth, not onely in hart but also in toung, yea in very deede which fewe gospellers do. In dede they denye him, & therefore had nede to tremble, least ỹ Christ wil denie thẽ in ỹ last day: the which day if it were set before our eyes often, then would ỹ pleasures & treasures of this world be but trifilles. Therfore good sister, often haue it before your eyes, daily set your selfe & your doings as before the iudgemente seat of Christ now, that hereafter you be not called unto iudgemẽt. Thinke ỹ it wil litle profite you to winne the whole world, & to lose your owne soule. Marke Christes lessons well: he that wil saue his life shal lose it. The father frõ heauen commaundeth you to heare Christ, & he sayth folow me: this can you not do & followe Idolatrye or Idolaters. Flye from such sayth the Scripture. Thys god graunt to you, to me, & to al gods children, Amen. Thus in hast I haue accõplished your request, god graunt that as you haue done me muche good bodely, so thys maye be a litle meane to doe you some good spiritually, Amen. If tyme would serue, I would haue written more at large, The. 2. of Marche. Anno. 1556.

To the worshipful, and in God my most deare frend, the Ladye Vane.

THe good spirite of God our father be more & more plẽtifully perceaued of your good Ladiship, through ỹ mediation & merites of our dere Sauiour Iesus Christ, Amẽ.

Although your benefites towardes me haue deserued at my hands the seruice I can do for you, yet (right worshipful and dearly beloued in the Lord) the true feare of god and the loue of his truth, which I perceaue to be in you, especially and aboue al other things doth binde me hereunto. This bearer hath told me ỹ your desire is, to haue something sent to you cõcerning the vsurped authoritie of the supremacy of the Bishop of Rome, which is vndoubtedly ỹ greate Anti-

chriſt of whom the Apoſtles do ſo much admonyſhe vs, that you may haue aſwell ſomethyng the more to ſtay you on, as alſo wherwith to anſwere the aduerſaries, becauſe you may perchaunce therin be ſomthing apoſed. To ſatiſfye this your deſire I wyll briefly go about, and ſo, that I will by gods grace, fully ſet forth the ſame to enarme you to withſtand the aſſaultes of the papiſtes herein, if you marke well and read ouer agayne that which I now wryte.

The papiſts do place in preeminence ouer the whole church the Pope, therby vnplacing Chriſt which is the heade of the church that geueth life to the whole bodye, & by his ſpirite doth make liuely euery member of the ſame. This they doe without al ſcriptures. For where they bring in this ſpoken to Peter, *feede my ſheepe*, I wold gladly know whether this was not commaunded vnto others alſo. As for that (which perchaũce they wil vrge) that he ſpake to Peter by name, if they had any learnyng, they would eaſelye perceaue howe that it was not for any ſuch cauſe as they pretend, but rather by a threfolde cõmaundement to reſtore to him the honour of an Apoſtle, which he had loſt by his threfold denyal. And how dare they interpretate thys worde, *my ſhepe, my Lãbe*, to be the vniuerſal Church of Chriſt? I trowe a man might eaſely by the like reaſon proue that Peter hymſelf had reſigned that which Chriſt had geuen to hym, in exhortyng hys fellowe paſtoures to feede the flocke of Chriſt. Is not thys prety ſtuffe? Becauſe Chriſt ſayth to Peter, *fee de my ſheepe*, therfore he ought to rule the vniuerſal and whole church of Chriſt. If Peter do truly wryte vnto others y they ſhold do the lyke, that is fede Chriſtes flocke, eyther he tranſlateth hys right & authority cõmitted to him vpon them, or els he doth participate & cõmunicate it with them. So that folyſhly they goe aboute to eſtabliſhe that which hath no ground. Peter in dede was a ſhepeheard of the whepe, but ſuche a one as beſtowed hys labour on them ſo farre as he could ſtretch out hym ſelfe by hys miniſterye. But the papiſtes prate that he had ful power ouer all Churches: wherin they maye ſee Paul to improue them, for els he had done vniuſtly in denying them the ſuperiour place. Howbeit, who euer yet redde that Peter dyd take any thyng vppon him ouer Churches

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committed vnto other men? was not he sent of the churche, & sent as one not hauing rule ouer the reast? I graūt that he was an excellent instrument of God, and for the excellencye of hys gyftes, when soeuer they metre together, place therfore was commonlye geuen vnto hym. But what is thys to the purpose, to make hym ruler & head ouer all the whole Churche because he was so ouer a small congregation?

But be it so that Peter had as much geuen to him as they do affyrme: who yet will graunt that Peter had a patrimony geuen for his heires? He hath left (say the papistes) to hys successours, the selfsame right which he receaued. Oh Lord God, then must hys successour be a Sathan: for he receaued that title of Christ hym selfe. I woulde gladly haue the papistes to shew me one place of succession mencioned in the Scriptures. I am sure that when Paule purposely paynteth oute the whole administration of the Churche, he neyther maketh one head, nor anye enheritable Primacye, and yet he is altogether in commendation of vnitye. After he hath made mencion of one God the father, of one Christe, of one spirite, of one body of the Churche, of one faythe, and of one baptisme, then he describeth the meane and manner howe vnitye is to be kept: namelye because vnto euerye pastour is grace geuen after the measure wherewyth Christe hath endowed them. Where I praye you is now any title of *Plenitudinis potestatis*, of fulnes, of power? when he calleth home euery one vnto a certayne measure, whye dyd he not forthwith say, one Pope? which thyng he coulde not haue forgotten, if the thinge had beene as the papistes make it. *Math. 4.*

But let vs graunt that perpetuitie of the Primacye in the Church, was establyshed in Peter: I woulde gladlye learne why the Seate of the Primacye shoulde bee rather at Rome, then elswhere. Marye saye they, because Peters chaire was at Rome. Thys is euen lyke to thys, that because Moses the greatest Prophette, And Aaron the fyrste Priestе exercised theyr offyces vnto theyr deathe in the deserte, therefore the principallest place of the Jewyshe Churche shoulde bee in the wyldernesse.

But graunt them theyr reason, that it is good. What should Antioche clayme? For Peters chaire was there also: wherin Paule gaue him a checke, which was vnsemely and vnmanerlye done of Paule, that would not geue place to hys president & better. No saie the papistes, Rome muste haue this authoritie because Peter died there. But what and if a man should by probable coniectures shewe, that it is but a fable, which is fayned of Peters Bishoprike at Rome? Read how Paule doth salute very many priuate persons when he writeth to the Romaines. Three yeres after hys Epistle made, he was brought to Rome prisoner. Luke telleth, that he was receaued of the brethren, and yet in al these, no mention at all of Peter, whiche then by their Storyes was at Rome. Belike he was proude, as the Pope and Prelates be, or elles he woulde haue visited Paule. Paule beinge in prison in Rome, dyd wryte diuerse Epistles, in whiche he expresseth the names of manye whiche were in comparison of Peter but rascall personages, but of Peter he speaketh neuer a woorde. Surelye if Peter had beene there, thys silence of hym had beene suspicious. In the second Epistle to Timothye, Paule complayneth that no man was with hym in his defence, but all had left hym. If Peter had beene then at Rome, as they write, then eyther Paule had belyed hym, or Peter had played hys Peters parte. *Luke.* 23. In an other place, howe doth he blame all that were with hym, only Timothy excepted? Therfore we may well doubte whether Peter was at Rome Byshoppe as they prate: for all thys tyme and longe before, they saye that Peter was Byshoppe there. But I will not styrre vppe coles in thys matter. If Rome bee the chiefe Seate because Peter dyed there, whye shoulde not Antioche bee the second? why shoulde not James and John whiche were taken with Peter to bee as pillers, whye (I saye) shoulde not theyr Seates haue honour next to Peters Seate? Is not thys geare preposterous, that Alexandria where Marke which was but one of the Disciples, was Byshop, should be preferred before Ephesus where John the Euãgelist taught and was bishop, and before Jerusalem where not only James taught and dyed bishop, but also Christ Je

2. *Timo.* 4.

Phi. 2.

ſus our lord and high prieſt for euer? By whom beyng Maiſter (I hope) honour ſhold be geuen to his chaire, more then to the chayre of hys chaplaines. I neede to ſpeake nothing how that Paule telleth Peters Apoſtleſhip to concerne rather circumciſion or the Iewes, and therfore properly perteyneth not to vs. Neyther do I nede to bryng in Gregorius the ſixt biſhop of Rome, which was about the yere of our Lord. 600. who plainly in his workes doth write, that this title of Primacy, & to be head ouer al churches vnder Chriſt, is a title mete and agreeing only to Antichriſt, and therfore he calleth it a prophane, a myſchieuous, and an horrible tytle. who ſhould we beleue now, yf we wyll neyther beleue Apoſtle nor Pope?

If I ſhould go about to tell how this name was firſt gotten by Phocas, I ſhould be to long. I purpoſe god wilyng to ſet it forth at large in a worke whiche I haue begun of Antichriſt, yf god for hys mercies ſake geue me lyfe to finiſhe it. For thys preſent therfore I ſhall deſyre your Ladiſhip to take thys in good part. If they will nedes haue the Biſhop of Rome to bee acknowledged for the heade of the church, then wyll I vrge them that they ſhall geue vs a biſhop. But they obtrude vnto vs a butcher rather, or a biteſhepe, then a biſhop. They bragge of Peters ſucceſſion, of Chriſtes Vycar, this is alwayes in theyr mouth. But alas, how can we call hym Chriſtes Vicar that reſiſteth Chriſte, oppugneth hys veritye, perſecuteth hys people, and lyke a Prelate preferreth hymſelfe abone God and man? Howe, or wherin dothe the Pope and Chriſt agree? Howe ſupplyeth he Peters miniſtery that boaſteth of hys ſucceſſion? Therfore to beginne withal, which I wyl vſe preſently for a concluſion, yf the papiſtes wyll haue the biſhop of Rome Supreme head of the church of Chriſt in earthe, they muſt afore they attaine this, geue vs a biſhop in dede and not in name. For whoſoeuer he be that wyl make this the bonde of vnitye, what ſoeuer the biſhop of Rome be, ſurelye thys muſte nedes follow, that they do nothyng els but teache a moſte wycked defection and departyng from Chriſt. But of thys, if God lende me lyfe, I purpoſe to ſpeake more at large hereafter. Nowe wyll I betake your Ladyſhip, vnto the

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tuition of god our father and Christ our only head pastour & keper, to whome see that you cleane by true fayth whiche dependeth only vpon the worde of god, which if you do follow as a lanterne to your feete and a light to your steppes, you shall then auoyde darkenes, and the daungerous depes whereinto the Papists are falle by the iust indgemēt of god, and seke to bryng vs into the same dungeon wyth thē, that the blynde followyng the blynd, they both may fal into the dytche: out of the whith god deliuer them accordyng to hys good wyl, & preserue vs for hys names sake, that we beyng in his lyght may continue therin and walke in it whilest it is daye; so shall the nyght neuer oppresse vs, we going trō lyght to lyght, from vertue to vertue, from fayth to fayth, from glory to glory by the gouernaunce of gods good spirite, whiche God our father gene vnto vs all for euer and euer. Amen. From the kynges Benche.

Your brother in bondes
for the testimonye of
Iesus Christ.

Iohn Bradforde.

To myne owne good brother Mayster Iohn Phylpot, prysoner in the Kynges Benche.



My dere brother, God our father be praysed for the good he dothe worke in you and by you. Euen nowe I haue receyued your louyng letters, wherein I see cause to bleese God for the wisdome, loue, and efficacy he hathe and doth worke in you and by you. Go on for gods sake to seke vnitie in christ. If any wyl go to worke dissemblingly, refuse it not: either shal it encrease hys daunpnation, or occasion hym the soner to conuersion. Judas dissembling turned to the hurt of him selfe onely. If once we come into an vnitye and loue, then shall we not respecte one an other, neyther take thynges in to the wourse part. Nothyng hyndreth them more, then for that

that nowe they heare all that euer we speake *Cum preiudicio*, where if an vnitye bee had, this *preiudicium* wyll bee taken away, and so then shal they see the truth the soner. Therfore myne owne dearest brother, go on & bring it to a good ende. God our father be wyth thee for euer, Amen. He meaneth here certayne freewyl men.

Praye my good brother, and desyre myne owne fellowe and beloued brother. I. Careles to doe the lyke. I shall praye for you, bothe in my prayers wyth others, and wyth my selfe alonely, as for my moste deare brother vpon earth. I wyll not forget by gods grace, to wryte in the behalf of our brethern in necessitie. Iesus Christ our swete Sauiour be wyth vs all Emanuell for euer. Amen.

Your owne in the Lorde.
Iohn Bradford.

To my frendes and brethren in the Lorde R. Cole, and N. Sheterden.

I wish to you my good bretherne, ỹ same grace of God in Christ, which I wysh and pray the father of mercies to geue to me for hys holye names sake, Amen.

Your letter though I haue not redde my selfe, because I would not alienate my mynd from conceiued things to wryte to others, yet I haue heard the summe of it, that it is of gods election; wherein I wyll briefly wryte to you my faith, & how I thinke it good & mete for a christiã man to wade in it. I beleue that man made after the image of god, did fal frõ that blessed state to the condẽnation of himselfe and al his posterity. I beleue that Christ for man, being thus fallẽ, did appese himself to the iustice of god a mediator, paying the raunsome and price of redẽption for Adã and his whole posteritie that refuse it not finally. I beleue that al that beleue in Christ (I speake of such as be of yeres of discretiõ) are partakers of christ & al his merites. I beleue that faith, & to beleue in Christ (I speake not now of faith ỹ mẽ haue by reason of miracles Io. 2. 12. Act. 8. or by reason of earthly cõmodity Mat. 13. customes & autority of me which is com-

commonly sene, the hartes of them that so beleue beyng not
Exod.14 right and simple before god: but I speake of that faith which in dede is the true faythe, the iustifyeng and regeneratyng fayth) I beleue I say that this fayth and beliefe in Christe, is the worke and gyfte of God, geuen to none other then to those whyche bee the chyldren of God, that is, to those whome GOD the father before the begynnynge of the worlde hath predestinate in Christ vnto eternall lyfe. Thus do I wade in predestination, in such sort as god hath pacifyed and opened it. Though in god it be the first, yet to vs it is last opened. And therfore I beginne wyth creation, from thence I come to redemption, so to iustification, and so to election. On this sort I am sure that warelye & wyselye a man may walk in it easely by the light of gods spirite, in and by hys worde, seyng thys faith not to be geuen to al men, 2. *Thess.* 3. but to such as are borne of god, predestinate before the worlde was made, after the purpose and good wyll of God: whiche will we may not call into disputation, but in trembleng and feare submit our selues to it as to that which can will none otherwise then that which is holy right & good, how farre so euer otherwyse it seme to ỹ iudgement of reason, whych must nedes bee beaten downe to bee more careful for gods glory then for mans saluation, which dependeth onelye thereon, as all gods chyldren full well see, for they seeke not the glorye whyche commeth of men: but the glory whyche commeth of GOD. *Ieremye.* 9. *Ioan.* 5. They knowe God to bee a God whiche dothe on earthe not onely mercy but also iudgement, which is iustyce & most iustice, although our folishe reason cannot see it. And in this knowlege they glory and reioyce, thoughe others through vayne curiosity, grudch and murmure thereagayust. Thus briefly I haue sent you my mynd and meanyng concernyng thys matter. Hereafter you shal haue (I thynke) your letter particulerlye aunswered by M. Philpotte: as also if I haue eyme and you so require it, I will do.

For the certeyntie of this fayth search your hartes. If you haue it, prayse the Lord, for you are happy, and therfore cannot fynally perysh: for then happynes were not happynes, yf it could be lost. when you fal, the Lord wil put vnder hys hande that you shall not lye still. But if ye feele not thys fayth, then know that predestination is to hygh a matter for you to be disputers of, vntyl ye haue ben better scholers in the scholes house of repentaunce and iustification, which is the Grammer schole wherin we must be conuersant and learned, before we go to the vniuersity of gods most holy predestination and prouidence.

Iohn Bradford

To

To my good brother R. Cole.



Myne owne good brother, our good & most merciful father more and more embrace vs in the armes of hys mercy as hys louyng & own natural children, and geue vs one to embrace an other in the armes of loue as true bretherne, that wyth one hart and mynde we may prayse hys holye name in Christe our Sauiour, and throughe the grace of hys spirite may mightely euery one fyght againste sinne and all that is against the kyngdome of Christ: wherunto (my beloued) we are called effectually to our euerlasting felicity (I dout not) praysed be the name of our good god therefore for euer and euer, Amen.

Myne owne hart in the lord, desire our bretherne that euery one would bend himself to bowe: let vs neuer breake. Loue suffreth long and seeketh not her selfe. We haue al one father, we are all brethern, God kepe vs from dissention. If we cãnot agree in al pointes, eyther the poyntes perchaũce bee not so necessarye, or elles by loue we shall hereafter bee brought to see that which yet is hidde. If loue may appeare in al our doynges, and that we seeke one an other wyth a symple and a syngle eye in gods syght, doubtlesse all preiudice wherby we are letted to see manifest thynges, wyll bee had away, and we will take thyngs spoken and done in the best part: and so doutles the name of our father shalbe sanctified in vs and by vs, as by instruments of grace, and gods kingdome shal encrease apace in vs and by vs also, whiche thing he graunt for his mercies sake, Amen.

Commend me hartely I pray you to bothe those good women. Good I cal them, because I am persuaded that god wil deliuer them, especiall my good Mary. I will not cease but euen as for my self to pray to god for them, and for you, my right deare brother in the Lorde. If you were acquainted with M. Robert Harrington, you should fynd a playne Nathanael, you should see the worst at the fyrst: I dare saye for hym hys onely desyre is to please God, and he is afrayde to offende hym. Praye for hym, and for my good Syster

I. B.

I. H. as I knowe she doth for you. The peace of God be with you myne owne in the Lorde.

Iohn Bradford

¶ *To my good Syster Mystres Elizabeth Browne.*

GOod Sister, god our father make perfecte the good he hath begunne in you vnto the ende.

I am afrayd to wryte vnto you because you so ouercharge your self at al times, enē whēsoeuer I do but send to you cōmendatiōs. I wold be more bold on you then on many others, and therfore you myght suspend so great tokens till I shoulde wryte vnto you of my nede, which thyng doutles I would do, if it vrged me. Deare Syster, I see your vnfayned loue to me wardes in god, and haue done of long time, the which I do recompence wyth the like and wil doe by gods grace so long as I liue, and therfore I hope not to forget you, but in my poore prayers to haue you in remēbraunce, as I hope you haue me. Otherwise I can do you no seruice, excepte it be now and then by my writing to let you from better exercise, where yet the ende of my writing is to excite & stirre vp your harte more earnestly to go on forwardes in your well begunne enterprise. For you know none shalbe crowned but such as strine lawfully, and none receiueth the glene but those that runne to the appointed marke. None shal be saued but suche as perfiste and continue to the verye ende. Therfore (dere Syster) remember that we haue nede of patience, that when we haue done the good wyll of God we may receiue the promise. Patience and perseueraunce be the proper notes wherby gods children are known from counterfaites. They that persever not, were alwayes but hypocrites. Manye make godly beginnings, yea their progresse semeth meruelous, but yet after the ende they fayle. These were neuer of vs, sayth S. Iohn: for yf they had bene of vs, they woulde haue continued vnto the verye ende. Goe to therefore myne owne beloued in the Lorde: as you haue well

2. *Timo.* 2.

Hebr. 10

well begunne and well gone forwarde, so well perfyst and happely ende, and then all is yours. Though this be sharpe and sower, yet it is not tedious or long. Doe all that euer you doe, symplye for GOD and as to God, so shall neuer vnkyndnes nor anye other thynge make you to leaue of from well doyng, so longe as you may do well. Accustome yourselfe nowe to set GOD continuallye; that he may be all in all vnto you. In good thynges beholde hys mercye and applye it vnto your selfe. In euyl thinges and plagues beholde hys iudgementes, wherthorough learne to feare hym. Beware of synne as the Serpente of the soule, which spoyleth vs of all oure ornature and seemelye apparell in Gods syghte. Let Chryst crucifyed be your booke to studye on, and that bothe nyghte and daye. Marke youre vocation, and be diligente in the workes thereof: vse hartye and earneste prayer and that in spyryte. In all thynges gene thankes to GOD our father throughe Chryste. Laboure to haue here lyfe euerlastynge begonne in you: for elles it wyll not be elsewhere enioyed. Set Gods iudgement often before your eies that now examinyng your selfe, you maye make diligent sute and obtayne neuer to come into iudgemente. Uncouer your euyls to God, that he maye couer them. Beware of thys Antichristian trashe: defyle not your selfe in soule or bodye therewyth, but accomplyshe holynes in the feare of GOD, and beare no yoke wyth vnbeleuers. Looke for the commyng of the Lorde, whyche is at hande: by earneste prayer and godly lyfe, hasten it. GOD oure father accomplyshe hys good worke in you. Amen. Commende me to my good Mother Mystres Wylkynson, and to my verye deare Syster Mystres Warcuppe. I shal dayly commende you all to GOD, and I praye you do the lyke for me.

Iohn Bradforde.

To Mystres Browne.

GOod Syster I beseche god to make perfecte the good he hath begonne in you vnto, the very ende, Amen.

This

Thys lyfe more and more wareth vnto vs as it shoulde be, that is a miserable life, a wepyng lyfe, a wofull lyfe, and therfore let vs long for our happy life, our laughing life, our ioyfull lyfe, which we shall enioy & then haue in very dede, whē we depart by death out of this daūgerous state, wherin we nowe are by reason of this synful flesh which we cary about vs. Therfore let vs prepare our selues accordyngly, and in misery and sorrow, be glad through hope. Now we are dispersed, but we shal be gathered together again there, where we shall neuer part, but alwayes be together in ioye eternall. In hope hereof let vs beare wyth better wyl, our bytter burthens which we feele and shall feele in thys miserable worlde. We haue cause to thanke god that maketh this worlde vnto vs a wyldernes. If so be therein we bee patient, kisse gods rodde, and humble our selues before God: assuredly we shall come into the most pleasaunt land of rest. Wherfore (good Sister) as I said I say again, be mery with sorrow, reioyce in hope, be pacient in trouble, pray in affliction, & amongest other, I pray you hartely pray for me, that god woulde forgeue me my vnthankefulnes, not onelye against you which is great in dede, but also agaynste all hys people, but specially agaynst hys maiesty. As I can, I shall commende you vnto the tuition of our shepeharde Christe, who alwayes kepe vs as hys Lambes, for hys holy names sake, Amen.

Your afflicted brother.
Iohn Bradford.

¶ *To a faythfull frende of hys, whome for hys godly* symplicity and synglenes of hart in the wayes of the Lorde, he called Nathanaell, as he doth also here in thys letter.

THe merciful God, and father of our Sauiour Iesus Christ, which loueth vs as a most dere father, and hath put vpon hym towardes vs the affectiō of a most tender mother towards her chyldren, so that he can no lesse thynke vpon

pon vs (althoughe of oure selues we bee moste vnworthye and deserue nothyng lesse) then she can thynke on her onelye begotten childe in hys distresse, yea if she should forget her childe as some vnnaturall mother will doe, yet wyll he neuer forgette vs, althoughe for a tyme he seme to slepe, that we myghte bee occasioned to call loude and awake hym: thys good GOD keepe you my deare brother Nathanaell, and your good yokefellowe, my hartelye beloued Sister in the Lorde, in all thyngs nowe and for euer, to hys glorye and your eternall comforte, and also of hys goodnesse he graunte you both the feeling of that hope, whiche vndoubtedlye he hath layde vppe in stoore for you bothe farre passing the store and prouision, not onely whiche you had made, but all the worlde is hable to make, as I truste alreadye he hath wrought it in you, but I beseche hym to encrease it more and more, and kindle in you a hartye longing for the enioying of the same: the whiche once felte and had indeede, then the meanes by the whiche we come thereto, can not be so greatly dredde, as most mē do dread thē, because either they want this feling (I meane it of altogether) or elles because the sense of thys presente tyme and thynges therein, are as a myste to the hyding of those thynges from oure syghte; least we shoulde runne and embrace them by hartye prayer: the spirite whereof God graunte vs, and in deede we shoulde attayne enough in this behalfe, if we continued therein.

For auriculer confession, wherein you desyre my aduice for your good yokefellowe and familye (my moste dere brother) I am as readye to geue it, as you to desire it, yea more gladde, forasmuch as halfe a suspitiō was in me (at the least touching my dere sister your wife) of a lothing of my aduice, that too muche had beene geuen, where in deede I shoulde lamente my to littlefeeding you spirituallye, as both you oute of pryson and in pryson haue fedde me corporallye. But as I alwayes thoughte of her, so I yet thynke, that she is the childe of GOD, whom God dearely loueth, and wyll in hys good tyme, to her eternall comforte, geue her her hartes desire in sure feelyng and lenible beleuyng of thys, which I would she had often in her mynde: namely

that he is her God and father throughe Christe Jesus ours deare Lorde and Sauiour. A greater seruice to God, shee can not geue then to beleue thys. If Sathan saye she beleueth not, to aunswere, not him but the Lord, and to saye, yea Lorde helpe my vnbeliefe and encrease my poore faythe, whiche Sathan sayeth is no fayth: make hym a lyer Lorde as alwayes he hath beene, is, and shall bee. Undoubtedlye sooner or later, God will graciouslye here her grones, and keepe all her teares in hys bottell, yea wryte them in hys counting booke: for he is a ryghteous God and hath no pleasure in the death of hys creature: he loueth mercye, he will retourne and shewe her his mercye: he will caste all her sinnes and iniquities into the bottome of the sea: and the longer that he taryeth (as he doth it but to proue her) so the more liberallye will he recompence her longe lookyng, whiche noiesse pleaseth hym, then it greueth nowe her outward Adam. For the mortification whereof, God vseth this crosse, and therefore if she desire to beare the same, doubtles God will make her able to beare it: and in presumption of hys goodnesse and strengthe, let her caste her selfe wholye vppon hym: for he is faythfull and wyll assuredlye confyrme and bring to a happye ende that good whiche graciouslye he hath begonne in her. The whiche thing I desyre hym to doe for hys owne glorye and names sake, Amen, Amen.

And nowe to the matter. Confession auriculer, as it was fyrst vsed and instituted (whiche was by the way of a counsel asking) I take to be amonges those traditiõs which are indifferent, that is, neyther vnlawfull, nor necessarilye binding vs, excepte the offence of the weake could not be auoyded. But to consider it as it is now vsed) I write to you but as I thinke and what my minde is, the whiche followe no further then good men by Gods woorde doe allowe it) to consider it I saye, as it is nowe vsed, me thynkes it is plainelye vnlawfull and wicked, and that for these causes. Fyrste because they make it a seruice of God and a thynge whiche pleaseth God of it selfe, I will not saye meritorious. Thys bryngeth my brother can tell you at large howe greate an euill thys is. Secondlye because they make it of

of necessitye, so that he or shee that vseth it not, is not taken for a good Christian. Thyrdlye because it requireth of it selfe an impossibilitie, that is, the numbring and tellyng of all oure sinnes, whiche no man perceaueth, muche lesse can vtter. Fourthlye because it establisheth and confyrmeth, at the least alloweth prayng to Sainctes: *precor Sanctam Mariam* you muste saye or the priest for you. Fyfthly because it is verye iniurious to the libertye of the Gospell, the whiche to affyrme in example and facte, I take to bee a good worke and a deare in Gods sighte. Sixtlye because (as it is vsed) it is a note, yea a verye synowe of the popyshe Churche, and therefore we shoulde be so farre from allowing the same, that we shoulde thynke oure selues happye to lose anye thynge in bearyng witnesse thereagainst. Seuenthly, because in stead of counsell, thereat you shoulde receaue poyson, or if you refuse it vnder Syr Johns *benedicite*, you shoulde no lesse there bee wounde in the byyers. Eyghtlye because the ende and purpose why we goe thether, is for the auoyding of the crosse, that is, for oure owne cause and not for Christes cause or for oure brethrens commoditye. For in ỹ they make it so necessarye a thyng and a worshipping of God, it can not but be agaynste Christe and the freedome of hys Gospell; and the same thing teacheth vs that it is agaynste the commoditie of oure brethren, whiche eyther be weake, eyther be stronge, eyther be ignorannt, either be obstinate. If they be weake, by your resorting to it they bee made more weake. If they bee strong, you do what you can to infyrme their strengthe, if they bee ignorannte, therein you helpe to keepe them by your facte. If they be obstinate, your resortyng to it, can not but rocke them a slepe in their obstinate errour of the necessitye of this rite and ceremonie. These causes recited do shew you what I thinke in thys: but my thinking muste no further binde you then a mannes thought should do, except the same be grounded vpon gods word which bindeth in dede, as I thinke they do. I dout not but you waying these causes, and especiallye, ii. of the fyrste and the laste, if you pray to

God for hys spirite to directe you, and thereto aske the aduice of thys my good brother and other godly learned me, I doubte not (I say) but you shoulde bee guided to doe that whiche is beste in Gods syght, although in the syghte of the worlde, perhappes you shoulde bee counted folyshe and precyse. But be at a point with your selues, as the Disciples of Christ whiche had forsaken them selues, to followe, not your wyll but Gods will, as you daylye praye in the Lords prayer. The crosse of Christ, be willyng to carye, leaste you carye the crosse of the worlde, the flesshe, or the deuill. One of these. iiii. crosses you muste cary. Three of them bryngeth to hell, and therfore the more parte goeth that way, whiche is a broade way. Only the fourth bryngeth to heauen, but fewe goe that waye, aswell because the waye is strayte, as also because fewe walke in it. Howbeit, thoughe it be straite it is but shorte, and the fewe are manye if you consider the godly, as the Patriarkes, Prophettes, Apostles, Martyrs, Confessours, and Christ Jesus, with all hys Gard & traine. Thinke not scorne to come after them which are gone before you, and after them whiche nowe goe before you, in whose number I trust I am appoynted to bee one, and I beseche you pray for me that god woulde vouche me worthye that honour. Our sinnes deserue plagues, prison, and the losse of al that euer we haue: therfore if god remoue our sinnes out of syght, and send vs prison, or losse of goods and lining for his names sake, Oh how happye are we? My deare hartes in the Lorde, consider this geare, and be assured & he whiche loseth any thyng for Christes sake, the same in his posteritie shal finde it here, and in heauen elswhere. As for vnablenes to answeare for your fayth: it shall be enough to will thē to dispute with your teachers. Fayth stādeth not in disputing. I thinke fewe, if it came to disputing, could defend the Godhead of Christ, and many other articles: I speake it for the simple sort. Pray for me. Lacke of paper maketh thys ende. Commend me to my good brother Richard Bleacher, and my good sister his wyfe: I pray them to pray for me. I trust by this bearer to heare how you doe.

why the more part goe that way that leadeth to perdition.

Iohn Bradforde.

To

To certayne Godly men, whom he exhorteth to bee patient vnder the crosse & constant in the true doctrine which they had professed,

MY dearely beloued in the Lord, as in hym I wyshe you well to fare, so I praye God I and you maye continue in hys true seruice, that perpetually we maye enioye the same welfare, as here in hope, so in heauen in deede and eternallye.

You knowe thys worlde is not youre home, but a pilgrimage and place wherin God tryeth hys children, and therfore as it knoweth you not, nor can know you: so I trust you know not it, that is, you allowe it not, nor in any poynte wyll seme so to do, although by manye you be occasioned therto. For thys whote sunne which now shineth, burneth so sore, that the corne which is sowen vpon sand and stonye ground, beginneth to wyther: that is, many which before tymes we toke for hartye Gospellers, beginne nowe for the feare of afflictions to relente, yea to turne to their vomytte agayne, thereby declaring that thoughe they go from amongest vs, yet were they neuer of vs: for els they would haue still taryed with vs, and neyther for gayne nor 1. *Iob.* 2
losse, haue left vs eyther in word or deede. As for their hart (whiche vndoubtedly is double, and therfore in daunger to Gods curse) we haue as muche with vs, as the papistes haue with them, and more too by theyr owne iudgemente. For they playing wilie begile themselues, thynke it enough inwardlye to fauour the truth, though outwardly they currye fauour. What though with my body (say they) I do this or that, GOD knoweth my harte is whole wyth hym. Ah brother, if thy harte be whole with GOD, why doest not thou confesse and declare thy selfe accordynglye by woorde and facte? Eyther that whiche thou sayest thou beleuest in thy hart, is good or no. If it be good, whye arte thou ashamed of it? If it be euill, whye doest thou keepe it in thy harte? Is not GOD hable to defende thee, aduen-

turing thy selfe for hys cause? Or wyll not he defende hys worshippers? Doth not the Scripture saye that the eyes of the Lorde are on them that feare hym, and truste
Psal.33 in hys mercye? And whereto? For loth to deliuer theyr soules from death, and to feede them in the tyme of hunger. If thys bee true, as it is moste true, whye are we afrayde of death, as thoughe GOD coulde not comforte or deliuer vs, or woulde not, contrarye to hys promyse? whye are we afrayde of the losse of oure goodes, as thoughe GOD woulde leaue them that feare hym, destitute of all good thynges, and so doe agaynste hys moste ample promyses? Ah faythe faythe, howe fewe
Luke. 18. feele thee nowe a dayes? Full trulye sayde Christe that he shoulde scarcelye finde faythe when he came on earth. For if men beleued these promyses, they woulde neuer doe anye thynge outwardlye, whiche inwardlye they disallowe. No example of men, howe many so euer they bee, or howe learned so euer they bee, can preuaile in thys behalfe: for ỹ paterne which we must follow, is Christ hym selfe, and not the more companye, or custome. Hys
Psalm.118 woorde is the lanterne to lyghten oure steppes, and not learned men. Companye and custome are to bee considered accordinge to the thyng they allowe. Learned men are to be listened to, and followed accordyng to Gods lore and lawe, for elles the more parte goeth to the deuill. As custome causeth erroure and blyndnesse, so learnyng, if it bee not accordinge to the lighte of Gods woorde, is poyson, and learned men moste pernicious. The deuill is called *Demon* for hys cunnynge, and the children of this worlde are muche wyser then the children of lyghte in theyr
Luk. 16. generation: and I knowe the deuill and his dearelynges haue alwayes for the moste parte, more helpes in this life then Christes Churche and her children. They (the Deuill and hys Synagoge I meane) haue custome, multitude, vnitye, antiquitye, learning, power, riches, honoure, dignitie, and promotions plentye, as alwaies they haue hadde, and shall haue commonlye and for the moste parte, vntyll Christes comminge, muche more then the true Churche haue presentlye, heretofore haue hadde, or hereafter shall haue.

haue. For her glorye, riches and honoure is not here: her triall, crosse, and warrefare is here. And therefore (my deare hartes in the Lorde) consider these thinges accordinglye. Consider what you bee, not worldlynges but Gods children. Consider where you bee, not at home but in a straunge countreye. Consider among whom you are conuersante, euen in the middest of youre ennemies, and of a wicked generation, and then I truste you will not muche muse at affliction, which you can not be without, being as you bee, Gods children, in a straunge countreye, and in the middest of youre ennemies, excepte you woulde leaue youre Captaine Christe, and followe Sathan for the mucke of this moulde, reste and quietnesse, whiche he maye promyse you, and you in dede thinke you shal receaue it by doing as he woulde haue you to doe, but (my sweete hartes) he is not hable to paye that he promiseth. Peace and warre come from GOD, riches and pouertye, wealth and woe. The deuill hath no power but by Gods permission. If then GOD permitte him a little on youre goodes, bodye or life, I praye you tell me, what can muche hurte you (as Peter sayeth) you being followers of godlynesse? Thinke you that GOD will not remember you in hys tyme as moste shall bee to youre comforte? Can a woman forgette the childe of her wombe? And if shee shoulde, yet will not I forgette thee, sayeth the Lorde. Loke vppon Abraham in his exile and miserye, looke vppon Jacob, Josephe, Moses, Dauid, the Prophettes, Apostles, and all the Godlye from the beginning: and my good brethren, is not GOD the same God? Is he a chaungeling? You haue heard of the patience of Job (saith Saint James) and you haue sene the ende howe that God is mercifull, patiente and longe suffering: euen so saye I vnto you, that you shall fynde accordinglye, if so bee you bee patiente, that is, if so bee you feare hym, sette hys woorde before you, serue hym thereafter, and if he laye hys crosse on you, you beare it with patience: the which you shal do, whē you consider it not according to the presente sense, but accordyng to the end, *Hebru.* 12. 2, *Corin.* 4.

1. *Pet.* 3.

Esay. 49.

Iacob. 5

Therefore I hartely beseche you, and oute of my bondes which I suffer for your sake, pray you (mine own swete hartes in the Lord) that you would cleaue in harte & humble obedience, to the doctrine taughte you by me and many other my brethren. For we haue taught you no fables nor tales of mē, or our own phantasies, but the very word of god, which we are ready with oure liues (God so enabling vs, as we truste he will) to confirme, & by the sheding of our bloodes, in all pacience & humble obedience to the superiour powers, to testifye and seale vp, as wel that you might be more certaine of the doctrine, as that you myght be ready to confesse the same before this wicked world, knowing that if we confesse Christ and his truth before men, he will confesse vs before his father in heauen: if so be we be ashamed hereof for losse of life, frendes or goodes, he wil be ashamed of vs before his father and his holy Angels in heauen.

Therfore take hede, for ỹ Lords sake take hede, take hede, & defile not your bodies or soules w̄ this Romish & Antichristiā religiō set vp amōgest vs again: but come away, come away as the Angell cryeth, from amongest them in their Idolatrous seruice, least you be partakers of their iniquitye. *Apoca. 18.*

Harkē to your preachers as the Thessalonias did to Paul: that is, conferre their sayinges with the Scriptures, and if they sound not therafter, ỹ morning light shal not shine vpon them. *Esay. 8.* Vse much and harty prayer for the spirit of wisedome, knowledge, humblenesse, mekenesse sobrietye and repentance: which we haue great nede of, because our synnes haue thus prouoked the Lords anger agaynst vs: but let vs beare his anger, & acknowledge our faultes & bitter teares, and sorowful sighes, & doubtles he wil be merciful to vs after hys wonted mercy. The which thing he vouchsafe to do for his holy names sake in Christ Jesu our Lord, to whom with the father and the holy ghoste bee all honoure, glorye, prayse, and euerlastynge thankes from thys tyme forth for euermore, Amen.

Out of prison by yours in the Lorde to commaunnde.

Iohn Bradford.

To

To my dearely beloued in the lord Myſtres VV. and Myſtres VV.

ALmighty God our deare and moſt merciſull father, be always with you both (my entierly beloued mother and Syſter in the Lorde) and as hys babes, he for euer kepe you vnto hys eternal kingdome thrꝛough Chriſte our Sauiour, Amen.

I purpoſe not to go about to render thankes to you for gods great goodnes towardes me by you, becauſe I can not. Either of you hath ſo heaped vpon me benefits, that it were hard for me to recken & tythes. He for whoſe ſake you haue done it, and all the good you do, one daye recompence you after your hartes deſyre in hym. In the meane ſeaſon, I beſeche hym to reueale vnto you more and more the ryches of hys grace and loue in Chriſt, by whom ye are beloued and were, before the worlde was, and ſhall be doutles worlde wythout ende. Accordyng to the reuelation, & your ſenſe or fayth herein, ſo wyll you contend to all pietie and godlines, as S. Iohn ſaith: he that hath thys hope wyll purify hymſelfe as Chriſt is pure. For howe ſhould it other- 1. Iohn. 3
wyſe bee, but if we bee certainlye perſuaded that heauen is ours and we citizens therof, but (I ſay) we ſhould deſire the diſſolution of our bodies, and death to diſpatche vs, and to do hys office vpon vs? If we dyd certainly beleue we were members of Chriſt and gods temples, how ſhould we but flie from all impuritie and corruption of the worlde whiche commeth by concupiſcence? If we dyd certainly beleue that god in dede of hys mercy in Chriſt, is become our father, in that hys good wyll is infinite, and hys power accordyng therto, how coulde we be afrayde of man or Deuil? Howe coulde we doubte of ſaluation, or any good thynge whiche myght make to Gods glorye and our owne weale? Now that we ſhoulde be certayne and ſure of thys, that we are Gods children in Chriſt, marke whether all thynges teache vs not? Beholde the creation of thys worlde, and the gubernation of the ſame: doe not theſe teache vs that God

loueth

loueth vs? And is gods loue out of Christ the beloued? Is not his loue as he is vnchangeable? Doth not S. Iohn say, that he loueth to the ende whom he loueth? Therfore I say, the very creatures of god, concernyng both their creation & conseruation, tell vs that god loueth vs: that is, that we in Christ be his childrē and dearlinges, although in our selues and of our selues wee bee otherwyse: namelye chyldren of wrathe. Agayne loke vpon the law of god, and tell me whether it do not requyre this certainty of you, namely that you be gods dere childrē in Christ? Doth not god plainly affirme & say: *I am the Lord thy God*? Doth he not charge you to haue none other gods but hym? How then can you perishe if god be your god? Doth not that make god no god? Doth not Dauid say that those people be happy which haue the Lord for their God?

Iohn. 13.

Psal. 143

Besides this, loke on your beliefe: do you not professe that you beleue in God your father almighty, whiche wanteth no power to helpe you, as he wanted no good wyll in Christ to choose you? Do you not say that you do beleue remission of synnes, resurrection of the body, life euerlasting, felowshyp wyth the sainctes? &c. But how doe you saye you beleue thys geare, and be not certayne therof? Is not fayth a certaintie? Is not doubtyng against fayth, as S. James sayeth? Pray in faythe and doubte not, for he that doubteth obteyneth nothyng. When Peter beganne to doubte, he had lyke to haue bene drowned: beware of it therfore.

Mark. 8

Moreouer, for to certifye youre consciences that you be gods childerne, & shal neuer finally perish, through gods goodnes in Christe, beholde your heade, your Capitaine, I meane Christe Iesus. Wherefore came he into this world, but to redeme you? to marry you vnto hymselfe? to destroye the workes of Sathan? to saue and seeke that whiche was loste? wherfore suffered he so greate and bytter passions? Dydde he it not to take awaye your synnes? wherefore dydde he ryse from deathe? Dyd he it not to institye you? Wherfore dyd he ascende into heauen? Dyd he it not to take possession there for you? to leade your captiuitye captiue? to prepare and make ready all thynges for you? to appeare before the father, alwayes praying for you? If these be true, as they

they be most true, why the stand you in a doubt? Do you not therby deny Christ: wherefore were you borne of Christian parentes and in gods churche, but because you were Gods chylderne by Christ before you were borne? For thys cause you were baptised, and hetherto the Lorde hathe thus delte wyth you, sparyng you, correctyng you, and blessyng you. but why? Verely because you be hys children, and shal be for euer through Christ. Tell me, why hath God kepte you till thys tyme, but that he wyll for hys sake haue you euen here made lyke vnto Christ, that elsewhere you may so be? why hathe he opened youre eyes from Popery, but because you be hys childerne in deede? when you do praye, doe you not call hym father? why doe you doubte of it then? why wyll you beleue the Deuil more the God your father, the Sonne, and the holy ghoste? more then the holye worde of GOD, bothe in the lawe and in Gospell? more then all the blessynges and castigations of God? Do not all these preach to you and tell you that you are gods babes throughe Christ? Therefore my derely beloued, beleue it and geue not place to the Deuill, but withstand hym strong in fayth. Say wyth the poore man: I beleue Lord, helpe my vnbelief. Say with the Apostels, Lord encrease oure fayth. *Marke.9 Luk.19*

This myne owne hartes in the Lorde, I wryte not that you shoulde lyue more securely and carnally, doing as the Spyders doe, whiche gather poyson where bees gather honye: but that as the electe of god, you mighte liue in all puritie, godlines and peace, which god encrease in vs all for his Christes sake, Amen.

I pray you hartelie pray for vs, that to the verie ende we may (as I hope we shall) goe luskelie and cherefullie whethersoeuer our heauenly father shal bring and lead vs. His will whiche is alwaies good, bee done in earthe as it is in heauen, Amen.

Your brother in bondes
for the testimonye of
Iesus Christ.
Iohn Bradforde.

To

To my good Syster M. H.

THe peace of God, wyth encrease of fayth and feeling of his mercy to your cõfort in Christ, the holy ghost worke in your hart now and for euer, Amen.

As it is much to my comfort that God hath geuen you such a loue and zeale to hys truth: so I exhort you (my good Syster) diligẽtly to labour, as by cõtinual readyng and meditation of gods holy word, so by earnest prayer and other godly exercises, to maintayne and encrease the same: that by the feelyng of gods gratious spirite worckyng in you suche good fruites as wytnesses of your fayth, you may growe in strength therof, and certayntie of gods fauour and good wyl towardes you. For aboue all thyngs, of thys I woulde haue you to be moste assured, that you are beloued of god: that you are hys dere childe, and shall bee for euermore throughe Christe, in whome you are by fayth, and he in you. Out of thys certeintie (the cause wherof is gods owne goodnes, grace, and truth) spryngeth true loue, and louyng feare, and obedience to god continually and in all thyngs. where it is (I meane thys fayths certaintie and persuasion of gods eternall goodnes to you in Christe) there no synnes are imputed to you, or layd to your charge to condẽnation nor shalbe: though for correctiõ sake, now & thẽ your heauenly father visit them fatherly, or rather you for them. where it is not, there is nothyng be it neuer so well done, that pleaseth God. Labour therfore for this certainty of faith, through Christ. whẽsoeuer you dout, you heape sinne vpõ sinne. If Satan, your cõsciẽce, or gods law do accuse you, confesse your fault, & hide it not before the lord. But whẽ they woulde inferre ỳ because of your synne you are condemned, you are cast away: then aunswer them that it is but their office to accuse and witnes, not to geue sentence & iudge: it onely apperteyneth to god to geue iudgement. Paule sayth, it is god that absolueth, who then shall condemne vs? God hymselfe promiseth, before he demaund

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any thyng of vs, that he is our Lord and our god: and are not they happy which haue the lord for their god? Is he god to any whose sinnes he remitteth not? Through Christ he is our father, and therfore we are commaunded so to call him: and can there want any fatherly kyndnes in hym towardes vs, which be hys children? No verely. Therfore be sure, and weuer not of gods loue & fauour towardes you in Christ. The cause of hys loue is his owne goodnes and mercy: this lasting for euer, hys loue loseth for euer. How can you then but be quiete & happy? Use this geare to comforte the weake conscience, and not to vnbridle the mighty affections of the flesshe or olde Adam, which must haue other meate. lasteth

Your owne in the Lorde.
Iohn Bradford.

¶ *An exhortation to the patient sufferyng of trouble and afflictions for Christes cause, wrytten to all the vnfayned professours of the gospell thoroughout the realme of England, at the beginning of hys imprisonmente, and here placed as it came to our handes.*

THe holy spirite of God, whiche is the earnest and pledge of God, geuen to hys people for theyr comfort and consolation, be powred into our hartes by ỳ mighty power & merites of our alone Sauiour Iesus Christ, now and for euer, Amen.

Because I perceiue plainly, that to the euils fallen vpō vs which professe Christes gospell, greater are most like to ensue, and after them greater, ryl the measure of iniquity be vp heaped (except we shrynke, & hauyng put our handes to the plough do loke back, and so wyth Lothes wyfe and the Israelits, desiryng to returne into Egipt, fal into gods heauy displeasure vncurably, al which god forbidde) and because I am persuaded of you, my derely beloued brethern and Systers throughe out the realme of Englande, which haue professed *Gene. 15. Luke. 9. Genes. 19*

fessed vnfainedly the gospell of our Lord and Sauiour Jesus Christ (for vnto such do I wryte this epistle) that as ye haue begonne to take parte wyth gods gospell and truth, so throughe his grace ye will persever and goe on forwardes notwithstandyng the stormes risen and to arise: I cannot but wryte something vnto you, lustely to goe on forwardes in the way of the Lord, and not to become faynte harted or
Apoca. 21. fearefull, whose place S. John appointeth with the vnbeleuers, murtherers, and Idolaters in eternall perdicion, but cheresully to take the Lordes cuppe and drynke of it a-
Psal. 75. fore it drawe towardes the dregges and bottom, wherof at the length they shall drynke with the wycked to eternal destruction, which wil not receiue it at the first with gods chil-
1. pet. 4 dren: with whome god beginneth hys iudgemente, that as
Iohn. 16. the wicked world reioyceth when they lament, so they may reioyce when the wycked world shall mourne, and without ende fynde woe intollerable.

First therfore my dearely beloued in the Lord, I beseech
Iohn. 14 you to consider, that thoughe ye be in the worlde yet ye are
Psal. 17 not of the world. Ye are not of them whiche looke for their
2. Cor. 4. portion in this lyfe, whose Captain is the god of this world,
Apoc. 12 euen Sathan, who now russheth it apace as he were woode
Heb. 11 because his tyme on earthe is not long. But ye are of them
1. pet. 2 that loke for a Citye of gods owne bieldyng. Ye are of them
Heb. 13 that know your selues to be here but pylgrimes and stran-
Psalm. 119 gers: for here ye haue no dwellyng place. Ye are of them
Heb. 12 whose portion is the lorde, and whiche haue their hope in
Mat. 28 heauen: whose captayn is Christ Jesus the Sonne of God
Rom. 9 and gouernour of heauen and earth. Vnto him is geuen all
1. Ioh. 5 power, yea he is god almighty with the father and the holy
Apo. 13 ghost, prayse worthy for euer. Ye are not of them which re-
Luke. 6. ceyue the beastes marke, which here reioyce, laugh and haue
Ezech. 9. their hartes ease, ioye, paradise and pleasure: but ye are of
Math. 5. them whiche haue receyued the Aungels marke, yea Gods
Esay. 22 marke, which here lament, mourne, syghe, sobbe, wepe, and
1. Cor. 15 haue your wyldernes to wander in, your purgatory and e-
uen hell to purge and burne vp your synnes. Ye are not of them which crye, let vs eate and drynke for to morowe we shal die. Ye are not of that nober which say they haue made

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a couenaunt with death and hel for hurting of them. Ye are not of thē which take it for a vaine thing to serue the lorde. Ye are not of thē which are lulled and rocked a slepe in Iesabels bed, a bed of securitie. Ye are not of the number of thē which say, tushe god is in heauen and seeth vs not nor much passeth what we doe. Ye are not of the number of thē which wil fall downe for the mucke of the world to worshyppe the Feende, or for displeasing of men to worshippe the golden mage. Finally ye are not of the number of them which set more by your pygges then by Christ, which for ease and rest in this lyfe wil say and doe as *Antiochus* byddeth you do or say, and wil follow the multitude to do euil with Zedechias and the 300. false Prophets, yea Achab, Iesabel, and ỹ whole courte and countrey. But ye are of the number of thē which are dead alredy or at least be in dyeng daily to your selues & to this world. Ye are of them which haue made a couenaūt wyth god to forsake your selues in thys worlde and Sathan also. Ye are of thē which say, nay the lord hath al things written in hys memoriall booke for suche as feare hym and remember hys name. Ye are of thē which haue their loines girded about and their lyghtes burning in their hands like vnto men that wayte for their lordes cōming. Ye are in the number of them that say, the lord loketh downe from heauen and beholdeth the chyldren of men from the habitation of his dwelling: he considereth al them that dwell vpon the earthe. Ye are of the number of them whiche will worshyp the only lord god and wyl not worshyp the workes of mans handes, though the ouen burne neuer so hote. Ye are in the nūber of them to whom Christ is precious & deare, which cry out rather because your habitation is prolonged here, as Dauyd did. Ye are of them whiche follow Mathathias and the godly Iewes: which know the way to lyfe to be a straite way and few to go through it: whiche wyll not flycke to follow poore Micheas although he be racked and cast into prison, hauing the Sunne, Moone, seuen Starres and all agaynste hym.

Esay. 28
Mal. 3.
Apo. 3.
Ezech. 8.
Psa. 73.
Math. 4.
Dani. 3.
Math. 8.
1 *Mach.* 1. 2
Exod. 13
3. *Reg.* 22.
Rom. 6. 7.
Coloss. 3
Luk. 12.
Mala. 3.
Luke. 12.
Psa. 33. 14. 101.
Luke. 13.
Dan. 3.
1. *pet.* 2.
Psal. 120.
1. *Mac.* 2
Math. 7
3. *Reg.* 22.

Thus therfore (dearely beloued) remember fyrste that (as I sayde) ye are not of thys worlde: that Sathan is not your Captayne: your ioye and Paradyse is not here: your companions are not the multitude of worldlings and such

such as seke to please men and liue here at ease in the seruice of Satan. But ye are of an other world: Christ is your Capitayne: your ioy is in heauē, where your cōuersation is: your companions are the fathers, Patriarkes, Prophetes, Apostles, Martyrs, Virgins, confessors, and the deare sainctes of God, whych follow the Lambe whether soeuer he goeth, dippyng their garments in hys blood, knowyng this lyfe and world to be full of euill, a warfare, a smoke, a shadow, a vapour, and as replenished, so enuironed wyth all kynde of myseries. This is the fyrst thyng which I would haue you often and diligently wyth your selues to consider & to muse wel vpon, namely what ye be and where ye be.

phil.3.
Heb.13
Apo.7
Iob.7.8.14.
Psalm. 9.
Iames.4

Nowe secondlye forgette not to call to mynde that ye oughte not to thynke it anye straunge thyng if misery, trouble, aduersitie, persecution, and displeasure come vpon you. For howe can it otherwyse bee, but that trouble and persecution muste come vppon you? Canne the world loue you which are none of hys? Can worldlye men regard you, which are your chiefe enemies souldiours? Can Satan suffer you to be in rest, which wyl do no homage vnto hym? Can this way be chosen of any that make it so narrow and straite as they doe? Wyll ye looke to trauayle and to haue no fowle way or rayne? Wyll shyppmen shrynke or saylers on the sea geue ouer if stormes aryse? Doe they not loke for suche? And (dearely beloued) did not we enter into gods shippe and Arke of Baptisme at the fyrst? Wyll ye thē counte it straunge if perilles come or tempestes blowe? Are not ye trauailing to your heauēly City of Jerusalē, where is all ioye and felicitie: and will ye now tary by the way for stormes or showers? The Marte and faier wil then be past: the night wil so come vpon you that ye cannot trauayle: the doze wyll be sparde, and the bryde will be at supper. Therfore away wyth daintye niceneſſe. wyll ye thynke the father of heauen wyll deale more gently wyth you in thys age, thē he hath done wyth others hys dearest frends in other ages: what way, yea what stormes and tempests, what troubles and disquietnes founde Abell, Noe, Abrahām, Isaac, Jacob & good Joseph: which of these had so fayre a lyfe and restefull tymes as we haue had: Moyses, Aaron, Samuell, Dauyd the kyng, and all the good kynges, Priestes, Prophetes in the

1.pet.4
Iohn.14.
1.pet 5
Math.7.
1.pet.4
Iohn.9
Mat.25
Gen.4 6. 7.8.9.&c.
Exod.2.3. 4.5.&c

the olde testament at one tyme or other (if not throughe oute thêyr lyfe) dyd fele a thousand partes more misery then we haue felte hetherto.

As for the new Testament, Lord god how great was ỹ affliction, of Marye, of Josephe, of Zacharye, of Elizabeth, of John Baptiste, of all the Apostles and Euaungelistes, yea of Jesus Christ our Lord, the deare sonne and dearlyng of God? And since the time of the Apostles, howe many and great are the number of Martyrs, Confessours and such as haue suffered the sheeding of their bloode in this life, rather then they would be stayed in their iourney, or lodge in anye of Sathans Innes, leste the stormes or windes whiche fell in their trauailinges, myght haue touched them? And dearelye beloued, let vs thinke what we are, and howe farre vnmeete to be matched with these, with whom yet we looke to be placed in heauen. But with what face can we looke for thys, that are so fearefull, vnwilling and arsward to leaue that, which will we nyll we, we muste leaue, and that so shortly, as we know not the time when? where is oure abrenonncing and forsaking of the worlde and the flesh, whiche we solemnely toke vpon vs in baptisme? Ah shamelesse cowardes that we bee, whiche will not followe the trace of so many Fathers, Patriarckes, Kinges, Prieste, Prophettes, Apostles, Euaungelistes and Saintes of God, yea euen of the very Sonne of God. Howe manye nowe goe with you lustelye, as I and all your brethren in bondes and exile for the Gospell? Pray for vs, for God willing we wyll not leaue you nowe: we will goe before you. Ye shall see in vs by Gods grace, that we preached no lies nor tales of tubbes, but euen the verye true woorde of God: for the confyrmation whereof, we by Gods grace, and the helpe of your prayers, will willinglye and ioyfully geue our bloode to be shedde, as already we haue geuen our liuings, goods, frendes and naturall countrey: for nowe bee we certayne that we be in the highe waye to heauens blysse, as Saincte Paule sayeth, by manye tribulations and persecutions we muste enter into Gods kingdome. And because we wonlde goe thether our selues and bring you thether also, therefore the deuill stirreth vppe the coles. And forasmuche as we all

Math. 11

Euseb. eccl hist.

Tripart. hist.

Psa. 49

1. pet. 5.

1. Pet. 2

Act. 14.

Math.8. loytered in the way, he hath therfore receaued power of god
Math. 14. to ouercast the whether and to stirre vp stormes, ỳ we gods
children, might more spedely go on forwards, & make more
hast: as the counterfaites and hipocrites will tary & linger
tyl the stormes be paste, and so when they come, the market
will be done and ỳ doores sparde, as it is to be feared. Read
Math. 25. Thys wynde wyll blowe gods children forwards
and the deuils dearlinges backeward. Therfore lyke Gods
children, let vs goe on forwarde apace: the winde is on oure
backes: hoyse vp the sayles: lift vp your hartes and handes
Thren.3 vnto god in prayer, and kepe your anker of fayth to cast out
Heb.6. in tyme of trouble on the rocke of Gods worde and mercye
in Christ, by the gable of gods veritye, and I warrant you.
And thus much for you secondly to consider: that affliction,
persecution and trouble is no straunge thing to Gods chil-
dren, and therfore it should not dismaye, discourage, or dys-
comforte vs: for it is none other thing then all Gods deare
frendes haue tasted in their iourney to heauen wardes.

As I would in this troublesome time that ye woulde
consider what ye be by the goodnesse of God in Christ, euen
Citizens of heauen, though ye be presently in the flesh, euen
in a straunge region, on euery side ful of fierce enemyes: and
what wether and way the dearest frends of god haue found:
euen so would I haue you thyrdly to consider for your fur-
Phil.3. ther comforte, that if ye shrinke not, but goe on forwardes
prealsyng to ỳ marke appointed, al the power of your ene-
myes shal not ouercome you, nor in any poynte hurt you.
But thys must not you cõsider accordyng to the iudgement
of reasõ, & the sense of olde Adam, but accordyng to ỳ iudge-
ment of gods word, and the experience of fayth & the newe
man, for els you marre all. For to reason, and to the experi-
ence of our sense or of the outward man, we poore soules
whiche sticke to Gods word, to serue hym as he requyreth
onely, are counted to be vanquished and to be ouercome, in
that we are caste into prison, lose oure liuynges, frendes,
goodes, countreye and lyfe also at the lengthe concernynge
thys worlde. But dearly beloued, Gods woorde teacheth
otherwyse, and fayth feeleth accordingly. Is it not writtẽ:
Rom.8 whoe shall seperate vs from the loue of God? Shall tribu-
lation, or anguishe, or persecution, eyther hunger, eyther
nakednesse

nakednesse, eyther peryl, either swoorde? As it is written: for thy sake are we kylled all day long, & are counted as shepe appoynted to be slayne. Neuertheless in al these thyngs we ouercome through hym that loued vs. For I am sure that neyther death, neyther lyfe, neyther aungels nor rule, neyther power, ne ither things present, neither things to come, neyther hygh nor lowe, neyther any creature shall be hable to part vs from that loue wherwith god loueth vs in Christ Jesu our Lorde. Thus spake one which was in afflictiō as I am, for the Lordes gospelles sake, hys holy name be praysed therfore: and he graunt me grace with the same to continue in lyke suffering vnto the end. Thys (I say) one spake which was in affliction for the gospel: but yet so farre frō being ouercome, ỳ he reioyced rather of the victory whiche the gospel had. For though he was boūd, yet the gospel was not bound. And therfore geueth he thankes vnto god which alway geueth the victory in Christ, and openeth the sauour of his knowledge by vs, & such as suffer for his truth, although they shut vs vp neuer so much, and driue vs neuer so farre out of our own naturall countrey in euery place. *Psal. 44.* *2. Tima. 2.* *2 Cor. 2*

The world for a time may deceaue it self, thinking it hath the victory, but yet ỳ end wil try ỳ contrary. Did not Caine think he had the victory whē Abel was slaine? But how say you now, is it not foūd otherwise? Thought not ỳ old world & men thē liuing, that they were wise & wel, and Noe a fole, which would crepe into an Arke, leauing hys house, landes possessions? for I thinke he was in an honest state for the world: but I pray you, who was wise whē ỳ floud came? Abrahā (I trowe) was coūted a fole to leaue his own coūtrey and frends, kyth & kinne, because of gods worde: but dearly beloued, we know it proued otherwise. I wil leaue al ỳ Patriarkes & come to Moses, & the children of Israel. Tel me, were not they thought to be ouercome and starke mad whē for feare of Pharao at gods word, they ran into the red sea? Did not Pharao and the Egyptians thinke them selues sure of the victorye? But I trowe, it proued cleane contrarye. Saule was thought wel, and Dauid in an euyll case, and moste mysrable, because he hadde no hole to hyde hym in: but yet at the length Saules mysery was seene, and Dauids felicitye beganne to appeare. The Prophette *Gen. 4.* *Gen. 7. 8.* *Gen. 12.* *Exod. 14.* *1. Regū. 16 17. 18. 19.*

3. Reg. 22. Mycheas being caste into prison for telling Achab the truth, was thoughte to bee ouercome of Zedechias and the other false Prophettes: but my good brethren and sisters, the holye historye telleth otherwyse. Who dyd not thinke the Prophettes vnhappye in their time? For they were slaine prysoned, laughed to scorne and iested at of euery man. And so were all the Apostles, yea the dearelye beloued frende of God: then whom among the childzen of women none arose greater, I meane John Baptiste, who was beheaded and that in prison, euen for a daunsing Damosells desyre. As all these to the iudgemente of reason, were then counted heretikes, runagates, vnlearned, fooles, fishers, Publicanes &c: so nowe vnhappie and ouercome in dede, if gods word and fayth did not shewe the contrarye.

Ieremy. 20
Esay. 8.
4. Regū. 2.
1 Cor. 4

Rom. 8. But what speake I of these? Loke vppon Jesus Christe to whom we must be like fashioned here, if we will be lyke him elswhere. How say ye, was not he take for a most foole, a sedicious person, a new fellow, an heretike, and one ouercome, of euery bodye? yea euen forsaken both of god & men? But the end told them and telleth vs an other tale: for nowe is he in maiestie and glory vnspeakeable. When he was led to Pilate or Herode, or when he was in prison in Cayphas house, did not there reason thinke, that he was ouercome? when he was beaten, bufeted, scourged, crowned & thorne, hanged vpon the crosse, and vtterly left of all his Disciples, taunted of the high priestes and holy fathers, cursed of ỹ cōmons, rayled on of the Magistrates, and laughed to scorne of the leude heathen: woulde not a man then haue thoughte that he had bene out of the waye, and hys Dyscipies fooles to followe hym and beleue hym? Thynke ye that whyleste he dyd lye in hys graue men dyd not poynte with theyr fyngers, when they sawe anye that had followed and loued hym, or beleued in him and hys doctrine, saying: where is their Maister & teacher now? what? is he gone? Forsoth if they had not bene fooles they might wel haue knowē, ỹ this learning he taught, cold not long continue. Our Doctors & Pharesees are no fooles now, they may see. On this sort either mē spake, or might haue spokē agaynst al such as loued Christe or hys doctrine: but yet at the lengthe, they and al such

such were proued fooles and wicked wretches. For our Sauiour arose maugre their beardes, and published his gospel plentifullye spite of their heades, & the heades of al the wicked world, with the great powers of the same, alwayes ouercõming, and then most of all, when he and his doctrine was thought to haue the greatest fall. As now (dearly beloued) the wicked world reioyseth: the papistes are puft vp agaynst poore Christ & his people after their olde kinde: now trye they out where are these newe found preachers? Are they not in the Tower, Marshalsee, Fleete, and beyond the seas: who would haue thoughte, that our olde Bishops, Doctors, & Deanes, were fooles as they would haue made vs to beleue, & in dede haue persuaded some already whiche are not of the wisest, especially if they come not home againe to the holy Church?

These and such like words they haue, to cast in our teeth, as tryumphers & conquerers. But dearely beloued, short is their ioye, they begile them selues. This is but a lightning before their death. As God after he had geuen the Iewes a tyme to repent, visited them by *Vespasian* and *Titus* most horriblye to their vtter subuersion, deliuering first all hys people from among them: euen so (my deare brethren) will he do with this age. When he hath tryed his children from amongest them (as nowe he beginneth) and by suffering hath made vs lyke to his Christ, and by being ouercome, to ouercome in deede to our eternall comforte: then will he, if not otherwyse, come hym selfe in the cloudes, I meane oure deare Lorde whom we confesse, preache and beleue on: he wyll come (I saye) with the blaste of a Trumpe and shoute of an Archaungell, and so shall we be caughte vppe in the cloudes to meete hym in the ayre, the Aungels gathering together the wicked wretches, which now walter and wallowe as the worlde and wynde bloweth, to be tyde in bundells and caste into the fyre, which burneth for euer moste paynefullye. There and then shall they see who hath the victorye, they, or we. When they shall see vs a farre of in Abrahams bosome, thē will they say, oh, we thought these folkes fooles and had them in derision, we thoughte theyr lyfe madnesse & their end to be without honour: but looke howe they are counted among the children of god, & their portion

Euse. eccl. hist. Lib. 3 cap. 5. 6. 7. 8. 9.

1. Thess. 4.

Math. 13.

Luk. 16

Sapie. 3.

is with ꝯ Saints: Oh we haue gone amysse and wolde not harken. Such wordes as these, shal the wicked say one day in hel: wheras now they triumphe as conquerers. And thus much for you thirdly to loke often vpon: namely that whatsoeuer is done vnto you (yea euen very death it self) shal not dashe or hurt you, no more then it did Abell, Dauid, Daniel, Iohn Baptist, Iesus Christ our Lord, with other the deare Saints of God which suffred for hys names sake. Let not reason therfore be iudge in thys matter, nor present sense, but fayth and Gods word, as I haue shewed. In ꝯ whiche, if we set before our eyes the shortnes of this present tyme wherein we suffer, and consider the eternite to come: as our enemyes and persecutours shall be in intollerable paines
1. Cor. 2 helpelesse, and we if we perseuer to the end, in suche felicitie
Esaye. 64. & ioyes daungerlesse, as the very harte of man in no poynt is able to conceaue: if we consider this (I saye) we can not but cū contemne & set nothing by ꝯ sorowes & greffes of the crosse, & lustely go through thicke & thine w̄ good courage.

Thus haue I declared vnto you .iii. thinges necessarye to be mused on of euery one which wil abide by Christ & his Gospell in this troublesome time, as I truste you all will: namely first to consider that we are not of this worlde, nor of ꝯ nūber of the worldlings, or retainers to Sathā: that we are not at home in our own cōtrey, but of an other world, of ꝯ congregatiō of ꝯ Saints, & retainers to Christ, although in a region replete and full of vntractable enemies. Se-
Heb. 2. condly that we may not think it a straunge thing to be persecuted for gods gospel, frō ꝯ which the deareſt frends of god were in no age free, as in dede it is impossible ꝯ they should any long time be, their enemies being alwayes about them to destroy thē if they could. And thirdly that the assaultes of our enemies, be they neuer so many & fearce, in no point shal be able to preuaile againste our fayth, albeit to reason it seemeth otherwise. wherthroughe we ought to cōceaue a good courage and comforte: for who wil be affeard whē he knoweth the ennemies can nat preuaile? Nowe will I for the more encouraginge you to the crosse, geue you a further *memorandum*: namelye of the commodities and profites which come by the trouble & afflictions now risen and to arise to vs which be gods childrē elect through Iesus Christ:

But here loke not to haue a rehearsall of all ꝯ commodities which come by the crosse, to such as are exercised well therin: for that were more then I can do. I will only speake of a fewe, therby to occasion you to gather, and at the length to feele and perceaue moe.

Fyrst, in that there is no crosse which cōmeth vpon any of vs without the counsel of our heauenly father (for as for the fansie of fortune, it is wicked, as many places of the scripture do teach) we must nedes, to the cōmendation of gods iustice (for in al his doings he is iuste) acknowledge in our selues that we haue deserued at the hands of our heauenly father, this hys crosse or rodde fallen vpon vs. We haue deserued it, if not by our vnthankfulnesse, slouthfulnesse, negligence, intemperancie, vncleannes, and other sinnes cōmitted often by vs (wherof our consciences can & wil accuse vs, if we cal thē to counsell, with the examination of our former lyfe) yet at least by our originall & byrth sinne, as by doubting of the greatnes of gods auger and mercy, by selfloue, cōcupiscence, and such like sinnes, which as we brought with vs into this worlde, so doe the same alwaye abyde in vs, and euen as a spring doe alwayes bring somthyng forth in acte with vs, notwithstanding the continual fighte of Gods spirite in vs agaynst it.

Amos. 3
Thren. 3
Math. 10
Esaye. 45.
Psal. 51
Heb. 12
Gala. 5.

The fyrst commoditie therfore that the crosse bringeth, is knowledge, and that double: of God and of our selues. Of God, that he is iust, pure & hateth synne. Of our selues, that we are borne in synne, & are from toppe to toe defyled wyth concupiscence and corruptiō: out of the which hath sprong all ꝯ euils ꝯ ever at any tyme we haue spokē & done. The greatest and most speciall wherof, by the crosse we are occasioned to cal to minde (as did the brethren of Joseph) they euill facte against him, when the crosse once came vpon thē. And so by it we come to the fyrst steppe to get health for our soules, that is, we are driuen to knowe our sinnes originall and actuall by Gods iustice declared in the crosse.

Psalm. 51.
Genesi. 8.
Ierem. 17.
Ephesi. 17.
1. Regū. 8.
Genes. 42.

Secondly the ende wherfore God declareth hys iustice against our synne original and actual, & woulde by hys crosse haue vs to consider the same and to cal to minde our former euill deedes: the end hereof (I saye) is thys, that we myghte lament, be sory, sygh and pray for pardon, that so doing we

myghte obtayne the same by the meanes of fayth in the merites of Jesus Christ hys deare Sonne: and further that we being humbled because of ỹ euill that dwelleth in vs, might become thankefull for Gods goodnes and loue in continual watchyng and warynes to suppresse the euill which lyeth in vs, that it bring not forth fruites to death at any time. This second commoditie of the crosse therfore, must we not count to be a simple knowledge onlye, but a great gayne of Gods mercy, with wonderful riche and precious vertues of fayth, repentaunce, remission of sinnes, humilitie, thankefulnesse, mortification, and diligence in doing good. Not that properly the crosse worketh these thinges of it selfe, but because the crosse is the meane and way by the which God worketh the knowledge and felyng of these thynges in his children: as many, both testimonyes and examples in Scriptures are easely found of them, that diligentlye waye what therein they read.

Iacob. 1.

To these too commodities of the crosse, ioyne the thyrd of Gods singuler wisedome, that it may be coupled with hys iustice and mercye. On thys sorte therfore let vs conceaue when we see the Gospell of God and hys Churche persecuted and troubled, as now with vs it is, that because ỹ greate learned and wise men of the worlde vse not their wisedome to loue and serue God, as to naturall wisedome and reason he openeth hym selfe manifestlye by hys visible creatures: therefore doth God iustlye infatuate and make them folysh, geuyng them vppe to vnsensiblenes, especially herein. For on thys maner reason they concerning the affliction whiche commeth for the Gospell: If (saye they) thys were Gods woorde, if these people were Gods children, surelye God woulde then blesse and prosper them & their doctrine. But nowe in that there is no doctrine so much hated, no people so muche persecuted as they bee: therefore it can not bee of GOD. Rather this is of God whiche our Queene & olde Byshops haue professed. For how hath God preserued thē and kept them: what a notable victorye hath GOD geuen vnto her, where it was impossible that thynges shoulde so haue come to passe as they haue done? And dyd not the greate Captayne confesse hys faulte that he was oute of the way, and not of the fayth which these gospellers professe:

Rom. 1.

Now

How many are come agayne, from that which they profes-
sed to be gods word? The most part of thys realme (notwith
standing the diligence of preachers to persuade them concer-
ning this new learnyng, which nowe is persecuted) neuer
consented to it in harte, as experience teacheth. And what
plagues haue come vpon this realme sythen this gospel (as
they call it) came in amongest vs? Afore, we had plentye but
now there is nothing like as it was. Moreouer al the hou-
ses of the Parliamente haue ouerthrowne the lawes made
for the stablishyng of thys gospell and religion, and newe
lawes are erected for the continuance of the contrary. How
miraculously dothe God confounde their doctrine and con-
firme ours? For how was wyat ouerthrowne? How pro
sperously came in our Kyng? Howe hathe God blessed our
Quene wyth fruite of wombe? How is the Popes holines
restored agayne to hys ryght? All these do teache plainelye
that thys their doctrine is not gods word. Thus reason the
worldly wyse whiche see not gods wisdome. For els yf they
considered that there was wyth vs vnthankefulnes for the
gospell, no amendmente of lyfe, but all kynde of contempt of
God, all kynde of shameles sinnyng ensued the preachyng
of the Gospel: they must nedes see that God coulde not but
chastice and correct: and as he let Sathan loose, after he had
bounde hym a certaine time, for vnthankefulnes of men: so
to let these Champions of Sathan runne abroade, by them
to plague vs for oure vnthankefulnes. Greate was gods
anger against Achab because he saued Benadad kyng of Sy-
ria, after he had geuen hym into his handes, and afterwarde
it turned to hys owne destruction. God would that double
sorrow should haue bene repayde to them by cause of the so-
rowe they dyd to the saynctes of God. Read the. 18. of the re-
uelation.

Apoc. 20.

3. Reg. 20.

As for the victory geuen to the Quenes hyghnes,
if men had any godly witte, they myght see many thyngs in
it. First god hath done it to wynne her harte to the Gospel.
Agayne, he hathe done it, aswel because they that weute a-
gaynst her, put their trust in horses and power of men, and
not in God, as because in their doyng they soughte not the
propagation of gods gospell: which thyng is now plainlye
sene. Therfore no maruayle why god fought against them:

would

they were hypocrites, and vnder the cloke of the Gospel, would haue debarred the Quenes highnes of her right, but god would not so cloke them.

Now for the relentyng, returning, & recantyng of some from that whiche they once professed or preached: alas, who would wonder at it? for they neuer came to the gospell but for commodity & gaines sake, and now for gaine they leaue it. The multitude is no good argument to moue a wise mā. For who knoweth not moe to loue this world, better then heauen: themselues better then their neighbours. Wyde is the gate (saith Christ) and broade is the way that leadeth to destruction, and many there be that go in thereat. But strait is the gate and narrow is the way which leadeth vnto life, and few there be that fynd it. Al the whole multitude cry out vpon Jesus, crucify him, trusse him vp: but (I trow) not because they were the bygger part, therefore they were to be beleued. All Caldee followed stil their false gods: onelye Abraham followed the true god. And where they say ꝑ greater plagues are fallen vpon the realme in powerty and suche other thynges then before, is no argument to moue others then such as loue their swine better then Christ. For the Deuil chiefly desireth hys seat to be in religiō. If it be there, thē he wil meddle & nothing we haue: al shal be quiete enough. But if he be raised thēce, thē wil he begge leaue to haue at our pygges. Read *Math.* 8. of the Gergesites. As long as in vs he had the ruling of religion, which now he hath gotten agayne: then was he Robin good fellow: he would doe no hurt. But when he was tumbled out of his throne by preaching of the gospel, then ranged he about as he hath done, but secretly. Finally, effectual he hath not ben, but in ꝑ children of vnbelief. Thē in dede hath he styred vp to be couetous, oppressours, blasphemours, vsures, whoremongers, theues, murtherers, tyrannes, and yet perchaūce he suffred them to professe the Gospell, the more thereby to hinder it, & cause it to be slaūdred. How many now do apeare to haue ben true gospellers? As for the parliamēt & statutes therof, no man of wisdom can thinke otherwise, but that loke what the rulers wil, the same must there be enacted. For it goeth not in those houses by the better part, but by ꝑ bigger part. And it is a cōmen saying, & no lesse true: *maior pars vincit meliorem*

Math. 7

Gene. 12.

Math. 8.

Ephes. 2

sore, the greater part ouercōmeth the better. So they did in condēning Christ, not regarding the counsel of Nicodemus. 7 *Iohn.* So they did also in many general Cōcels. But al wise men know ỹ actes of parliament are not for gods law in respect of gods law, but in respect of the people. Now what we are god knoweth, and al the world seeth: more meete a greate deale, to haue the deuils decrees then gods religiō: so great is our contempt of it: and therfore iustly for our synnes (as Iob saith) God hath set hypocrites to reigne ouer vs, which can no more abide gods true religiō, then ỹ Owle ỹ light, or bleared eies the bright Sunne: for it wil haue thē to do their dueties & walke in diligent doing of ỹ workes of their vocatiō. If gods word (I meane) had place, bishops coulde not play Chaūcelors & idle prelates as they doe. Priestes should be otherwise knowē then by their shauen crownes and typets. But enoughe of this. As for miracles of succesle against wyat & other: of the Kings cōming in, &c: I would to god men would cōsider. ỹ. kinds of miracles: one to prepare & confirme men in the doctrine which they haue receiued, & an other to proue and trye men how they haue receyued it, and how they wyl stycke vnto it. Of the former, these myracle not, but of the second. Now by this succesle geuen to the Quene, God tryeth whether we wyll sticke to hys truthe symply for hys truth sake, or no. This is a mighty elusion which god sendeth to proue his people, and to deceiue the hypocrites which receiue not gods truth simply but in respect of gaine, praise, estimation. Reade howe Achab was deceyued. 2. *Thes.* 2. *Deut.* 13.

But I will now returne to the thirde commodirye commyng by the crosse. Here let vs see the wisdom of God in making the wisdom of the world folish, which knoweth little of mans corruption how foule it is in the sight of god, and displeaseth hym: whiche knoweth little the portion of gods people to be in an other world: whyche knoweth litle the patrone of Christians Christ Iesus: whych knoweth lyttle the generall iudgemente of GOD: the greate malyce of Sathan to Gods people: the pryce and estimation of the Gospel: and therfore in the crosse seeth not, as gods wisdom would we should see, namely that god in *Luk.* 22.

puni-

nishyng them which synne least, would haue hys anger a-gainst synne sene most and to be better considered & feared. In punishyng hys people here he kyndleth their desyre towardes their restfull home. In punishing his seruauntes in this syke, he dothe conforme and make them lyke to Phi.3. Christ, that as they be lyke in sufferyng, so shall they bee in reigning. In punishyng hys churche in the worlde, he doth geue a demonstration of hys iudgement whiche shall come on all men, when the godly shal there fynd rest, though now they be afflicted: and the wicked now wallowing in welth shalbe wrapped in woe and smarte. In punishyng the pro-professers of his gospel in earth, he setteth forth the malyce of Sathan agaynst the gospell and hys people, for the more Acts.16 confyrmyng of theyr fayth & the gospell to be gods worde in dede, and they be gods people: for els the Deuill would let them alone. In punishyng the louers of hys truth more then others which care not for it, he putteth them in mynde how they haue not had in price as they should haue had, the Psalm.119 iuell of hys worde and gospel. Before such trial and experience came, perchaunce they thought they had beleued & had had fayth, which now they see was but a lyp fayth, a mocke faith, or an opinio. All which thyngs we see are occasions for vs to take better hede, by meane of the crosse. Therfore third lye lette vs consider the crosse to be commodious for vs, to learne gods wisdome, and what is mans folishnes: gods displeasure at sinne: a desire to be wyth god: the conformitie wyth Christ: the general iudgement: the malice of Sathan: hatred of synne: the gospell to be gods word, and how it is to be estemed, &c. Thus much for thys.

Now will I fourthly briefly shew you, the crosse or trouble to be profitable for vs to learne and behold better, the prouidēce, presence, and power of god, that all these may be coupled together as in a chaine to hang about our necks: I meane gods iustice, mercye, wisedome power, presence, and prouidence. when all thinges be in rest, and men be not in trouble, then they are forgetful of god commonly, and attribute to much to their owne wisdome, polices, prouidence diligence, as though they were the procurers of their owne fortune and workers of their owne weale. But when the crosse

crosse commeth, and that in suche sorte as their wittes policies and frendes cannot helpe, thoughe the wicked dispaire, runne frō god to Saintes, & suche other vnlawful meanes: yet do the godly therin beholde the presence, the prouidence and power of God. For the Scripture teacheth al things to come from God, weale, and woe: and that the same shoulde be loked vpon as gods worke, although Sathan the Deuil be often an instrument by whome god worketh iustlye and mercifully. Justly to the wycked, & mercifully to the godly: as by the examples of wicked Saule and godly Job, easely we may see gods worke by Satan, hys instrument in them both. The childrē of god therfore, which before forgatte god in prosperitie, now in aduersitie are awaked to see God in hys worke, and no more to hang on their owne forecastes, power, frendes, wisdom, riches, &c: but learne to cast them selues on gods prouidence and power, whereby they are so preserued and gouerned, and verye often miraculouslye deliuered, that the verye wycked cannot but see gods prouidence, presence, and power in the crosse and affliction of hys children, as they (his childrē I meane) to their ioy do feele it, thereby learning to knowe GOD to be the gouerner of al things. He it is that geueth peace: he it is that sendeth warre: he geueth plenty and pouerty: he setteth vp and casteth downe: he bryngeth to death & after geueth lyfe: hys presence is euery where: his prouidence is within & without: hys power is the pyller wherby the godly stand, and to it they leane, as to the thyng no lesse able to set vp, then to cast down. which thing ful wel the apostle saw in his afflictiōs, & therfore reioyced greatly in thē, that eminentia virtutis Dei, gods power myght singulerly be seene therein. Concernyng thys thyng I myght bryng forth innumerable examples, of the affliction of gods childrē, both in ỹ old and new testament: wherein we may see how they felt gods presēce, prouidence, and power plentifully. But I wil omitte examples, because euery one of vs that haue ben or be in trouble, cannot but by the same remember gods presence whiche we fele by hys hand vpon vs: his prouidence which leaueth vs not vnprouided for, without any of our own prouision: and his power which both preserueth vs frō many other euils which els woulde come vpon vs, & also maketh vs able to beare more then we thought we coulde haue done. So very

Amos. 3
Thren. 3
Esay 45
Math. 10.
Esay. 45.
Ose. 1.
1. Reg. 2
Luke. 1.
Psalm. 139
1. pet 5
2. Cor. 4

often

often dothe he delyuer vs by suche meanes, as haue bene thought most folish, and little to haue bene regarded, and therfore we shake of our slepe of security, & forgetting of god: our trust & shift in our owne pollicies: our hanging on men, or on our owne power. So ỹ the crosse you see is commodious fourthly, for to see gods presence, prouidence & power, & our negligēce, forgetfulnes of god, security, self loue, trust, and confidēce in our selues, and things in this life to be cast of, as the other are to be taken hold on. And this shall suffice for the commodities which come by the crosse, wherethrough we may be in loue with it for the commodities sake: which at length we shal find, thoughe presently in sence we fele thē not. No castigatiō or punishmēt is swete for ỹ preset
Heb.12 instant saith the apostle, but afterwards the ende & worke of ỹ thing, is otherwise. As we see in medicines, ỹ more wholsom ỹ they be, the more vnpleasaunt is the tast therof: as in pilles, potions, and such like bitter stuffe: yet we will on the Philitiōs word, drinke them gladly for the profit which cōmeth of them. And derely beloued, although to lose lyfe and goods or frēdes for gods gospel sake, it seme a bitter & sower thing, yet in ỹ our philition which cānot lie, Jesus christ I meane, doth tel vs that it is very wholsō, howsoeuer it be tothsome, let vs with good chere take the cup at his hand & drinke it merily. If the cuppe seme vnpleasaūt & the drinke
Exod.15 to bitter, let vs put some sugar therein euen a piece of that which Moises cast into the bitter water and made the same pleasaūt. I meane an ounce, yea a drāme of christes afflictions & crosse, which he suffred for vs. If we cal this to mind,
1.pet.4 & cast of them into our cup (considering what he was, what he suffred, of whom, for whō, to what end, & what came therof) surely we cannot loth our medicine but winke & drinke it lustely. Lustely therfore drinke the cuppe which christ geueth and wil geue vnto you my good brethern and Sisters: I meane prepare your selues to suffer, whatsoeuer god will lay vpon you for the confessing of his holy name. If not because of these .iij. things, that ye are not of ỹ world: ye suffer not alone, your trouble shal not hurt you: yet for ỹ commodities which come of ỹ crosse. I beseche you hartely to embrace it. The fight is but short, the ioy is exceding greate. *Oportet*
Luke.18 *semper orare*, we must pray alway. Then shal we vndoubtedly be directed in all things by gods holy spirit which christ hath

hath promised to be our doctor, teacher and comforter, and therfore we nede not to feare what man or deuil can do vnto vs, eyther by false teaching or cruel persecution: for our pastour is such a one, that none can take hys shepe out of hys handes. *Iohn.14. 15.16.*

Thus much, my dere brethern and sisters in our dere lord & sauiour Iesus Christ, I thought good to write vnto you for your cõfort. From the which, if ye for feare of mã, losse of goods, frends or life, do swarue or depart, thẽ ye depart, and swarue frõ Christ, & so snarle your selues in Satãs sophistry to your vtter subuersiõ. Therfore as S. Peter saith, watch & be sober, for as a roring Lion he seketh to deuoure you. Be strong in faith, ý is, mãner not nor wauer not in gods promises but beleue certainly, ý they pertain to you: ý god is ẽ you in trouble: ý he wil deliuer you, & glorifye you. But yet see that ye call vppon hym, specially, that ye enter not into temptation, as he taught hys Disciples euen at suche tyme as he sawe Sathan desyre to sifte them, as nowe he hathe done to syfte vs. O deare sauiour preuent him now as thou dydst then wyth thy prayer, I beseech thee, and graunte that our fayth fayne not, but strengthẽ vs to cõfirme the weake, that they deny not thee and thy Gospell, that they returne not to their vomyte, stumblyng on those synnes from the which there is no recouery, causing thee to deny thẽ before thy father, making their later end worse thẽ the beginning: as it chaũced to Lothes wife, Iudas Iscariot, Fraũces Spira, and to many others. But rather strengthen them and vs all in thy grace, and in those thynges which thy worde teacheth, that we may here hazarde our lyfe for thy sake, and so shal we be sure to saue it: as yf we seke to saue it, we cannot but loose it, and that beyng lost, what profyte can we haue, yf we wynne the whole worlde. Oh set thou alwayes before our eyes, not as reason doth, thys lyfe, the pleasure of the same, death of the body, and prysonment, &c: but euerlastyng lyfe, and those vnspeakable ioyes which vndoubtedly they shall haue, which take vp the crosse and follow thee, and eternal hell fire and destruction of soule and bodye for euermore which they must nedes at lẽgth fal into, the which are afrayde for the hoare froste of aduersitye that man or the Deuil styreth vppe to stoppe or hynder vs for goyng for-

2. Pet. 2. Math. 10. Heb. 6. 10. Mar. 8. Luke. 11. Math. 6

forward our iourney to heauens blisse, to the which do thou bring vs for thy names sake, Amen.

Your owne in the Lorde,
Iohn Bradford.

¶ *To my deare frende and brother in the Lorde* Maister George Eaton.

ALmightye God our deare father geue to you daily more and more, the knowledge of hys truth, and a loue and lyse to the same for euer in all thynges, throughe Iesus Christe oure Lorde, Amen.

I shoulde begynne with thankes genyng to god, and to you as hys steward, for the great benefites I haue oftentymes receyued from you, and specially in this tyme of of my most nede, farre aboue my expectatiō: but because thankfulnes lyeth not in wordes or letters, and because you loke not to heare of your wel doyng of man, I am purposed to passe it ouer wyth sylence and to geue my selfe presently to that whiche is more profitable vnto you: that is, as god shall lend me hys grace, briefly to labour, or at least to shew my good wyl, to helpe you in gods gifte to me, as you by your doyng the lyke in gods gyfte vnto you, haue, as already done, so occasioned me greatly hereto. I woulde gladlye haue done it heretofore, but I haue bene discouraged to write vnto you, leaste hurte thereby might come vnto you: which is the only cause I haue not hetherto writted, nor now would not haue done, but that I stand in a dout whether euer hereafter I shal haue liberty to write vnto you. And therfore whileste I somthing may, I thought good to doe thus much, to declare vnto you, howe that, as I thynke my selfe muche bounde to God for you: so I desyre to gratifye the same as God should enable me.

The dayes are come and more and more do approch, in the whych tryal wyl be of such as haue vnfainedly redde and hearde the gospel: for all others wyll abyde no tryall but as the worlde wyll. But of you because I haue better hope

hope, I cannot but, as pray to god, in hym to confyrme you: so to beseche you of the same. I knowe it will be a daungerous thinge in deede to declare that whiche in woorde you haue confessed, and in harte haue beleued, specially concernyng the papisticall Masse: but notwithstandyng, we must not for daungers departe from the truth, except we wyll depart from God. For in as muche as GOD is the truth, and the truth is God, he that departeth from the one departeth from the other. Nowe what a thyng it is to departe from God, I nede not to tell you, because you know it is no lesse then a departyng from all that good is, and not onely so, but also a coupling of your selfe to all that euill is: for there is no meane, eyther we departe from god and sticke to the deuill, or departe from the deuyll and sticke to God. Some men there be, whiche for feare of daunger and lolle of that they must leaue, when, where, and to whom, they knowe not, doe deceaue them selues after the iuste iudgement of God, to beleue the deuill, because they haue no luste to beleue God, in harkenyng to Sathans counsaile of partynge stake with God: as to be persuaded that it is not euyll, or elles no great euill, inwardlye in harte to conceale the truth, and outwardly in facte to betraye it. And therefore, thoughe they know the Masse to be abhomination, yet they make it but a strawe in going to it as the worlde doth: in whiche thynge the Lorde knoweth they deceaue them selues to dampnation, dreame they as they luste. For surely the bodye departyng from the veritye, and so from god, will drawe and drowne in dampnation, the soule also. For we shall receaue accordyng to that we doe in the body, good or badde. And therefore the matter is more to bee considered then men make of it: the more it is to bee lamented. But I trust (my ryghte dearely beloued) you wyll consider thys with your self, and call your conscience to accompt, as gods word maketh the charge. Beware of false Auditours, which makyng a false charge, can get no quietnesse of the conscience after gods woorde. Therefore caste your charge, and there shall you see, that no beliefe of the harte iustifyeth, whiche hath not confession of the mouth to declare the same. No man can serue, ii. Maisters. He that gathereth not w Christ

(as no masse seer vnreprouyng it doth) scattereth abroade. Gods chosen are such as not only haue good hartes, but also kisse not their hands, nor bowe their knee to Baal. Christes Disciples are none but such as deny thē selues, take vp their crosse & folow him. He that is ashamed of Christ his truth in thys generation, must loke that Christ wil be ashamed of him in the day of iudgement. He that denyeth Christ before men, shal be denyed before God. Now, two kindes of denial there be, yea three kindes: one in hart, an other in worde, & the thirde in deede. In the which kindes, al masse gospellers bs so bitten, that all the Surgeons in the world can laye no healing playster therto till repentaunce appeare and drawe out the matter of vsing the euill and resorting to the Masse. For pure should we be frō all spottes, not onely of the flesh, but also of the spirite. And our dutye is to departe, not only from euill, that is, from the Masse. But also from the appearaunce of euil, that is, from cōming at it. Woe vnto thē that gene offence to the children of God: that is, which occasion by any meanes, any to tarye in ꝑ church at Masse time, much more then, they which occasiō any to come therto: most of all they which enforce any therto. Assuredly a most heuie vengeaunce of go hangeth vpon such. Suche as decline to their crokednes, God wil lead on ẅ wicked workers, whose portion shal be snares, fyre, brimstone, & stormye tempestes: whose Palace, and home shall be hell fyre and darkenesse: whose cheare shall be weping and gnashing of teeth: whose song shal be woe, woe, woe, from the which the lord of mercye deliuer vs.

Psa. 11.

My dearely beloued, I write not thys, as one that thinketh not wel of you, but as one that would you dyd wel, and therfore to helpe you therto, I write as I write. Beseching God to open your eyes to see the daungers men be in that dissemble with God and man, to the ende you doe not the lyke: and also to open your eyes to see the hygh seruice you doe to God, in aduenturing your selfe and that you haue for hys sake. Oh that mens eyes were opened to see that ꝑ glorye of God resteth vppon them, that suffer any thyng for his sake. Oh that we considered that it is happinesse to suffer any thyng for Christes sake, which haue deserued to suffer so

much

much for our synnes & iniquities. Oh that our eyes were opened to see the great reward they shal haue in heauē, which suffer the losse of any thing for Gods sake. If we knewe the crosse to be as a purgation most profitable to the soule, as a purifying fyre to burne the drosse awaye of our pryuinesse and synnes, as an ouen to bake vs in, to bee the Lordes breade, as sope to make vs white, as a sewe to mundifie and clense vs, as Gods framehouse to make vs lyke to Christe here in sufferyng, that we maye be so in reygning: then should we not so muche care for thys little shorte sorrowe whiche the flesshe suffereth in it: but rather in consideration of the exceedyng endlesse ioye and comforte which wyl ensue, we should runne towards in our race, after ỹ example of oure Captayne Christ: who comforte vs all in our distresse, and gene vs the spirite of prayer, therein to watche and pray, that we be not led into temptation: whiche God graunt to vs for euer, Amen.

And thus muche I thoughte good to write to you at thys presente, to declare my carefulnesse for the well doinge of you, and all youre familye, whom I commende with you into the handes and tuition of God oure Father. So be it.

Your owne in the Lorde.
Iohn Bradford.

An other letter to Maister George Eaton.

Almyghtye God oure heauenlye father, recompence aboundauntlye into youre bosome (my dearelye beloued) here and eternallye, the good whiche from hym by you I haue continuallye receaued, sythen my comming into prysone. Otherwyse can I neuer be able to requite youre louing kindnesse here, then by prayying for you, and after thys lyfe, by witnessyng youre faythe declared to me

by your fruites, when we shal come & appeare together before ỹ throne of our sauiour Iesus Christ: whether (I take god) I am euẽ now a going, euer loking whẽ ỹ officers will come & satisfie ỹ precept of ỹ Prelates, wherof, though I cã not cõplain, because I haue iustly deserued an hundreth. M. deathes at gods hands by reasõ of my sinnes, yet I may and must reioice, because ỹ Prelates do not persecute in me mine iniquities, but Christ Iesus & his veritie: so ỹ they persecute not me, they hate not me, but they persecute Christ, they hate Christ. And because they cã do him no hurt (for he sitteth in heauẽ & laugheth thẽ & their deuises to scorne, as one daye they shal feele) therfore they turne their rage vpon his poore shepe, as Herode their father did vpõ the infantes. *Math. 2.* Great cause therfore haue I to reioyce, ỹ my deare Sauiour Christ will vouchsafe amongest manye, to choose me to bee a vessel of grace to suffer in ane (which haue deserued so often & iustly to suffer for my sinnes) that I might be most assured I shal be a vessell of honour, in whom he wil be glorifyed.

Therfore (my right dere brother in ỹ lord) reioice wt me, geue thanks for me, and cease not to pray, ỹ god for his mercies sake would make perfect ỹ good he hath begon in me. And as for the doctrine which I haue professed & preached, I vnto you do confesse in writing, as to the whole world I shortly shall by gods grace in suffering, ỹ it is the verye true doctrine of Iesus Christ, of hys Church, of hys Prophets, Apostles, & al good men: so that if an Aungel shoulde come from heauen and preache otherwyse, the same were accursed. Therefore waver not (deare hart in the Lord) but bee confyrmed in it, and as youre vocation requireth, when God so wil, confesse it, though it be perillous so to do. The ende shall euidenlye shewe an other manner of pleasure for so doing, then tounge can tell. Be diligente in prayer, and watche therein. Vse reuerente reading of Gods worde. Set the shortnes of this time before your eies, & let not the eternitie ỹ is to come depart out of your memorye. Practyse in doing that you learne, by reading & hearing. Decline frõ euil & pursue good. Remember thẽ that be in bondes, especially for the Lordes cause, as members of your body and fellowe heyres of grace. Forget not the afflictions of Sion, and the oppression of Ierusalem: and god our father shall gene you hys continuall blessing, through Christe oure Lorde, who

guide

guyde vs as hys deare childzen foz euer, Amen. And thus I take my *Vale* and farewell wyth you (deare bzother) foz euer in thys pzesent lyfe, tyl we shal meete in eternall blisse: whether our good God and father bzing vs shoztly, Amen. God blesse all your babes foz euer, Amen. Date of pzyson thys. 8. of Febzuarye.

Your afflicted brother for the Lordes cause.

Iohn Bradford

A letter writen to hys Mother, as a farewell, when he thoughte he shoulde haue suffered shortlye after.

THe Lozd of lyfe and Sauiour of the wozld Iesus Chzist, blesse you and comfozt you, my good and deare Mother, wyth hys heauenly comfozt, consolation, grace and spirite nowe and foz euer Amen.

If I thought that dayly, yea almoste hourlye you dyd not crye vpon God the father thzoughe Iesus Chzist, that he woulde geue me hys blessing, euen the blessing of his childzen: then would I wzite moze hereaboutes. But foz almuch as herein I am certayne you are diligente, and so I beseech you good Mother to continue: I thynke it good to wzite somethyng whereby thys your crying might bee furthered. Furthered it wyll be, if those thynges which hynder it bee taken away. Among the which, in that I thynke my impzisonmente is the greatest and chiefest, I will thereabout spend thys letter, and that briefly, leaste it myghte encrease the let, as my good bzother thys bzynger can tell you. You shall knowe therefoze good Mother, that foz my bodye, thoughe it bee in an house oute of the whiche I can not come when I wyll, yet in that I haue conformed my wyll to Gods wyll, I finde herein lyberty enoughe I thanke God. And foz my lodging, beddyng, meate, dzinke, Godlye and learned companye, bookes and all other necessaryes foz myne ease, comfozt,

He meaneth the daũger of more great imprisonment that might hereby folow

and commodity, I am in muche better case then I coulde wyshe, and Gods mercifull prouidence here is farre aboue my worthines. Worthines quoth I? Alas I am worthye of nothyng but dampnation. But besides all this, for my soule I finde much more cõmoditie. For god is my father, I now perceaue, through Christ: therefore in prisonyng me for hys Gospel, he maketh me lyke to the image of hys Sonne Jesus Christ here, that when he cõmeth to iudgement, I might then belike vnto him, as my truste and hope is I shall bee. Nowe maketh he me like to hys frendes the Prophets, Apostles, the holye Martyrs and Confessours. which of them dyd not suffer, at the least, imprisonmente or bannyshment for hys Gospell and woorde? Nowe Mother, how farre am I vnmeete to bee compared to them? I (I say) whiche alwayes haue beene and am so vyle an hypocrite and grieuous a synner? God myghte haue caused me long before thys tyme to haue beene caste into prison as a theefe, a blasphemer, an vncleane liuer, and an heynous offender of the lawes of the Realme, but deare Mother, hys mercye is so greate vppon both you and me and all that loue me, that I shoulde bee caste into prison as none of these, or for anye suche vices: but onelye for hys Christes sake, for hys Gospelles sake, for hys Churches sake: that hereby, as I myghte learne to lamente and bewayle my ingratitude and synnes: so I myghte reioyce in hys mercye, bee thankefull, looke for eternall ioye wyth Christe, for whose sake (prayse bee hys name for it) I nowe suffer, and therfore shoulde be merye and gladde. And in dede good Mother, so I am, as euer I was, yea neuer so merye and gladde was I, as I nowe shoulde bee, if I coulde get you to bee merye with me, to thanke God for me, and to praye on thys sorte. Ah good father whiche doest vouchsafe that my sonne being a greuous synner in thy syghte, shoulde synde thys fauoure with thee, to be one of thy Sonnes captaynes, and men of warre to fyghte and suffer for hys Gospelles sake. I thanke thee and praye thee in Christes name that thou wouldest forgeue hym hys synnes and vnthankefulnesse, and make perfecte in hym that good whiche thou haste begonne: yea Lorde I praye thee make hym worthye to suf-

fer

fer not onely imprisonmente, but euen verye death for thy truth, religion and Gospells sake. As Anna dyd applye and geue her fyrste childe Samuell vnto thee: so doe I deare father, beseechyng thee for Christes sake to accepte thys my gifte, and geue my sonne John Bradford grace alwayes trulye to serue thee and thy people as Samuell did, Amen, Amen.

If on thys sorte Mother, from your harte you woulde praye, as I should be the most meryest man that euer was, so am I certayne the lettes of your prayer for my imprisonment, woulde be taken awaye. Good Mother therefore marke what I haue written, and learne this prayer by hart, to saye it daylye, and then I shall be merye, and you shall reioyce: if that you continue as I truste you doe, in Gods true religion, euen the same I haue taughte you, and my father Traues (I trust) will put you in remembraunce of: my brother Roger also I truste doth so dayly. Go to therfore and learne apace. Although the deuyl cast diuerse lettes in the waye, God, in whom you trust, wyll caste them awaye for hys Christes sake, if you will call vppon hym, and neuer wyll he suffer you to bee tempted aboue that he will make you able to beare. But howe you shoulde doe herein, the other letter I haue written herewith, shall teache you, which I would none should read til my father Traues haue red it, and he will geue you by Gods grace, some instructions. Now therfore wyll I make an ende, praying you good Mother, to looke for no moe letters: for if it were knowen that I haue penne and inke and did write, then shoulde I wante all the foresayde commodies I haue spoken of concernyng my body, and be cast into some dungeon in fetters of yron: which thing I know would greue you, & therefore for gods sake, see that these be burned when thys litle prayer in it, is copyed out by my brother Roger: for perchaunce your house may be searched for such geare, when you thinke litle of it, & looke for no moe swete Mother, tille eyther God shall deliuer me and sende me oute, eyther you and I shall meete together in heauen, where we shal neuer part a sunder, Amen.

This letter cõmeth not to our handes.

I require you Elizabeth & Margeret my sisters, & you wil feare God, vse prayer, loue your husbands, be obediẽt vnto

them, as God wylleth you: bringe vppe your children in Gods feare: and be good housewives. God blesse you both, with both your husbandes my good brethren, whom to do good, because I now can not, I will pray for them and you. Commend me to my sister Anne, Mother Pike, T. Borrocold and hys wyfe, R. Shalcrosse and his wyfe, R. Bolton, J. wilde, M. Vicar, the person of Mottrom, Syr Laurence Hall, with all that loue, and I truste lyue the Gospell: and God turne Syr Thomas hys harte, Amen. I wyll dayly praye for hym. I nedee not to sette my name, you knowe it well enoughe.

Because you shoulde geue my letters to father Traues to be burned, I haue written here a prayer for you to learne to praye for me good Mother, and an other for all youre house in your euenyng prayer to pray & my brother. These prayers are written with myne own hand: kepe them styll, but the letters geue to father Traues to burne, and geue father Traues a copye of the latter praye.

An other letter to hys Mother, as hys laste farewell vnto her in thys worlde a litle before he was burned.

GOds mercy and peace in Christ, be more and more perceaued of vs, Amen,

My moste deare Mother in the bowels of Christ, I hartely praye & beseech you to be thankful for me vnto God, which thus now taketh me vnto him self. I die not, my good Mother, as a thiefe, a murtherer, an adulterer &c: but I die as a witnesse of Christ hys gospel & veritye, which hetherto I haue confessed (I thanke god) as well by preaching, as by prisonment, and now euen presently I shall moste willingly confyrme the same by fyre. I knowledge that god moste iustlye myght take me hence symply for my sinnes (whiche are manye, greate and greuous, but the Lorde for hys mercye in Christ, hath pardoned them all I hope) but now deare Mother

ther, he taketh me hence by this deathe, as a confessour and witnes that the religion taughte by Christe Jesu, the Prophetes and the Apostles, is gods truthe. The prelates doe persecute in me Christ whom they hate, and his truth which they may not abyde, because their workes are euil and may not abide the truth and lyght, lest men should see their darknes. Therfore my good and most deare Mother, geue thankes for me to god, that he hath made the fruite of your wombe to be a wytnes of hys glory, and attend to the truth whiche (I thank god for it) I haue truly taught out of the pulpit of Manchester. Vse often and continual prayer to God the father through Christ. Harken, as you may, to the scriptures: serue God after hys worde and not after custome: beware of the Romyshe religion in Englande, defyle not your selfe wyth it: cary Christes crosse as he shall laye it vppon your backe: forgeue them that kyll me: pray for thē, for they know not what they do: committe my cause to god our father: bee myndeful of both your daughters to help them as you can. I send all my writinges to you by my brother Roger: doe wyth them as you will, because I cannot as I woulde: he can tel you more of my mynd. I haue nothyng to geue you or to leaue behind me for you: onely I pray God my father for hys christes sake, to blesse you and kepe you from euyll. He geue your patience, he make you thankeful as for me so for your selfe, that wyll take the fruite of your wombe to witnesse hys verity: wherin I confesse to the whole worlde I dye, and departe thys lyfe in hope of a much better: which I loke for at the handes of god my father through the merytes of hys deare sonne Jesus Christ. Thus my deare Mother I take my laste farewell of you in this life, beseechyng the almighty and eternall father by Christ, to graunte vs to mete in the lyfe to come, where we shall geue hym continuall thankes and prayse for euer and euer, Amen.

Out of prison the. 24. of June, 1555.

Your sonne in the Lord,
Iohn Bradforde.

To

To one by whom he had receiued much comfort and reliefe in hys trouble and impriſonment.

THe mercy of god in Chriſt, peculier to hys childzen, be euer moze felt of you, my derely beloued in the lozd, Amē.

When I conſider with my ſelfe the benefites which God hath ſhewed vnto me by your meanes, if I had ſo good and thankfull a hart as I would I had, I could not wyth dzye eyes geue him thākes: foz certainly they are very many and great. And nowe beyng yet ſtill the lozdes priſoner, I perceiue from hym moe benefits by you. Foz the which I thinke my ſelf ſo much bounde to you, my good bzother (although you were but ẏ inſtrumēt by whō god wzought and bleſſed me) that I loke not to come out of your dette by anye pleaſure oz ſeruice that I ſhal euer be able to do you in this life. I ſhal hartely pzay vnto god therfoze to requite you ẏ good you haue done to me foz his ſake: foz I knowe ẏ which you haue done, you haue done it ſimply in reſpect of god & his wozd. Be therfoze geue you dailye moze & moze to be confirmed in his truth & wozd, & ſo plētifully poure vpō you ẏ riches of his holy ſpirit and heauēly treaſures laid vp in ſtoze foz you, ẏ your cozporal & earthly riches may be vſed of you as ſacraments & ſignifications thereof: the more to deſire the one, that is the heauēly, and the leſſe to eſteme the other, that is the earthly. Foz Satans ſollitation is, ſo to ſet beſoze you the earthly, that therin and thereby you ſhould not haue acceſſe to the conſideration of the heauenly, but as one bewitched ſhould vtterly forgette them, and altogether become a louer & wozſhipper of ẏ erthly Māmon, & ſo to fal to couetouſnes & a deſire to be rich, by ẏ meanes to bring you into many noiſom and hurtful luſtes: as now adais I heare of many which haue vtterly forſakē god & al his heauēly riches, foz Antichziſts pleaſure & the pzeſeruing of their wozldly pelf, which they imagine to leaue to their poſterity: wherof they are vncertain, as they may be moſt certain they leaue to thē gods wzath & vēgeaūce, in his time to be ſent by viſitation, if they in time, hartely repēt not, & pzeuēt not ẏ ſame, by earneſt pzaier. Wherin my good bzother, if you be diligēt, harty, & perſeuer, I am ſure god wil pzeſerue you frō euyll

and

& frō yelding your self to do as ỹ world now doth, by allowing in bodely fact in the Romish seruice, that which the inward cogitatiō & mind doth disalowe. But if you be cold in prayer & come into cōsideration of earthly & present thinges simply, thā shal you fal into faithles folies, & woundyng of your conscēce: from which god euermore preserue you with your good wife & your babe Leonard & al your family, to ỹ which I wish the blessing of God now and for euer, through Christ our Lord, Amen.

I pray you gene thankes for me to your old bedfellow, for his greate frendship for your sake shewed to me, when I was in the Tower. John Bradford.

To my dearely beloued Syster Mystres A. VV.

The euerlasting peace of Christ be more & more liuely felt in our hartes, by the operatiō of the holy ghost, now and for euer, Amen.

Although I know it to be more then nedeth, to write any thing vnto you, good Syster, beīg (as I dont not you be) diligētly exercised in reading of ỹ scriptures, meditating ỹ same, & harty praier to god for the helpe of his holy spirit, to haue the sense & feelyng especially of the comfortes you reade in gods swete boke: yet haning such opportunitie, & knowing not whether hereafter I shall haue the like (as this bringer can declare) I thought good in few wordes to take my farewel in writing, because otherwise I can not. And now me thinkes I haue done it. For what els can I, or should I say vnto you (my derely beloued in the lord) but fare wel: Farewel dere Sister, farewell. How be it in the lord, our lord (I say) farewel. In him shal you farewel, & so much the better, by how much in your self you fare euil, & shal fare euil. whē I speake of your self, I meane also this world, this life, & al things properly perteining to this life. In thē as you loke not for your welfare, so be not dismaide when accordingly, you shall not feele it. To the lord our god, to the Lambe our Christ, which hath borne our sinnes on his back, and is our mediator for euer, do I send you. In him loke for welfare, & that wout all wauering, because of his owne goodnes and truth, whiche our euilnes and vntruth cannot take awaye. Not that therefore I would haue you to flatter your selfe

in

in any euill or vnbeliefe, but that I would comfort you, that they should not dismay you. Yours is our Christe wholye: yours I say he is, wyth all that euer he hath. Is not thys welfare trow you? Mountaynes shall moue and the earthe shall fall, before you fynde it otherwyse: say the lyer Sathan what he lyste. Therfore good Sister farewel, and be merye in the Lord: be mery I say, for you haue good cause. If your welfare, ioy, and saluation hanged vpon any other thyng, then only gods mercy and truth, then might you wel be sad, heauy, and stand in a doubte. But in that it hangeth only vpon these two, tell Satan he lyeth, when he would haue you to stand in a mämeryng, by causyng you to cast your eyes, which only in thys case should be set on Christ your sweete sauiour, on your selfe in some parte. In dede looke on your selfe, on your fayth, on your loue, obediẽce &c. to awake you vp from securitie, to styre you vp to diligence in doyng the things apperteyning to your vocatiõ: but when you would be at peace wyth god, and haue true consolation in your cõscience, altogether loke vpon the goodnes of god in Christ. Thynke on this commaundement, which pretedeth all others, that you must haue no other gods but the Lorde Iehouah, which is your Lord and god: the which he could not be, if that he dyd not pardon your synnes in very dede. Remember that Christe commaundeth you to call hym father for the same entente. And hereto call to mynde all the benefites of god hetherto shewed vpon you: and so shal you fele in very dede, that which I wyshe vnto you now, and prays you to wyshe vnto me, farewell or welfare in the Lord Iesus: wyth whome he graunte vs shortlye to meete as hys chyldren, for hys name and mercyes sake, to oure eternall welfare, Amen, Amen,

Your owne in the Lorde.
John Bradford.

¶ *An other letter to Mystres A. VV.*

ALmighty god our heauenly father for hys christes sake, encrease in vs fayth, by which we may more and more see what glory and honour is repoled, and

and safely kept in heauen, for all them that beleue wyth the hart, and confesse Christe and hys truthe wyth the mouthe, Amen.

My derely beloued, I remember that once heretofore I wrote vnto you a *Vale* or a farewell vpon coniecture: but now I wryte my farewell to you in thys lyfe in dede, vpon certaine knowledge. My staffe standeth at the doore: I continually looke for the Shiriffe to come for me; and I thank God, I am ready for hym. Now go I to practise that which I haue preached. Now am I climing vp the hil: it wil cause me to puffe and blow before I come to the cliffe. The hill is stepe and high: my breath is short, and my strength is feble: pray therfore to ꝑ lord for me, that as I haue now through hys goodnes, euen almost come to the toppe, I may by hys grace, be strengthned, not to rest til I come where I should be. Oh louing Lord, put out thy hande and drawe me vnto thee: for no man cōmeth, but he whome the father draweth. He (my derely beloued) gods louing mercy: beknoweth my short breath and great weakenes. As he sent for Helias a fiery chariote, so sendeth he for me: for by fyre my drosse muste be purifyed, that I may be fine gold in hys syghte. Oh vnthankefull wretche that I am: Lorde do thou forgeue me myne vnthankfulnes. In dede I confesse (ryghte deare to me in the lord) that my synnes haue deserued hell fyre: much more then, thys fyer. But loe, so lonyng is my Lorde, that he conuerteth the remedye for my synnes, the punishmente for my transgressions, into a testimoniall of hys truth, and a testification of hys verity, which the Prelates doe persecute in me, and not my synnes: therfore they persecute not me but Christ in me, which I doubte not wyl take my part vnto the very ende. Amen.

Oh that I had so open an harte, as coulde so receiue as I should do, this great benefite and vnspeakable dignitye, which God my father offreth to me. Now pray for me (my derely beloued) pray for me ꝑ I neuer shrinke. I shal neuer shrynke I hope, I trust in the Lorde, I shal neuer shrinke: for he that alwayes hath taken my parte, I am assured wil not leaue me when I haue most nede, for hys truth & mercies sake. Oh Lord helpe me: into thy handes I commende me wholy. In the Lorde is my my truste, I care not what

man

man can do vnto me, Amen. My derely beloued say you Amen also, and come after it so god call you. Be not ashamed of the gospell of Christ, but kepe company wyth hym stil. He wyll neuer leaue you: but in the myddest of temptation wil geue you an outscape, to make you able to beare the brunte. Vse harty prayer: reuerently reade and heare gods worde: put it in practise: looke for the crosse: lift vp your heades, for your redēption drayweth nigh: know that the death of gods saintes is precious in hys syght: be mery in the Lorde: pray for the mitigation of gods heauy displeasure vpon our countrey. God kepe vs for euer: God blesse vs wyth his spirituall blessynges in Christ. And thus I bydde you farewell for euer in thys present lyfe. Pray for me, praye for me, for gods sake, pray for me. God make perfecte hys good worke begonne in me, Amen. Out of prison this 7. of February.

Yours in the Lorde.

Iohn Bradford.

¶ To certayne godlye men relieuers and helpers of hym and others in theyr imprisonmente.

THe peace of Christ which passeth all pleasure and worldly felicity, be daily more and more felte in your hartes (my right derely beloued in the Lord) by the inwarde worckyng of the holy spirite, the earnest of our inheritaunce, and guider of gods electe: wyth the whyche god our dere father more & more endue vs al vnto the ende, for hys beloued sonnes sake our Lord Iesus Christ. Amen.

Praysed be god the father of our lord Iesus Christ, which is a father of mercy & a god of al consolation, that hath blessed you wyth hys knowlege & loue of his truth, not only to your own cōfortes, but also the great ease & cōfort of many, which without the helpe of god by you hetherto, had bene in much more misery. By your releuing the lordes prisoners, I am bydde, to see the rote wherof the worke doth spring, euen knowlege & loue of gods truth, wherfore we are in bādes.

The

The which knowledge & loue, in that it is a blessyng of all blessings the greatest (for it is euen eternal life. *Ioh.* 17.) I cā. not but praise god for you on this behalfe, that it hath pleased hym to vouch you worthy so excellēt & singuler a benefit: which is more to be estemed, desired & cared for, thē any thyng els. The world, for al that euer it hath cānot attayne by any meanes to this blessing, which God our father hath geuē you freely of his own good wil through christ, euē before ye were purposed to desire it. Therfore I beseech you al to be thankful with me & to reioyce in ỹ lord. For if he haue geuē vs such a gift vnasked, vndesired, yea vnthought vpō: how can it be ỹ he wil deny vs any good thing now, which may be necessary for vs: wil he (trow ye) sowe his sede in the ground of your hartes, & not kepe away the foules from picking it vp: would he so bestow his sede in you as he hath, if that he would not hedge in your hartes his field, frō common pathes & frō breaking in of beastes to destroy it: wil he be more careles thē a good husbandmā to wede out ỹ wedes which are in vs, lest they should ouergrow the corne of hys word: wil not he bestow mucke & marle vpon vs, that we may bring forth more fruite: ỹ in a good husbandman this be not lacking, alas how should we thinke then, but ỹ ỹ lord god, a good husbandman & nothing but good, & only good: how (I say) should it be, but that he is moste careful to kepe his sede already sowē in your hartes by ỹ ministery of vs & other his preachers, & that to ỹ bringing forth of ful and ful fruites: He that hath begōne with you, doute not (my derely beloued) but that he wil happely make an end with you. He hath begon to sow his sede in you, as I dare say ye feele it: be sure thē that al this wil follow: First he wil haue Skarcrowes in your hartes: I meane, such sparkles of his feare wil he droppe, yea already he hath dropped into you, that ỹ birdes of ỹ aire, vain & euil cogitatiōs shal not be cherished of you, but expelled, by crieng to ỹ lord for his help. Secondly he wil make such hedges, as shal kepe you as well from by pathes of al euil customes & vsages, as also preserue you frō ỹ power of euil & dominiō of sinne, which would haue ỹ vpper hād on you. Thirdly he wil doutles poure such showres vpō you to supple you, so wede you, so mucke & marle you by tēptation & other exercises, ỹ the Sunshine of persecutiō

shall

shall make moze to the ripenyng of hys seede in you, then to the witherynge of it away.

Thele thynges (my dearely beloued) the Lozd god, which hath begonne them in you and foz you, wyll continue with you: that in the ende you maye be broughte into hys barne, there to reste wyth hym in eternall felicitie. Foz Gods sake therfoze, wayte and looke foz no lesse then I haue told you at hys handes: a greater seruice can you not geue him. Yf god kepe not ỹ ozder I haue told you, but perchaūce beginne to mucke and marle you: to poure hys showers vpō you: to nippe you with his weeding tonges, &c: reioice & be glad that God wyll doe that in you and wyth you at once, which a long tyme he hath bene a wozkyng in & for others. Now vndoubtedly great showers are fallen, to supple our hartes, that gods wozd might enter therin and take roote. Now the Lozd goeth a weedyng, to weede out of vs oure carnality, securitye, couetousnes, selfe loue, forgetfulnes of God, loue of this wozld. Now the lozd doth mucke & marle vs, loading vs wyth heapes and burdens of crosses, that our hartes myghte be made good grounde to bryng foz the fruite to gods glozy by patience, as well in suffryng inward temptations and griefes, wherof we must complayn to the Lozd foz hys Shareetowes to dryue them forth of vs, as also in sufferyng outward assaultes: foz the which we must cry to our Master foz hys hedges and defence. which hathe .ij. partes: the one concernyng vs, to helpe and deliuer vs: and the other concernyng our, oz rather hys obstinate aduersaries, to take vengeaunce vpon them: which he will do in hys tyme.

Therfoze let vs by patience possesse our soules, knowing that they which persteuer to the ende shalbe saued. Let vs not be wery of well doyng: foz in our tyme we shall reape the fruites therof. But rather whiles we haue tyme, let vs redeme it in doyng well to al men, but specially to the houshold of fayth. which thyng hetherto you haue done (the lord therfoze be prayed, and in the day of hys comming, he recōpence you) and in the rest I hope well: I meane, that you haue declared no lesse in cōfessyng the truth planted in your hartes, by your wozdes and wozkes after your vocation, as the

the glory of God. I hope you haue godly behaued your selues, not being as too many be now a daies, euen mungrels, geuing halfe to God & halfe to the worlde, halting on both knees, going two waies: I meane it of ỳ Masse gospellers, which are worse thē any papistes. In this point I hope wel of you (my dearly beloued) that you haue not contaminated your selues, that you haue both confessed the truth as ofte as nede hath requyred, and also haue refrayned from comming to church now, where is nothing but idolatrous seruice. I hope you haue glorifyed god both in soule and body. I hope you haue gathered wᵗ Christ & not scattered abroad. I hope you haue drawen no yoke with vnbeleuers, nor communicated with other mens synnes, but haue abstayned from all appearaunce of euill, confessing in harte, confessing in tong, confessing in dede & acte the true knowledge of God, which he hath of hys great mercye geuen vnto you, not to bee as a candle vnder a bushell, but vppon the candlesticke, to geue light that men may see your good workes and glorifie your father which is in heauen. All thys I hope of you (my beloued) and also of al puritie of life and godly conuersation, not doubting but in this behalf also, you haue declared gods veritye in your harte, and for the Lordes sake do so still in all poyntes: that is, in your vocations be diligent and ryghteous, towards your selues be sober and pure, towards your neyghbours be charitable and iuste, towardes god be faythfull and thankefull, louing and obedient. Vse earnest and often hartye prayer. Meditate much vpon, and often hearken to ỳ word of god. If you be called, geue with modestye an accompt of the hope whiche is in you. Be not ashamed of Gods true seruice: allow not that with your presence which is contrary to Gods wil. Make not the mēbers of Christes Church, that is, your selues, mēbers of Antichristes church. Be not ashamed of ỳ gospel, or of such as be bound therfore: but rather be partakers therof, first inwardlye by cōpassion, prayer, &c: then outwardlye by geuing according to that the Lord hath lent you to that ende: and laste of all, by suffering wyth vs if God so will, and if it be nedeful for you. For my dearly beloued, be certayne that no mā can touch you or lay handes vpon you, but by the will of God, which is all good towards you, euen as the wil of a moste deare father, which

an not a lwayes be angrye, or otherwyse vse his rodde, then only to chastice and correct, not to destroy hys children. Agayne, be certayne that no crosse shall come vnto you before you nede it. For God is oure Phisicion, and when he seeth oure soules in perill, he preuenteth the peryll by purgation and ministring Phisicke, which is the crosse. As therfore for the body, we follow the aduice of the Phisicions for ỹ health thereof, thankefully vsing their counsell and obeying theyr preceptes: so for gods sake, let vs for our soules being sicke, thankefullye receaue the heauenlye Phisicions phisicke and dyet: so shall we waxe stronge men in GOD and in hys Christe. Which thyng I beseech thee O holy spirite to worke in vs all, Amen.

My dearly beloued, thys haue I briefly written vnto you, not as one that seketh any giftes, as Paul sayth, but as
Phil. 4. one that seeketh aboundaunt fruites on your behalfe, and to your commoditye. For it is better to geue then to receaue, sayeth Christe by hys Apostle S. Paule: who testifyeth that accordyng to that we sowe, so shal we reape. He that soweth
2. Cor. 9. little, shall reape little: he that soweth muche shall reape much. Neuer shoulde we forgette, how that the Lorde Iesus being riche, for our sakes became poore, that we myght be made riche by hym. Agayn, neuer shoulde we forget that we are dead to sinne, and alue to ryghteousnesse. Therefore shold we liue wholy vnto god & for god, & not for our selues. In al thyngs therfore we must auoide the seekyng of our selues, as wel in doing, as in leuing thyngs vndone. If ỹ crosse come vpon vs therfore, then are we happy, for the spirite of God and the glorye of God, resteth vpon vs. Therefore re-
Math. 5 ioyce (saith christ) for your reward is great in heauē. In this we are made like to Christe here: therefore we shal be so els where, euē in eternal ioye & endlesse glory. The high way to heauē, you know is afflictiō: so that al that wil liue godly in
Iohn. 15 Christ Iesu, must suffer persecution. If we were of ỹ world, the world wold loue vs: but we are not of ỹ world, but beare witnes against ỹ world, & therfore the worlde doth hate vs. But let vs reioice, our lord hath ouercome ỹ world. He suf-
Heb. 13 fred out of ỹ Citie, bearig our rebuke, saith ỹ Apostle. Let vs then go out of oure tentes & beare hys rebuke: that is, let vs denye our selues, take vp our crosse, which is his also, & follow him. Let vs know & esteme this more riches, thē al the trea-

treasures of ỹ world, as Moses did. Let vs know, ỹ he that saueth his life, shal lose it. Let vs know ỹ the way to saluatiō is a strait waye, and a waye wherein we can not carye oure bagges and chestes & vs. Let vs know ỹ no excuse of wife, farme, house or childrē, wil excuse vs. Let vs know ỹ in this case we must be so far frō louing father, mother, wife & chil- *Luke. 14.*
dren, that we must hate thē & our own selues also. Though this be a hard saying, yet we must not leaue our loades man for a litle foule way. Yea rather we shoulde knowe in dede, that it is but hard to ỹ flesh, which, if she be hādled deintely, will be imperious: vnder muste she be kepte, that ỹ spirit, which is a precious thing in gods sight, may haue her cōmodities. If we should follow ỹ fansye of the fleshe, we coulde not please god. Against it we haue made a solemne professiō, as also agaynst the deuil & the world in oure baptisme. And shal we now loke for easie thynges of our enemies? Shal we not loke rather to be hardly entreated of thē? O ỹ we considered oftē & in dede what we haue professed in baptisme: then ỹ crosse & we should be wel acquainted together. For we are baptised into Christs death: that is, as to be partakers of the benefite of his death, which is remission of sinnes: so to bee made like therunto cōtinually by dying to sinne. O that we cōsidered what we be: where we be: whether we are going: who calleth vs: how he calleth vs: to what felicitie he calleth vs: wherby he calleth vs: then my deare harts in the Lord, we should say to al worldly persuasions & persuaders, follow me Sathan, thou sauerest not those things ỹ be of god, but the things that be of men. Shall we not drinke ỹ cuppe which our heauenly father hath appoynted for vs? O Lord god opē ỹ our eyes ỹ we may see the hope wherunto ỹ hast called vs. Geue vs eyes of seing, eares of hearing, & hartes of vnderstanding. In the fauour ỹ bearest to thy people, remember vs: visite vs with thy saning health, that we maye see the good things thou hast prepared for thy elect childrē: that we may haue some syght of thy heauenly Jerusalē, and haue some tast of the swetenes of thy house. O deare father, kindle in vs an earneste desire to bee with thee in soule and body, to prayse thy name for euer withall thy saintes in thy eternall glorye, Amen.

Iohn Bradford

To my deare fathers, D. Cranmer, D. Ridley and D. Latimer.

IEsus Emanuell. My deare fathers in the Lorde, I beseche God oure sweete father, throughe Christ, to make perfecte the good he hath begonne in vs all, Amen.

I had thought that euery of your staues had stande nexte the dooze, but nowe it is otherwise perceaued. Our deare brother Rogers hath broken the Isle valiauntlye, and as thys daye (I thinke) or to morrowe at the vttermoste, hartye Hoper, syncere Saunders, and trustye Taylour ende theyr course and receaue their crowne. The nexte am I, whiche hourely looke for the porter to open me the gates after them, to enter into the desyred reste. God forgeue me myne vnthankefulnesse for thys exceedyng greate mercye, that amonges so manye thousandes, it pleaseth hys mercye to choose me to be one in whom he wyll suffer. For although it bee most true, that *Iuste patior* (for I haue beene a greate hypocrite and a grieuous synner, the Lorde pardon me, yea he hath done it, he hath done it in deede) yet, *hic autem quid mali fecit?* Christe whom the Prelates persecute, hys veritye whiche they hate in me, hath done no euill, nor deserueth death. Therefore oughte I moste hartelye to reioyce of thys dignation, and tender kindnesse of the Lorde towardes me, whiche vseth the remedye for my synne, as a testimoniall of hys testament, to hys glorye, to my euerlasting comforte, to the edifying of hys Church, and to the ouerthrowing of Antichriste and hys kyngdome. O what am I Lord, that thou shouldest thus magnifye me so vyle a man and myser, as alwayes I haue bene? Is this thy wonte to sende for suche a wretche and an hypocrite as I haue bene, in a fierye chariot, as thou diddest for Helias? Oh deare fathers, be thankfull for me, and prays for me, that I styll maye bee founde worthie, in whom the Lord would sanctifye hys holy name.

This is a singuler mercye of God, to haue death which is a due punyshmente for synne, turned into a demonstratiõ and testificatiõ of the Lordes truth.

4. *Regũ*, 2

And

And for your parts, make you readye, for we are but your gentlemen vshers. *Nuptiæ agni paratæ sunt, venite ad nuptias.* I now goe to leaue my flesh there, where I receaued it. I shal be conueyed thether, as *Ignatius* was to Rome, *Leopardis*: by whose enil I hope to be made better. God graunt, if it be his will that I aske, it maye make them better by me. Amen. For my farewell therefore, I write and sende thys vnto you, trusting shortlye to see you, where we shall neuer be seperated. In the meane season I will not cease, as I haue done to commende you to our father of heauen. And that ye would so do by me, I most hartely pray euery one of you: You know now I haue most nede. But *fidelis deus, qui nunquam sinet nos tentari supra id quòd possumus*. He neuer did it hetherto, nor now, I am assured, he wyll neuer do. Amen. *A dextris est mihi, non mouebor. Propter hoc lætabitur cor meum; quia non derelinquet animam meam in inferno, nec dabit me sanctum suum, per gratiam in Christo, videre corruptionem. E carcere raptim, expectans omni momento carnificem. The. 8. of febr. Anno. 1555.*

He meaneth that he should be conueyed by the Queenes Garde into Lankeshire to be burnt, as the aduersaries had once determined: like as Ignatius was by a company of souldiers conueyed to Rome, & cast to the Leopardes. *Eccle. hist. Libr. 3. Cap. 36.*

Iohn Bradford

To the Ladye Vane.



OUr deare and moste meeke father, alwayes be with vs for his Christes sake, and as his children guide vs for euer, Amen

Your comfortable and necessarye letters laste sente to me, ryghte worshipfull and dearely beloued, doe deserue at my hands, as other your benefites haue done, that which I can not geue. The Lord my God recompence you, as he can and will vndoubtedly. Nowe am I going to my good father and your father: now am I going to my Christ and your Christe: nowe am I going to my home and your home. I goe before but you shall followe: howbeit when or which way, I know not, the Lord knoweth. Vnto his prouidence and will, commend your selfe. For as it can not but

come to passe, so is there nothing so good to vs as it is. Happy were we that euer we were borne, that God myghte set forth his glory by vs, how soeuer he do it. Though I am led (as to Peter was sayd) whether I woulde not, yet with me and for me geue thankes for it pleaseth my father thus to lead me. I haue deserued, yea euē since I came into this prison, many a shamefull death: such and so great is my ingratitude and sinnes. But loe, the tender kindnesse of my father doth correct me as a childe & sonne, making the remedie for my sinnes an occasion of his glory, a witnessing of his veritie, a confirmation of his true religion, heretofore set forth & preached by me. wherin (good Madame) persiste & you shal be safe. Be not now ashamed of it, for though it seme to be ouercome, yet by suffering it ouercommeth; that Gods wisedome, which is folishnesse to ꝑ world, gods power, which is weaknes to the reason of man, may triumph and confound that which with the world is wise and mightie. Now do I beginne to be Christes disciple: now I beginne to be fashioned like to my Maister in suffering, that so I maye bee in reygning: nowe do I for euer take my farewell of you for thys lyfe: nowe commend I my selfe into the handes of my father, by whose prouidence I came into thys worlde, by whose prouidence I haue bene kept in thys worlde, and by whose prouidence I do departe hence. And as his prouidence is towardes me, so doubte you nothing but it is towardes you: thonghe not in such sorte exteriourlye, yet in such loue, sollicitude, and carefulnesse for you interiourlye. God, our God, & father of mercy, for the blood of his Christ, washe away al our sinnes, comfort hys Church, strengthen the weake, conuert or confound, as may make most to his glory, his ennemies, and be with vs Emanuell for euer, Amen, Amen.

In haste oute of prysone the. 5. of Febru. 1555.

Iohn Bradforde.

To my good brother Augustine Berneher.

Myne own good Augustine, the Lorde of mercy blesse thee my deare brother for euer, I haue good hope that

that if you come late at nyght, I shall speake with you, but come as secretly as you can. Howbeit, in the meane season if you can, and as you can, learne what Maister G. hath spoken to Doctor Story and others. The cause of al this trouble both to my keper and me, is thought to come by him. It is sayd that I shall be burned in Smithfield and that shortlye. *Domini voluntas fiat. Ecce ego domine, mitte me.* Ah myne owne sweete frend, I am nowe alone, lest I shoulde make you & others worse. If I shoulde liue, I would more warely vse the companye of gods childrē then euer I haue done. *Iram domini portabo, quoniam peccaui ei.* Commend me to my most dere Sister, for whom my hart bleedeth, the Lord comfort her and strengthen her vnto the ende. I thinke I haue taken my leaue of her for euer in this life, but in eternal life we shal most surely meete and prayse the Lord continually. I haue now taken a more certayne answere of death, then euer I dyd: and yet not so certayne as I thinke I shoulde do. I am now as a sheepe appoynted to the slaughter. Ah my God the houre is come, glorifye thy moste vnworthye childe. I haue glorifyed thee, sayth thys my swete father, & I will glorify thee, Amen. Ah myne own bowels, prayse God for me, and pray for me: for I am his I hope: I hope he wil neuer forsake me, though I haue aboue all other moste deserued it. I am the moste singuler example of hys mercye: praised be hs name therefore for euer. Cause Mystres Perpoynte to learne of the Shriefe M. Chester, what they purpose to do with me, and knowe if you can, whether there be any writ forth for me. *Factus sum sicut nicticorax in domicilio, & passer solitarius in tecto.* Ah my Augustine, how long shall Gods enemyes thus triumphe? I haue sent youthys of the baptisme of children to write oute, when thys is done, you shall haue other thyngs. Pray, pray myne owne deare hart, on whom I am bolde. The keper telleth me that it is death for any to speake with me, but yet I trust that I shal speake with you. *Mich. 6.* *Psa. 101.*

Iohn Bradford.

To myne owne good Augustine.

Deare brother Augustine, I can not but be bolde of you in my nede, and therfore I write as I do. Come hether betimes, I pray you, in the morning, & vse so to do: for then I thinke you shall speake with me. Also vse to come late in the euenyng, & let me know whether, in the daye tyme I may send for you. Pray Walshe to steale you in, as I hope he will doe. If he do bring you in, then shall thys whiche followeth not neede: but doubtyng the worst, thys do I write. First wil my man William to make all thinges readye for me, for I am persuaded I shall into Lankeshire there to be burnt: howbeit first they say I must to the Fleete. Then will him to harken earelye in the morning, whether I be not conueyed away before men beware. Also I pray you, will Robert Harrington, who I hope wil go with me, to looke for that iourney. Visit often my deare sister, and although I can not nowe write vnto her, as I would (for al things are more straunge here, & cases more & more perelous) yet tell her that I am carefull for her: desire her to be of good comforte: God shall geue vs to meete in hys kingdome. In the meane season I will praye for her as my deerest sister. Of truth I neuer did loue her halfe so well as I now do, and yet I loue her not halfe so well as I woulde doe: shee is the very daughter of Abraham. I pray thee hartelye bee merye my good brother, and desire all my frendes so to be: for I thanke god, I feele a greater benefite then all the Byshops in England can take from me. Praise God and praye for me, mine owne deare harte in the Lord, whom I hope I shall neuer forget.

Your poore brother
in the Lorde.
Iohn Bradford.

To certaine men, not ryghtly persuaded in the most true, comfortable, and necessarye doctrine of Gods holy election and predestination.

Grace,

GRace, mercye, and peace, wyth encreace of all godly knowlege and liuing, from god the eternal father of al consolation, through the bloudy death of our alone and full redemer Jesus Christ, by the mighty and liuely worckyng and power of the holy spirit the comforter, I wish vnto you now and for euer, Amen.

Although I lokehourely for officers to come and haue me to execution, yet can I not but attẽpt to write somthing vnto you, my dearely beloued (as alwayes you haue bene, how soeuer you haue taken me) to occasion you the more to wey the things wherin some controuersy hath bene emongest vs, especially the article and doctrine of predestination. wherof I haue writẽ a little treatise: therin, as briefly shewing my faith, so answering ỹ enormities gathered of some, to slander the same necessary & comfortable doctryne. That litle piece of worke I commend vnto you, as a thing whereof I doute not to answer to my comfort before the trubual seat of Jesus Christ: and therfore I hartely pray you and euery of you, for the tender mercies of God in Christe, that you woulde not be rashe to condemne thinges vnknowen, lest gods woe should fall vpon you for callyng good euyll and euyll good. For the greate loue of god in Christe, cauil not at things that be wel spoken, nor construe not things to the euil part, when ye haue occasion otherwise. Do not suppose that any man, by affirmyng predestination (as in that boke I haue truly set it forth accordyng to gods worde, and the consent of christes church) either to seke carnalitie, or to set forth matter of desperation. Only by the doctrine of it, I haue taught, as to my selfe, so to others, acertaintie of saluation: a setting vp of Christ only: an exaltatiõ of gods grace, mercye, righteousnes, truth, wisdom, power and glory, and a casting downe of man and al hys power, that he that glorieth may glory onelye and altogether, and continuallye in the Lorde.

Man consisteth on. ỹ. partes, the soule and the body, & euery man of god hath (as a man wold say) ỹ. men, an outward or old man, and an inward or new man. The Deuils drifte is, to bryng the one into a carnalitie, and the other into a doubt

doubt, and so to dispayre, and hatred of god: but god for remedy hereof, hath ordeined hys word: which is deuided into .ij. partes: the one is a doctrine which demaundeth of vs our duety, but geueth no power thereto. the other is a doctrine which not so much demaundeth as geueth. The former is called the law, which hath hys promises, cõditionals and comminations, or threates accordinglye. The other is called the gospel, or rather the free promises hanging not on conditiõs on our behalfe, but simply on gods verity & mercy, although they requyre conditions, but not as hangyng theron: of which promyses the gospell may well be called a puplication. The former, that is, the law wyth her promysses and comminations, tell man what he is, and shew hym what he can do. The later, that is the gospell and free promises, tell and set forth Christ, and what mercy at Gods hand thrõughe Christ, we haue offred and geuen vnto vs. The former parte serueth to keepe the olde man from carnalitie and security, and to stirre hym vp to diligence and sollicitude. The later parte serueth howe to kepe the newe and inwarde man from doubtyng and dispayre, & to bryng vs in to an assured certayntye and quietenes wyth God, thrõugh Chryste. The olde man and the fielde he resteth in, maye not be sowen with any other seede then is agreable to the former doctrine. The newe man and the fielde he resteth in, maye not be sowen wyth anye other, then is agreeynge to the later doctryne. By thys meanes man shall be kepte from carnalitie, and from desperation also, and brought into diligence and godlye peace of conscience. It is forbydden in the olde law, to sowe .ij. kyndes of seedes in one fielde, to weare lynsey wolsey perticotes, or to eate beastes that dyd not cleaue the hoofes. God graunte vs to be wyse husbandmen, to sowe accordyng as I haue sayd. God graunte vs to bee wyse taylours to cutte oure coates for two men of one whole clothe, as is declared. GOD graunt vs to be cleane beasts, to cleaue the hoofes accordinglye, that is to gene the olde man meate, meete for the mowers, that is the lawe wyth hys appurtenaunces, conditionals, promises, and comminations, and to gene to the newe man

Deut. 22.

Deut. 14.

man the gospel and sweete free promises, as appertayneth: and then doubtles we shall walke in the vyghte hyghe waye vnto eternal lyfe, that is in Chryste Jesu the ende of the lawe and the fulfyllyng of the promises, in whome they be yea and, Amen.

If thys my poore aduise bee obserued (my deare bretherne in the Lorde) I doubte not but all controuersies, for predestination, originall synne, freewyll, &c: shall so ceale, that there shall be no breache of loue, nor suspicion emonges vs: which GOD graunte for hys mercies sake. I am persuaded of you, that you feare the Lord, and therfore I loue you, and haue loued you in hym, (my deare hartes) thoughe otherwyse you haue taken it wythout cause on my parte geuen, so farre as I know. For hetherto I haue not suffred any coppye of the treatise aboue specified to goe abroade, because I would suppresse all occasions so farre as myghte bee. Nowe am I goyng before you to my God and your God, to my father and your father, to my Christ and your Christe, to my home and your home. I goe before, but you shall come after, sooner or later. Howebeit I could not but before I goe, sygnify thus much vnto you, as I haue done, that you myghte see my loue, and thereby bee occasioned to increase in loue, and learne rather to beare then breake. My poore & most dere Syster to me that euer I had, with whō I leane thys letter, I commende vnto you all and to euery of you, beseechyng you, and hartelye praying you in the bowels and bloode of Jesus Chryste, to care for her, as for one whyche is deare in Gods syghte, and one whiche loueth you all in GOD, and hath done, as I can and doe beare her wytnes: although in the poynte of predestination, it hath pleased God by my ministerye, to open vnto her hys truthe. Wherein as she is settled, and I truste in God, confyrmed: so yf you cannot thynke wyth her therein as she dothe, I hartelye praye you, and as I can, in Gods behalfe charge you, that you molest her not, nor dysquiete her, but lette loue abounde, and therein contende who can goe moste before. I commende also vnto you my good Syster M. L. makyng for her the lyke sute vnto you all.

Ah

Ah dere hartes, be not faint harted for these euyll dais, which are come to trie vs & purify vs, ꝑ we may the more be parteners of gods holines: as to our selues, so to ꝑ worlde we shal be beter knowen. Continue to walke in the feare of the Lord, as ye haue wel begonne. Kepe your selues pure, as I hope you do, from thys rotten Romish, yea Antichristian religion. Reuerently read gods word, therto ioyning prayer: that as you heare in readyng god speake vnto you, so in praying you may speake vnto hym. Labour after your callyngs to helpe other. As you haue done, do styll, and I pray god geue you grace to continue, as I dout not but he wil, for hys goodnes sake. At ꝑ lẽgth we shal mete together in Christes kyngdome, and there neuer part a sunder, but prayse the name of our good god and father, wyth the Patriarkes, Prophets, Apostels, Aungels, Archaungels, and all the Saintes of God. Oh ioyfull place, oh place of all places desyred. My brethren, I thynke my selfe more happye then you, by how much I am nowe more nere vnto it. Helias chariote I hourely loke for, to come and catch me vppe. My cloke, that is, my carcas, I shall leaue behind me in ashes, which I doute not, my Lord wyl rayse vp and restore to me again in the last day, glorifyed euen lyke vnto hys owne most glorious body. The portion of the good spirit, which my father hath lent me, I wyshe, yea double and treble vnto you al. God the father of mercy in the blood of his christ, geue to euery of you (my dere hartes) in hym, hys blessyng, and poure plentifullye vpon you hys holy spirite, that you may increase in all godly knowledge and godlines, to your owne comfort and ꝑ edification of many others, Amen. yet once more I commend vnto you my forsaid most dere and beloued Syster in the lord: who alwais be vnto her a most louyng father, spouse and pastour, Amen, Amen. Out of prison the 16. of Febryary. 1554.

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Your owne harte
Iohn Bradforde.

To Treve, and Abyngton, wyth other of their company, teachers and maynteiners of the errour of mans freewyll.

Ye



Et once more beloued in the Lord, before penne and yuke be vtterly taken from me (as I looke it to bee thys after noone) I thought good to write vnto you, because I stande in a doubte, whether at any tyme hereafter, I shall see or speake wyth you: for within this seuennight my lord Chancelour bade loke for iudgement. God knoweth I lye not, I neuer did beare you malice, nor sought the hynderance of any one of you, but youre good bothe in soule and bodye, as when we shall all appeare together before God, I am certayne you shall then know, though now you doubte it, and that causes. I am right well assured. For myne owne conscience can and doth beare witnes wyth me, that I neuer defrauded you or any of you, of the valewe of one peny or penyworth of any thyng, but haue sought wyth that whyche hath bene geuen, not onely in common, but also vnto me & to myne owne vse, discretion, and distribution: to doe you good. Therfore disdaine not the good will of your louer in god. And in hope that you wil not, I haue eftsones cuē now sente vnto you. xiij. s. iiij d. Yf you nede as much more, you shall haue it, or any thyng elles I haue, or can doe for you. Though in some thyngs we agree not, yet let loue beare the bell away, and let vs one pray for another, and bee carefull one for another: for I hope we bee all Christes. As you hope your selues to perteyne to hym, so thinke of me: and as you be hys, so am I yours.

Read the 1. Cor. 13. chap. and compare these spirites wyth the spirit of humblenes, vnity and loue, which here youse in this man of God, doyng good euen to his aduersaries, and then iudge of them & theyr doctrine.

He meaneth concerning freewyl, original sinne, predestinatiō, &c. wherein they are playne Pelagians and papistes.

John Bradford.

¶ At thys letter, these men were so sore offended, because he sayde he had hyndered hymselfe to further them, as though he had therby vpbrayded them: That in displeasure they sent it to hym agayne. Whereupon he wrote vnto them as followeth.

He that seketh not to hynder hym selfe temporally, that he may further hys brother in more nede, the same wanteth true loue. I haue done, do, and wil (except you refuse it) hynder my selfe thys way that I may further you, and in dede

Though he distributed to them, emōges other prisoners there, not only that which was geuen in cōmon but also to hys owne vse: yet they suspected hym of euil dealyng. Thus do not they, in whom the loue of God dwelleth

dede myselfe also that way, wherein I desyre to be furthered. Yf I would seke mine owne gaynes temporallye, then coulde I haue taken & vsed many portiōs of mony, whiche haue bene geuen to me mine owne vse. I neuer mynded to vpbraide you: but that whiche I dyd wryte of myne owne hynderance, was that you myght see I loued you, and sought your weale, as I doe, and wyll be glad to doe it continually. The lord of mercy hath forgeuen vs all, wherefore hencefoorth lette vs rather beare then breake.

Yours in the Lorde,
Iohn Bradford.

¶ *A letter whyche he set as a preface before a supplication sente to Quene Marye, her counsel, and the whole Parliamente: whiche supplication commeth not yet to our handes.*

IN most humble wise complaineth vnto your Maiesty and honours, a poore subiect persecuted for the confession of Christes verity: the which verity deserueth at your handes to be maintayned and defended, as the thynge, by the which you reigne and haue your honoure and authorities. Althoughe we that bee professours, and through the grace of GOD, the constaunte confessoures of the same, are (as it were) the out sweppynges of the worlde: yet (I say) the veritye it selfe is a thyng not vnworthye for your eares to heare, for your eies to see, and for your hands to handle, helpe, and succour, accordyng to that the Lord hathe made you able, and placed you where you are, for the same purpose. Your hyghnes and honours ought to know, that there is no innocency in wordes or dedes, where it is enoughe and suffiseth, onely to accuse. It behoueth kynges, Quenes, and all that be in authoritye, to knowe that in the

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administration of their kyngdomes, they are gods Ministers. It behoueth them to know, that they are no Kinges but playne tyrannes, whiche raigne not to thys ende, that they maye serue and set forth gods glorye after true knowledge. And therefore it is required of thē, that they woulde be wyse, and suffer themselueh to be taught, to submit themselues to the lordes discipline, and to kisse their Soueraign, lest they perishe: as al those Potentates wyth theyr principalities and dominions, cannot long prosper but perysshe in dede, yf they and their kyngdomes be not ruled wyth the scepter of God, that is wyth hys worde: which, who so honoureth not, honoureth not GOD, and they that honour not the Lord, the Lord wyll not honour them, but bryngе them into contempte, and at the length take hys own cause, whiche he hathe most chiefly committed vnto them to care for, into hys owne hands, and so ouerthrow them, and set vp hys truth gloriously: the people also perishing with the Princes, where the worde of prophecy is wantyng, muche more is suppressed, as it is nowe in thys Realme of Englande: ouer whyche the eyes of the Lorde are set to destroye it, your hyghnes and all your honours, yf in tyme you loke not better to your office and duties herein, and not suffer your selues to bee slaues and hangemen to Antichriste and hys prelates, which haue brought your highnes & honours alreadye to lette Barrabas lose, and to hange vppe Christe. As by the grace and helpe of God I shall make apparante, yf first it would please your excellent maiestye, and all your honoures, to take to harte gods doctryne, whiche rather through the malice of the Pharisees, I meane the Bishops and prelates, then your consciences, is oppressed, and not for oure contemptible and execrable state in the syghte of the worlde, to passe the lesse of it. For it (the doctryne I meane) is hygher and of more honour & maiestye, then al the whole worlde. It standeth inuincible aboue all power, beyng not our doctryne, but the doctryne of the euerlyuynge GOD and of hys Christe, whome the father hath ordeyned Kyng, to haue dominion from sea to sea, and from the ryuer vnto the endes of the worlde. And truely so dothe he and wyll the raigne, that he wyll shake all the whole earth wyth hys yron & brasen power, wyth hys golden & siluery brightnes, *psal. 72.*

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only by the rodde of hys mouth, to shyuers in such sorte, as though they were pottes of clay, accordyng to that whiche the Prophetes doe wryte of the magnificence of hys kyngdome. And thus much for the thyng, I meane the doctryne, and your dueties to harkē, to propagate, & defend the same.

But now wyll our aduersaries mainly cry out against vs, bicause no man may be admitted once to whist agaynste them, that we pretend falsely the doctryne and word of god, calling vs the most wycked contemners of it, and heretikes, schysmatikes, traytors, &c. Al which their sayings, how malicious and false they are, though I myght make report to that, which is writē by those men whose workes they haue condemned, and all that reteyne any of them, publikelye by proclamation: yet here wil I occasion your maiesty and honours by this my writyng, to see ẏ it is farre otherwyse thē they report of vs. God our father, for his holy names sake directe my penne to be hys instrumēt to put into your eies, eares, and hartes, that which most may make to hys glorye, to the sauegard of your soules and bodies, and preseruatiō of the whole realme, Amen.

Iohn Bradford.

To a faythefull and deare frende of hys, entreatyng of this place of S. Paule to the Romaynes: The feruente desyre of the creature wayteth, when the children of God shalbe delyuered.

GRace and peace, wyth encrease of all godlynes in Christe, I wyshe vnto you my dearely beloued.

Because thys morning I had some knowledge, more then before I had, howe that my lyfe stoode in greate danger, & that euen thys weke, so farre as men myght both by the doynges and sayinges of such as be in authoritie attempted and spoken concernyng me, iudge and perceiue: I thought good (my ryght dearely beloued in the Lord) to go about somthyng whyche myght

might be on my behalf, as it were, *Cygnea cantio*, a Swānes song, and towardes you, both a monumente of the kynde of my ione, and also a helpe or at the leaste, an occasion for you to profyte in that, whiche I beare you recorde you moste desire, I meane euerlastyng life and ꝑ state therof. And thys will I attempt vpon the laste talke we had betwixt vs, when you were here & me. I know you haue not forgotten ꝑ we talked together of ꝑ place of. S. Paule to the Rom. *cap.* 8. concerning the groninges of the *Creature* and hys desyre of the reuelation of ꝑ childrē of god. You demaūd whether thys word *Creature* was to be vnderstand of man or no: and I tolde you that, though some dyd take *Creature* there for man, because there is no kinde of creature whiche may not be acknowledged in man: yet (sayde I) the texte it self considered with that which the Apostle writeth of Christ *Eph.* 1. *Col.* 1. the restorer and reformer of all thynges that be both in heauen & in earth, and with the argument which. S. Paule presently hath in hand there, doth enforce a Godlye mynde to take euery creature there (as also. S. Chrisostome and. S. Ambrose do) for the whole worlde, and euerye creature both heauenly and earthly. All thyngs I told you, were made for man, & according to mans state, so are they. When man was without sinne & in gods fauour, there was no malediction, curse or corruption. But when mā by synne was taste out of fauour, then was ꝑ earth curse. For ꝑ wickednes of the inhabitauntes, fruitfull landes are tourned into salte grounde: as for their pietie, barreine countreyes are made fruitfull. *Psa.* 107. The Angels them selues doe reioyce ouer one sinner that repenteth, thereby geuing vs notice that in their kinde they lament ouer the impenitent. In readyng the Prophets, you may see how that all thyngs do depende of man. When they Prophecye any great blessing or plague to come to gods people, they do communicate the same both to heauen and earth & to euery thing elles. As for example, when ꝑ Prophets do foreshowe ꝑ ouerthrowes of realmes & peoples, how do they say ꝑ the whole shape of the worlde shal be moued therat: Loke vpō Esay, how he, whē he prophecieth the fall of Babilon, doth say ꝑ the starres shall not shyne from heauen: the sunne shal be darkened in his rising:

That is, which myght be a speciall comfort to hym beig thē ready to be burnt: as the Swannes soung is sweetest a little before his death.

the mone shall not geue her light. And afterwards he saith: I wil shake ꝑ heauens & the earth shall be moued out of his place. *Esay.* 13. But the historyes do witnesse that there are wonderful chaunges of al creatures both heauenly & earthly in ꝑ ouerthrowes and destructions of realmes & people.

Agayne, when Esay doth Prophecye of the kingdome of Christ, he doth promyse new heauens & new earth, and that so excellent and new, that he sheweth the former heauens & earth to be vtterly forgotten. *Esay.* 63. wherto the Apostle agreeth, making Christ the repairer of al things in heauen & in earth. *Ephes.* 1. *Col.* 1. Howe dyd both heauen and earth geue their seruice to the Israelites cõming forth of Egipte; aswel in preseruing them, as in destroying their enemyes: How did the sunne shyne longer thẽ it was wont to do, for Iosue to ouercome hys enemies? How did euẽ the very Angels fyght for Ezechias against the Assirians? Read the. 37. chap. of Esay. And behold the history of Christ: cõsider how the Angels reioyced: how the starre brought the wise men to Christe: howe the Aungells were ministers vnto him in the wildernesse: howe the deuilles confessed hym. In his death, how dyd all the whole world shew compassion? The sunne was darkened: the earth dyd quake: the rockes clane a sunder: the vaile of the temple rent a sunder. When he arose, both heauẽ (for the Angels wt great heauẽly brightnesse appeared) and earth which was moued, dyd reioyce: the Angels were preachers of it. In hys ascension also: dyd not a bryghte cloude receaue him and take hym vp? Dyd not the Angels testifye of hys returne? when he sent the holy ghoste and made his new couenaunte of grace, dyd not all ꝑ whole worlde serue thereto by thunder, smoke, fyer, earthquake? Now, how wonderfully they will do their seruice to Christ, comming to iudgement, it is more plaine then I nede to rehearse. And in asmuch as we are the members of Christe, he being our head, we may sone see how that all thyngs haue a certayne compassion with man, & do after their kinde, as the Apostle writeth, loke for a deliuerance from vanitye, which they shal obteyne in their restauration. I therfore tolde you how ꝑ I do take ꝑ Apostle to meane by euery creature simply, euẽ al the whole shape & creatures in the world. He doth attribute vnto them, how that they looke for the perfection

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of our saluatiō: how that they are subiecte to vanitie: howe that they are subiecte in hope: how ꝑ they grone and trauel, attributing these things vnto the senseles creature, by trāslation from man, to signifye the societie, cognation, and cōsent, which all & euery creature hath with man: that as euery & all thinges were made for man: so by the man Christ, al and euery thing both earthly and heauenly shal be restored.

These thinges you know in effecte I spake vnto you, to stirre vp both my self and you to a deper consideratiō of our blessed state, which now we enioy in hope, which wil neuer deceaue vs: the more to occasion vs to desire the ful fruition of the same. But I do remēber ꝑ you were something troubled with some doutfulnes hereabout. Therfore I purpose now to write of thys matter more at large, therby to occasion vs both to see better, through ꝑ helpe of gods spirit, that which we desire, & I pray God graunt vnto vs both for his mercies sake: I meane the felicitie of his childrē, and the happie state which one day in very deede (my dere hart) we shal fully possesse, and both together prayse the Lord with al hys Saintes, world without end, Amen, Amen.

Thys was your doubt: If so be that S. Paul dyd meane by all creatures simply (as I haue spoken) that they shal be deliuered from corruption into suche a state as shall adorne the fredome of Gods children: whether that plantes, beasts and other thinges hauing life, shal bee restored. If yea: then you would know whether al thinges that haue bene, shal be restored also. And after thys you wil perchaunce aske in what place they shall be: what they shall do, and so forth. As I thinke vpon this matter, and as I am accustomed to answere such questiōs cōming to me, I wil here write for an answere vnto you also: not douting but ꝑ therwith you wil be satisfyed, because I know your hart is satisfyed w̄ godlye & sufficient answeres. Thus I thinke: All & euery creature groneth & trauileth as yet, hoping & loking for my restauration: for they be subiect to corruption for my synnes sake: but they al shal be deliuered by my Christ, frō the bondage of corruptiō, thē whē he shal restore vs his mēbers. Thys wil I muse on, & way with my self, ꝑ I may dulye knowe, both in me and in al other thyngs, the atrocitie and bitternesse of

fynne whych dwelleth in me, & so may the more hartely geue ouer my self wholy to ỹ lord Christ my Sauiour, ỹ he may, wt what crosse soeuer shal please him, sley fynne in me, and bring me after his own wil & way, to newnesse of life. Whereunto, that I for my part, may faythfully & withal my whole hart, do my diligence in mortifying the desires of my flesh, & in labouring to obey the desires of the spirite, to line a life acceptable to him, I beseech him of his grace. And ỹ I maye do this therefully, & cõtinue in thys purpose & diligence, I wil fasten my minde, as much as the Lord shal enable me, to cõsider this my so great happinesse wherunto I shal be restored in the resurrection: the which resurrection doutles shall be adourned by the whole shape of the world deliuered frõ corruptiõ. These thinges wil I thinke on, these things wil I paule on: herein wil I, as it were, drowne my self, being careles of thys: I meane, what partes of the world ỹ Lorde Christ wil restore wt me, or how he wil do it, or what state or condition he wil geue it. It is enough & enough for me, that I and all the whole world with me, shal be much more happie thẽ now I can by any meanes conceaue. By reasõ hereof I will prayse and glorifye my Lorde, and by hys grace I wil study to please hym with al my hart, with all my soule, with all my strengthe, singing vnto him, that he both doth wel and hath done and made al thinges wel: to hym be eternal glory for euer. This is my cogitation in thys matter, and not mine only, but the cogitation of one which was my father in the Lord, and now, I am assured, with the Lord at home, where we yet are from home by reason of thys our corruptible habitacles wherein we abyde the Lordes leasure.

He meaneth that most godly and learned father M. Martyne Bucer.

If you would knowe the reason that moueth me to aunsweare as I haue done to the foresayde doubtes or questions, it is thys. You see ỹ the Apostle in thys place to the Romaines, speaketh of the deliueraunce of euerye creature from the bondage of corruption, and ỹ to the beautifying of the glorye of Gods children. Thys is so manifest, that no man can well denye it. It is but a simple shyfte to saye that the Apostle doth meane in thys place by euerye creature, man onelye. He is not wonte to speake

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on that sort. Neyther dare I saye that the Apostle speaketh here hyperbolically or excessiuely: although some thinke so. But as I sayd, I say agayn, that the Apostle doth here simply affirme, that there shall be a renouacion & a deliuerance from corruption, not only of man, but also of al and of euery part of ỹ whole world: of euery part (I say) meaning partes in deede, & not such as be rather vices & added for plagues, then for partes. For by reason of sinne, many spottes & corruptions are come into the world, as is all that is hurtfull and filthy in the creatures. Also, al that commeth of corruption, as perchaunce flees, vermyne, and such like.

Thys renouation of all thinges, the Prophets do seme to promyse, when they promise new heauens & new earth: For a newe earth seemeth to require no lesse renouation of earthly thinges, then new heauens do of heauenly thynges. But these thinges the Apostle doth playnely affirme ỹ Christ will restore, euen whatsoeuer be in heauen & in earth. *Col.* 1. Therfore me thinkes it is the duty of a Godly minde, simply to acknowledge, and therof to bragge in the Lord, that in our resurrection al thinges shal be so repayred to eternitie, as for our sinne they were made subiecte to corruption.

The auncient writers our of Peter, haue, as it were, agreed to this sentence, that the shape of this world shall passe away through the burning of earthly fire, as it was drowned wyth ỹ flowing of earthly waters. These be S. Augustines wordes. wherto I will adde these which he there writeth: the qualities (sayth he) of the corruptible elementes which agreed with our corruptible bodyes, shal vtterly be burned with that same worldlye conflagration and burning, as I sayd: but ỹ substance it self, shall haue those qualities, which do agree by a mernelous chaunge, to oure bodyes, that the world chaunging into the better, may openly be made mete to man returned euen in the flesh into the better. These be hys words. wherby it is plaine, that this good man did beleue that ỹ elements should be renewed: but of other things he medleth not, except it be of the sea, by the occasion of that which is in the Apocalips: howbeit, so he speaketh that he can not wel tel whether it also shal be chaūged into the better, adding these wordes: but we read ỹ there shalbe a new

2. pet. 3

Augusti. de ciuitate dei lib. cap. 16

heauen and a newe earth. For he dyd vnderstand the place of Esay concerning the new heauen and new earth, simply: of other things he expresseth nothing.

But Thomas Aquinas entreateth thys questiō more exactly or rather curiously, affyrming the celestial bodies, the elementes & mankinde to be renewed: but in no wise beasts plantes &c. to bee so: and this is hys principall reason. The renouation of the world shal be for man: therfore such shall be the renouation as shal be conformable to the renouation of man. But the renouation, of man shal be from corruption to incorruption: frō mouing to rest: the things therfore that shall be renewed with man, must be brought also to incorruption. Now, ỹ celestial bodies & the elementes were made to incorruptiō: the one wholy & in euery part, the other, that is the elementes, though in part they are corruptible, yet cōcerning ỹ whole, they are incorruptible, as man is incorruptible cōcerning part, that is the soule. But beasts, plātes &c. are corruptible both wholy & in euery part: therefore they were not made to incorruption, and so are they not conformable to the renewing, that is, they are not receaueable of incorruption, and therfore they shall not be restored.

This reason is true in this part, that it affirmeth thynges shal be restored with man, and wt him shal be brought to perpetuitie, & as ỹ Apostle sayth, to be deliuered from ỹ bondage of corruption. Agayne, hys reason is true herein also, that mans reason may soner be persuaded ỹ things now partly incorruptible, shal be restored altogether to incorruptiō. But now to say that by no reason those things may be brought to perpetuitie, which now both wholy & partly be tēporall and momentane, howe can he proue it: in that the nature & being of all thynges, dependeth on ỹ omnipotencie of God, which after hys own pleasure doth geue to things which he hath made, their being, and al is one to him, to make a thing tēporall and to make it eternall. For he made all thynges of nothing: and therefore heauen and the celestiall bodyes haue no more of them selues that they be perpetuall, then haue those thinges that laste but a daye. wherfore, thys reason which Thomas maketh, is not fyrme, in that it wholye leaneth to ỹ which now seemeth and appeareth in thynges. In deede (as I said) it hath some shewe or probabilitie, that

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these things shal be renewed to eternitie for ỹ glory of gods childrẽ, which now somthyng are pertakers of ỹ same. But now, seing that both it which they nowe haue, and also shall haue, dependeth vpon ỹ decke & pleasure of God, whō hath God made of counsell with hym concerning the renouation of ỹ world & of al things, ỹ he can tel what partes of things & what kindes of things he wil renewe? Yea euen Aristotle dyd acknowledge that *Physice* or natural knowlege, because it bringeth his reasons frō ỹ disposition & nature of things, hath not ful necessitie of his reasons. For nature is nothing els thē ỹ ordinarie & wōted wil of god, as a miracle, portēt, or monster, is the rare & vnwonted wil of God. We say that the nature of stones & al heuie things, is to sinke downward: which is nothing elles but the pleasure of God so depelling them and puttinge them downe, for elles of them selues nothyng is eyther heuye or lyghte: all is a like to be caryed downewardes or vpwardes. Who may make God subiecte to hys worke? Can not he that made all things of nothyng, geue hereafter to the thinges that he hath made, that wherof nowe in them selues they haue no capacitie?

These thyngs I do therfore rehearse, to ỹ end I myghte declare, that when we dispute what god wyl do concernyng hys workes, how that it is not seemely for vs to conclude accordyng to that which semeth & appeareth to vs in things, but rather as godlynesse requireth, to referre all thynges to the wil of God. This wil, if it be expressed in holy scripture, then may we simplye determine ỹ which we read expressed there. But if it be not so, then ought we freely to confesse our ignorannce, and not prescribe to God what he ought to doe of hys workes, by that which alreadye he hath done. God is of power infinite & of nothig did he not only make al things, but also will doe what pleaseth him both in heauen and in earth, sayth Dauid.

The forsayd Thomas bringeth forth also other reasons, but which he hym selfe counteth not for inuincible. One is, if beastes and plantes shall bee restored, eyther all or some shall be restored. If al shal be restored, then must ỹ resurrectiō be cōmunicate vnto them, that ỹ same in nūber be restored; which is not cōueniēt. If some shal be restored, there ap-

peareth no reason why these shoulde be restored more then other: therefore saith he, they shal not be restored. But here, what would he answere, if one shoulde aske him howe he knoweth it is not conuenient that eyther al in number bee restored, as mã shal arise, eyther only some, in ỹ thys thing wholye resteth in the hand and wil of God? An other reason he maketh out of Aristotle, and out of a grounde whiche is vncertayne. Aristotle affirmeth the perpetuitie of thinges to hang on the continual mouing of heauen. Thomas now hereto gathereth thus: but the mouing of heauẽ shall cease: therfore he concludeth that in these inferiour things no perpetuitie maye be looked for. But here, what answere wil he make, if a man shall say that all thynges hange at the becke and pleasure of God, who nowe for the conseruation of his creatures, whiche now arise and spring, and nowe dye and fall downe: vseth the mouyng of heauen, and can afterwardes not vse it for thys purpose? Thys is a truth, that all thynges of them selues are nothyng: muche more then can they not doe any thyng. Now, men may coniecture that the mouyng of heauen shall cease, but yet by ỹ certaine word of God, they can not proue it. In like manner is hys laste reason which he maketh of the ende of beastes and plantes, but which end he knoweth not. Beastes and plantes sayth he, were made for the sustentation of the mutual life of mã, but thys lyfe shall cease, therefore shall they also. But here hath he no answeare if a man shoulde demaunde, who knoweth whether GOD haue made them to none other ende or vse?

Seing therfore these thynges be as you see, I suppose it not to pertayne to a godly man, to denye the beastes and plãtes to be restored, in that the Apostle doth here expresselye say, that euery creature which is now subiecte to vanitie, shal bee deliuered from the bondage of corruption, into the glorious liberty of the children of god. In that ỹ holy ghost doth affirme thys of euery creature, by what reason dare a godly mind exempt any part frõ thisdeliuerance to come? Howbeit, neyther wyll ỹ Godlye mynde contende whether euery creature shalbe renewed. For the holy ghost spake of the creature generally, and not perticulerly, and therfore we maye not otherwyse affirme, because we muste not speake

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but gods worde. Therfore it is the parte of a godlye man, and of one that hangeth in all thynges vppon the worde of god, to learne out of thys place, that whatsoeuer corruption, deathe, or griefe he seeth in anye thyng, whersoeuer it bee, that (I saye) he ascribe that wholye vnto hys synnes, and thereby prouoke hymselfe to true repentaunce. Nowe as soone as that repentaunce compelleth hym to goe to Christe, lette hym thynke thus: but thys my Sauiour, and my head Iesus Christ dyd for my synnes, and therewith, as he toke away death, so hath he taken away all the corruption and labour of all thynges, and wyll restore them in his tyme, whether so euer they be in heauen or in earthe. Now euery creature trauayleth and groneth wyth vs, but we being restored, they also shalbe restored. There shall be newe heauens, newe earth, and all thynges newe.

Thus I wyshe that our myndes myght staye in thys generalitye of the renouation of the worlde, and not curiously to searche what partes of the worlde shalbe restored, and what shall not, or how al thyngs shalbe restored: much more then I would not haue vs curious nor inquisitiue of theyr place where they shall be, of theyr action what they shall doe, or of theyr properties and suche lyke. For if, to haue foreknowen these thynges, woulde haue made muche to godlines, surely the holy ghost woulde moste playnely haue tolde them. For accordyng to christes promise he bringeth vs into all truth, all truth (I saye) suche as the knowledge of it would profite vs. Al the scripture is geuen to vs for this purpose that ỹ man of god might be made perfect, and enstructed to al good workes: and truely that can be no good worke, which we do, except god teach vs the same. He hath prepared the good workes wherin we walke. *Ephesi.* 2 But the certayne and bottomles fountayne of these good workes is, in all thynges to hange on the becke and pleasure of god, and throughe our Lorde Iesus Christ, to looke for, with remission of synnes, lyfe euerlastyng, and the glorye of the resurrection. To the ende therefore that we maye more fully know our synnes, and more make of our redẽption from them by Christ: let vs set before oure eyes, death the hyre of synne, and that not only in our selues, but also in

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enery creature of the worlde. Howbeit, this let vs do wyth a hope of so ample a restauration, and neuer enough to be merueled at, which shal be euen in al thinges for our renouation by the Lord Jesus Christ the renewer of all things whatsoeuer be in heauen or in earth.

He that w̄ true faith wayeth & cōsidereth these things, wil be (as it were) swallowed vp in the admiration of so excedyng great benevolence and loue of God our heauenly father, that he can neuer admitte to yelde to thys curiositie of searchyng what kynde of thyngs shal be renewed, and how they shall be renewed, or what state or condition they shall be in when they are renewed. These be thynges of the lyfe to come, wherof thys foreknowledge is sufficient that all these thynges shall be more perfect and happy, thē the reach of reason is hable to loke vpon the glory of them. For the eye hath not sene, nor the eare hath heard, nor it cannot ascend into mans hart, that God hath prepared for them that loue hym. For concernyng our resurrection, what other thyng do we knowe before hand, but that we shall be most happy? euen so therfore let vs not doubt but that there shall be a deliueraunce of the creature from the seruitude of corruption. And let vs consider these thinges so, that we wholy may bende our selues to put away all the oldenes of our flesh, whence in dede corruption and death doth come, and that we may pronoke our selues to the newnes of the spirite and the lyfe of Christe, wherin is all incorruption and the true taste of the resurrection: for to thys ende the holy ghost dyd wryte this by the Apostle. That therfore this spirit might lead vs hereunto, let vs pray, & then we shall vnderstand this place of Paule wyth profit.

If perchaunce it wyll mone you that the Apostle speaketh not of thys delyueraunce of the creature from corruption, in anye other place but here, neither anye other holye wryter: I would you would thynke that the misery of the restauration of Israel, also of Antichrist, is not expounded but in the Apostels wrytyngs, and that but in one place: yea the maner of our resurrection is not written but in .ij. places. we oughte to knowe that they are the wordes of the Lorde, what soeuer the Apostle hathe lefte to vs written.

Again

Again, ẏ simplicity of this place Rom. 8 is plaine. And thus (my dearely beloued) I haue written to you so muche as I thynke is sufficient about thys mater, and therfore nede not to tary herein any longer, or to spende anye more tyme about the answeryng of that which is but curiositye. God our father geue vs nowe hys holye spirite to leade vs into thys and all other necessary truth, in such sort that we may haue a lively seelyng of eternall lyfe begonne in vs: that we may become first new, and so loke for newe heauen and earthe, wherin ryghteousnes dwelleth: which God impute to vs and begynne in vs for hys Christes sake, Amen, Amen.

Your owne for euer
in the Lorde.
, Iohn Bradford.

Certain

Certayne letters of mayster Thomas Whyttel, a godlye and a faythefull Mynyster and preacher of gods worde, who after he had relented by the tyrannye and cruel dealyng of Bonner, returned agayne wyth greate constancye, and stoode to the defence of the truthe vnto the fyre. The. 12. of Januarye. In the yeare of our Lorde. 1556.

To my beloued frende and faythfull Brother in Christe, Iohn Careles pryſoner in the Kynges Benche.

THe peace of god in Chriſt be wyth you contynually, dearely beloued brother in Chriſte, with the aſſiſtaunce of gods grace and holye ſpirite, to the worckyng and perfourmyng of thoſe thynges, which may comforte and edifye hys churche (as ye daily do) to the glorye of hys name, and the increaſe of your ioy, and comforte of ſoule in thys lyfe, and alſo your rewarde in heauen wyth Chriſt our captayn, whoſe faythful ſouldiour you are, in the lyfe to come, Amen.

I haue greatly reioyced (my deare hart) with thankes to god for you, ſynce I haue heard of your fayth and loue towards god and hys ſaintes, wyth a moſt godly ardent zeale to the verity of Chriſtes doctrine and religiō, which I haue heard by the reporte of many, but ſpecially by the declaryng of that valiaunt captaine in Chriſtes church, that ſtout champion in gods cauſe, that ſpectacle to the worlde, I meane our good brother Philpot, who now lyeth vnder the aultare, & ſweetely enioyeth the promyſed rewarde. And ſpecially I &

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my condemned felowes gene thankes to God for your louyng and comfortable letter in the depenes of our trouble after the flesshe, sente vnto vs to the consolation of vs al. but most specially to me most sinfull myser on mine owne behalfe, but happy (I hope) through godslouing kindnes in Christ shewed vnto me: who suffred me to fainte and fayle through humayne infirmity, by the worckyng of the Archenempe in hys sworne souldiours the byshops and priestes. In whome so liuely appeareth the verye vilage and shape of Satan, that a man (if it wer not prejudice to gods word) might wel affirme them to be Deuils incarnate, as I by experiẽce do speake. wherfore, who so shal for conscięce matters, come into their handes, had nede of ỹ wilines of ỹ Serpent to saue hys head, though it be ỹ the woundyng of his body: and to take diligent hede how he consenteth to theyr wycked writyngs, or setteth hys hand to their couenaũtes. Sore dyd they assault me, and craftely tempte me to theyr wycked wayes, or at least to a denegation of my faythe and true opinions, though it were but by colour and dissimulation: and (alas) somethyng they dyd preuayle. Not that I any thyng at all lyked their opinions and false papistical religion, or els doubted of the truth wherin I stand, but only the infirmity of the flesh begyled me, desiryng lyberty by an vnlawfull meanes. God lay it not to my charge at that day, & so I desire you hartely to pray. Howbe it, vncertain I am whether more profite or displosite came therby: profit to me, in that god suffred Satan to buffit me by his foresayd ministers of myschiefe, shewyng me mine infirmitye, that I should not boste nor reioyce in my selfe, but only in the Lord. who when he had led me to hel in my conscience, through the respect of hys fearefull iudgementes agaynste me for my fearefulnes, mistrust, and crafty clokyng in suche spirituall and weighty matters (in the whiche myne agony & distresse, I found thys old verse true, *Non patitur ludum fama, fides, oculus*) yet he left me not there, but brought me from thence againe, to the magnifieng of hys name, suspectyng of flesshe and bloud, and cõsolation of myne own soule, & also that I myght fele the displosite in offending the congregatiõ of god, which peraduenture will rather adiudge my

my fal to come of doutfulnes in my doctrine & religion, thē of humain imbecillity. wel, of ỹ impoztune bardē of a troubled conscięce foz denying oz dissembling the knowē verity, I by experience could saye very much moze, which perhaps I wil declare by wzityng to the warnyng of other, if god graunt time: foz now am I & my fellowes redy to go hēce, euen foz Chzistes cause: Gods name be pzayed, who hathe hetherto called vs. Pzay, I pzay you, that we may end our course wythioy, and at your appointed tyme, you shal come after. But as the Lozd hath kepte you so wyll he pzeserue your lyfe styll, to the intent you should labour (as you do) to appeale and conuince these vngodly contentions and controuersies which now do to muche raigne, bzawlyng about termes to no edification. GOD is dishonoured, the church disquieted, and occasion to speake euyll of the Gospel ministred to our aduersaries. But such is the subtilty of Sathan, that whom he cannot wynne & grosse idolatrye in open religion, them he seketh to cozrupt and decepue in opinions, in a pzinate pzofession.

But here I wyl abruptly leaue, least wyth my rudenes and symplicity, I should be tedious to you, desiring you (my louyng bzother) if it shal not seme greuous vnto you, to wzyte vnto me and my fellowes yet once agayne, if you may haue leasure, and we tyme to the same, and sende me wozde if you can hastely. Pzouide me Maister Philpots. iy. examinations foz a frende of myne, and I shal pay you ther foze, by the leaue of almighty GOD our heauenlye father, who cozrecteth all hys deare chyldzen in this wozld, that they shoulde not be damned wyth the wozld, and trieth the fayth of hys saintes thzough many tribulations, that being found constant to the ende, he may crowne his owne giftes in them, and in heauen highly reward thē. Whether I trust to go befoze, loking foz you to followe (my faithful frend) ỹ we may sing perpetuall pzayse to our louing Lozd god, foz victozy ouer Sathan & sinne, wonne foz vs by Jesus chzist God and man, our only sufficient sauiour and aduocate. Amen. Farewel, and pzay in faith.

Yours Thomas Whittell Minister, and now condemned to dye foz the Gospels sake. Anno 1555. January. 21.

To

¶ To mydeare frende and brother Thomas VVente and other hys prison fellowes in Lollardes Tower.

HE that preserued Joseph prisoner in Egipt, fed Daniel in the Lions denne, & deliuered Paule, Peter, and the other Apostels out of prison: vouchsafe of hys goodnes to kepe, fede, and deliuer you my good brother wente, wyth the other our fellow souldiours, your prison fellowes, as may be most to hys glorye, to your consolation and the edification of hys church. *Act. 16*

I cannot but prayse god most earnestly, when I heare of your constancy in the fayth and ioy in the crosse of christ, which you now beare and suffer together, with many other good members of Christ: which is a token that by Christe ye are counted worthy the kyngdome of God, as Paule sayeth. *2. Thess. 1* And though the world counteth the yoke and crosse of Christ as a most pernicious & hurtful thyng, yet we whiche haue tasted how frendly the Lord is, cannot but reioyce in this persecution as touching our selues, in as muche as the cause for the which we suffer is the lordes cause, and not altogether ours: at whose hand, if we endure to the ende, we shall receyue through hys liberall promise in Christ, not only a greate rewarde in heauen, but also the kingdom of heauen it self, and also in the meane season be sure to be defended & cared for, so that we shall lacke no necessary thynges, neyther a heare of our heades shall perysh wout his knowledge. *1. pet. 2* *Math. 10* O what is he that wonlde mystrust, or not gladlye serue so louyng a father? O howe vnhappye are they that forsake hym and put their trust in man? But howe blessed are they that for hys loue and for hys holy wordes sake, in these troublesome dayes, doe committe their soules and bodies into hys handes with wel doing, counting it greater happines and ryches to suffer rebuke wyth Christ and hys church, then to enioy ỹ pleasures of this life for a litle short season: This crosse ỹ we now beare, hath ben cõmon to al the faithful frõ Abel hetherto, & shalbe to ỹ end, for because ỹ de

1. pet. 4

Heb. 11

uil ha-

Apo.12 hauyng great wrath agaynst god & hys Christ, cānot abide that he should for his manifold mercies be lauded and magnified, and Christ to be taken and beleued vpon for our only and sufficient redemer, Sauiour, and aduocate. And therfore, because wyll not denye Christ, nor dissemble wyth our faythe, but openly protest and profesſe the same before the world: he seketh by all meanes to styrre vp his wicked members, to persecute and kyl the bodies of the true chri-
Apo.2. stians: as John sayeth, the deuil shall caste some of you into
Psal.115. prison. And Dauid sayeth, I beleued, and therefore haue I spoken, but I was sore troubled. This notwythstandyng, go forward deare brethren, as ye haue begonne, to fight the lordes battell, consideryng Christ the captaine of your war, who wil both fyght for you, geue you victory, and also highly reward your paines. Consider to your comfort, the notable & chiefe shepehards and souldiours of Christ, which are gone before vs in these days, I meane those learned & godlo bishops, doctours, and other ministers of gods worde: whose faith and examples we that be inferiors ought to fo-
Heb.13 low, as Paule saith. Remember them that haue declared vnto you the word of god, the ende of whose conuersation see that ye loke vpon, and follow their fayth. The grace & blessyng of God, wyth the ministery of hys holye Aungels, be wyth you for euer, Amē. All my prison fellowes grete you.

From the Colebouse this. 4. of December.
By your poore brother Thomas Whittell, an vnworthy minyster of Christ, now hys prysoner for the gospels sake, Amen.

¶ *To all the true professours and louers of Gods* holy Gospell wythin the Citye of London.

Rom.4. *Luke.1.* THe same fayth for the which Abrahā was counted righteuous, and Mary blessed, ¶ Lord god encrease and make stable in your hartes, my dere and faythfull brethern and Sisters of London, for euer and euer, Amen.

Derely

Dearly beloued, be not troubled in this heate which is now come amongs you to try you, as though some straūge thig had happened vnto you, but reioice in as much as ye are partakers of Christes passions, ꝑ when his glory appeareth, ye may be merye & glad &c. Out of these wordes of S. Peter, I gather most specially these .4. notes. First ꝑ persecutiō happeneth to Christs church for their triall, that is, for ꝑ probation & proue of their faith. which faith, like as it is knowē vnto god in the depth of our hartes, so wil he haue it made manifest to ꝑ whole world thorow persecutiō, that so it may euidently appeare ꝑ he hath such a church & people vpon earth, which so trusteth in hym & feareth hys holy name, ꝑ no kind of persecution, paynes, nor death shal be able to seperate thē frō ꝑ loue of hym. And thus was Abrahā tryed & Job tempted, ꝑ their fayth which before lay hyd almost in their harts, might be made knowen to ꝑ whole world to be so stedfast & stronge, that ꝑ deuil, natural loue, nor no other enemy could be able to berene thē therof: wherby also god was to be magnifyed, who both trieth his people by many tribulatiōs, and also standeth by thē in ꝑ middest of their troubles to deliuer thē by life or death, as he seeth best: like as he assisted Loth & deliuered him out of his enemies hands, Joseph out of the hands of his brethren & out of prisō, Paule frō his enemies in Damasco, & the Apostles out of ꝑ stockes & prison. These with many mo he deliuered to life: & also he deliuered Abel, Eleazar, Steuē, & John Baptist, with other many by death, and hath also by ꝑ trial of their faith made them good presidents & exāples to vs & al that come after, to suffer affliction in ꝑ lyke cause, as S. James sayth. Take, my brethren, sayth he, the Prophets for an ensāple of suffering aduersitie and of long pacience, which spake vnto you in ꝑ name of the Lord: behold we count thē happy which endure. Ye haue heard of the pacience of Job, & haue knowen what end the lord made with hym, for the lord is very pitiful & merciful. Also ꝑ lord trieth vs, to let vs see our own harts & thoughts, ꝑ no hypocrisy nor ambitiō deceaue vs, & that ꝑ stronge in Christ may pray that he fal not but endure to ꝑ end, & that those that fal through fearful infirmitie, might spedely repent & ryse agayn with Peter, & also ꝑ the weake ones myght bewayle their weakenes, & cry with Dauid: haue mercy vpō me O lord, for I am weake, O lorde heale me for all my bones are vexed.

1. Pet. 4

Rom. 8.

Gene. 22.

Iob. 1

Rom. 9.

2 Cor. 11.

Act. 16.

Genesis. 4.

2. Macb. 6.

Act. 7.

Matth. 27.

Iames. 4.

Psalme. 6.

Of thys opening of ꝑ hart by persecutiō, spake holy Simeō

Luke.2. to Marye Christes Mother when he sayde, the sworde, that is, the crosse of persecution shall pearse thy soule that the thoughtes of manye hartes maye be opened. For like as a King that shoulde goe to battell, is compelled to looke in hys cofers what treasure he hath, and also what number and puisaunce of men and weapons, so that if he see hymselfe vnreadye and vnarmed to bycker wyth hys ennemye, he surceaseth and taketh truce for a tyme: euen so we by persecutions haue oure hartes opened that we maye looke therein to see what faythe in Christe we haue, and what strengthe to wythstande the enemyes and to beare the crosse, that if we bee ryche in these treasures, we myghte reioyce and valiauntlye goe to battell, or if we wante these thinges, with all speede to call and crye vppon him, whiche geueth all good giftes to those that aske them. Item the crosse trieth the good people from the badde, the faithfull frō the worldlings & hypocrites, & also clēseth & scoureth the faythful hartes from al corruption & filthynesse both of the flesh & the spirit. And euē as an yron, except it be oftē scoured, wil sone waxe rustye: so except our sinfull hartes & flesh be often scoured with the whetstone of the crosse, they wil sone corrupt & ouergrow with the rust of al filthynesse and sinne.

Siracb. 2. And therfore it is mete & good for vs (as the wisma sayth) ỹ as gold & siluer are tryed in the fyre, so shoulde the hartes of acceptable men be tryed in the fornace of aduersitie. Abide the tryal (dere frends) that ye may obtayne ỹ crowne of life. Fyght manfully in thys the Lords cause, ỹ ye may obteyne a glorious victory here, and receaue a great reward in heauen hereafter. As ye are called Christians, and would be angrye to be called Iewes or Turkes, so declare your christianitye by followyng the steppes of Christe, whose name ye beare: suffer with hym and for hys Gospelles sake, rather then to denye hym or to defyle youre fayth and conscience wyth false worshippyng or Romyshe religion. Take vppe your crosse (my deare hartes) nowe when it is offered you, and goe vppe wyth Christe to Ierusalem amongest the Byshoppes, Priestes, and rulers (yf GOD call you thereto) and they wyl anone send you to Caluarye: from whence (dying in the cause of the Gospell, wherin oure good preachers and brethren haue geuen their lyues) your soules, I warrante

warrant you, through Christe Jesu, shall ascende to GOD that gaue them, and the bodye shall come after at the laste daye, and so shall ye dwell wyth the Lorde for euer in vnspeakeable ioye and blysse. O blessed are they that suffer persecution for ryghteousnesse sake, as Christes people in thys Jewyshe Englande now doth, for theirs is the kyngdome of heauen. O my beloued, sette your myndes on this kyngdome where Christe our heade and kyng is, consideryng that as the brute beaste looketh downewardes wyth the face towardes the earth, so is man made contrarye wise wyth hys face looking vpwardes towardes the heauens, because hys conuersation shoulde be in heauen and heauenly thyngs, and not vppon the earth and earthlye thynges, as Sainct Paule sayth: set your myndes on thynges which are are aboue where Christe is. And agayne he sayeth, our conuersation is in heauen, from whence we looke for oure Sauiour, who wyll chaunge oure vyle bodyes and make them like to his glorious body. Oh the glorious estate that we bee called vnto: the Lorde preserue vs blameleſſe to hys eternall kyngdome throughe Christe Jesus oure Lorde, Amen. Eccle. 12. Col. 3 phil. 3.

The seconde thyng that I note in the foresayde wordes of Peter, is, that he calleth persecution no straunge thynge. And truth it is: for whiche of the Prophettes were not persecuted wyth Christe and hys Apostles, and some of them in the ende cruellye kylled for the truthes sake? Caine kylled Abell, Isaac was persecuted of Ismaell, Jacob was hated of Esau, Joseph was prysoned and sette in the stockes, The Prophette Esaye was cutte in two wyth a sawe, Jeremye was stoned, Micheas was buffeted and fedde wyth breade and water, Helias was sore persecuted, Eleazer, and the woman with her seuen sonnes were cruellye kylled. what Christe and the Apostles suffered, it is well knowen: so that by manye tribulations (as Paule sayeth) we muste enter into the kyngdome of heauen. All the holy Prophettes, Christe and hys Apostles suffered suche afflictions, not for euel doing, but for preachinge Gods woord, for rebukyng the worlde of synne, and for their fayth in Jesus Christe. Thys is the ordinaunce of GOD (my 3. Regum. 4. Regum. 2. mac. 6, 7 Act. 14.

frends) this is the hygh way to heauen, by corporal death to
Iohn.5. eternal lyfe: as Chryst sayth, he that heareth my words & beleueth in hym that sent me, hath eternal life, & shal not come into iudgemēt, but is escaped from death to lyfe. Let vs neuer feare death, which is kylled by chryst, but beleue in him &
Roman.8. liue for euer, as Paul sayth: there is no damnation to them ỳ are in chryst Iesu, which walke not after the flesshe, but after the spirit. And agayne, Paule sayth: Death where is thy
1.Corin.15. sting? Hel where is thy victory? Thankes be to god which hath geuen vs victory through Iesu Chryst. Besides this, ye haue sene & dayly do see the blood of your good preachers, & brethren which hath bene shed in the gospels cause in thys sinful Sodome, thys bloody Ierusalē, this vnhappie citie of Londō. Let not their blood be forgottē, nor ỳ blood of your good byshop Ridley, who like a good shepeherd, to your cō fort & exāple, hath genē hys lyfe for his shepe. S. Paul saith,
Iohn.10. remember them ỳ haue spokē to you the word of god, & loke
Heb.13 vpon ỳ end of their conuersation, and folow their faith. The deuil euer stirreth vp false teachers, as he hath done now o-
2. peter. 2. ner al England, as Peter, Paul, & Iude prophecyed it shold
1.Timot 4. be, to poison & kil our soules wyth false doctrine. And where
2.Timo.3. he fayleth hys purpose that way, then moueth he hys mem-
Iude.1. bers to persecute ỳ sely carcases of the Saints, because they wyl not denye nor dissemble theyr pure fayth in our liuyng Chryst, & confesse a dead bready chryst, and honour the same as
Exod 20. Chryst god & man, contrary to gods cōmaundements. Thys
1. Iohn. 5. is the working of Sathā, who knowing hys own iust dāp-
2.Corin.10 nation, would al mankynd to be partakers wyth him of the same: such a mortal hatred beareth he agaynst god & his people. And therfore when thys wicked tempter could not kyll
Matth.4. Chryst with suttel temtation to fal down & worship him, thē he stirred vp hys seruantes the byshops & Pharisees to kil hys body, wherby notwithstanding the deuyl lost hys title & enterest which he had to mans soule, and mā by his precious passion and death was raunsomed frō ỳ deuil, death & hel, to immortalitie & lyfe euerlasting: and so when Sathan thought to haue wonne all in kylling of Chryst he lost all, and so shall he do in vs if we abyde constant and strong in the fayth of our lord and Sauiour Iesu Chryst vnto the end. God graunt it, for his mercyes sake in Chryst: blessed are al they that put their trust in hym, Amen.

wher-

wherfore (myhartely beloued brethrē & sisters) be of good cō
fort through Jesus Christ, for he ỹ is in vs, is strōger thē he
that is in the world. Therfore draw ye nere to god, & he wil
draw nere to you. Resist the deuil & he wil (as Iames saith) *Iames. 2*
flee frō you. Beware of the leuē of the Pharisees. Touch not
pitche, least ye be defiled therewith. Eate no swynes flesh, *Math. 16.*
for it is against ỹ lawe: I meane defyle not your selues nei-
ther inwardly nor outwardly with thys false & wicked reli-
gion of Antichrist: for it is nothing els but pitch, & swynes
flesh. Beware of ỹ beastes marke, lest ye drinke of the cup of *Apo. 13. 14.*
gods wrath. If god haue geuē you knowlege & sayth, dissē- *Apo. 18*
ble not therwith. Deny not the knowen verity before men, *2. Cor. 6.*
lest Christ denie you before hys father. Come away frō Ba-
bilon, as John biddeth you, & touch no vncleane thing, but
seperate your selues from the companye of the vngodly, as
Paul commaundeth you. What soeuer ye haue done amysse
heretofore, now repent and amend, for with the lord there is *psal. 129.*
mercye and plenteous redemption.

The third thing & note which I gather out of ỹ foresayd
words of Peter, is this, ỹ he sayth reioyce because ye are par-
takers of Christs passiōs. Our sufferings (my welbeloued)
are christs sufferings: and that iniury ỹ is done to vs for his
sake, he reckoneth it to be done to himself: as he said to Paul, *Act. 9.*
Saule, Saule, why persecutest ỹ me? Therfore we ought to
reioyce in our sufferings, as Paul writeth, which we suffer *Col. 1.*
& Christ & one with an other, as Peter sayth, & so to fulfyll
ỹ which is behinde of ỹ passions of Christ in our flesh: which
Christ hath by hys passion, fully redemed & saued vs in hys
own person: howbeit hys elect must suffer & him & for him
vnto the worldes end, that he may be glorifyed in thē and
they therby corrected & clensed frō sinne in thys world, & be *Mat. 5.*
made more mete temples for the holy ghost, and also obtain
a great reward in heauē for their suffering for righteoulnes
sake, according to his promise. And therfore I say (my bre-
thrē) reioyce in the lord alwayes, & agayne I say reioice. Let
vs reioyce in the crosse of our lord Jesus Christ, wherby the *Phil 3.*
world is crucifyed to vs & we to it. And why shoulde we so *Galat. 6.*
greatly reioyce in the crosse of Christ, which we now suffer?
Because (saith Peter) when his glory appeareth, we may be
mery & glad. And this is ỹ fourth note ỹ I gather out of his
words aboue writē: wherin is set out ỹ reward of suffering,

not to be had in this worlde, but at his comming to iudgement when we shal be rayled agayn, and then shall they that haue sowen in teares, reape in ioy, as christ sayth: blessed are they that wepe here, for they shal laughe. Blessed are ye when mẽ hate you, & thrust you out of their company, rayling on you, & abhorring your name as an euel thige for the sonne of mãs sake, reioyce ye in that day and be glad, for your rewarde is great in heauen. *Luke. 6*

Wherfore (my dearly beloued) through hope of thys heauenly ioye & reward, which he that cã not lie hath promised (which ioy is so great ẏ no eare hath heard, no eie hath sene, nor the hart cã thinke, where we shal dwel for euer in ẏ heauenly citie, the celestiall Jerusalẽ, in the presence of God the father, & Jesus Christ our mediatour, as Paul sayeth, and in the cõpany of innumerable Angels, and w̃ the spirits & soules of al faythful & iust men) reioyce & be glad: & seig ye be called to so great glory, see that ye make your election & vocation sure by good workes, & specially by suffering aduersitie for the Gospels sake: for it is geuen vs of god, saith Paul, not only to beleue in Christ, but also to suffer for his sake. Continue in prayer, & pray for me ẏ I may end my course & ioye. *1. Cor. 2. Heb. 12. 2 Pet. 1. Phil. 1.*

Haue brotherly loue amongest your selues, which is a tokẽ that ye be Christs disciples. Edifie & cõfort one an other in the word of the lord, & the god of peace & loue be with you alwaies. Amẽ. For your liberalitie & kindnesse shewed vpõ the prisoners & afflicted people of god in this time of persecutiõ, the lord wil reward you whẽ he cometh to reward euery mã according to their dedes, and wil not leaue a cup of cold water bestowed vpon his faythfull people, vnrewarded. God make you rich in al grace, that ye alwayes hauing sufficient, may be ryche vnto al manner of good workes. The grace of our Lord Jesus Christ, the loue of god, and the felowship of the holy ghost be with you alwayes, Amen. *Iohn. 14. Matth. 10. 2. Cor. 8.*

Your brother now in bondes for the gospell, Thomas Whittell.

To my louyng and faythfull brother Iohn Careles, prisoner in the Kynges Benche.

THe same faith for the which Abrahã was accompted iuste and Mary blessed, wherby also al iust men liue, the lorde god our louing father encrease and stably she in you and me, to the obteining of eternal life in our alone and swete Sa-

Sauiour Jesus Christ, Amen.

I cā not worthely & sufficiently prayse god (my hartely beloued brother) for the consolation & ioye that I receaued by reaſō of your louing letters, expēting me much that I being so long so nere you, did not enterprise to stirre vp familiaritie & communicatiō betwene vs by writing, to our mutual cōsolation in Christe. For what is there vpon earth wherin to reioyce (where al things are transitory & vaine, yea mā him selfe, respecting this life) but, as Dauid saith, the Saints that dwel vpon the earth, & such as excel in vertue? But here now I consider, ỹ if the felowship, loue, & ioy of faythful men and children of god, being as we now be in double bondage, the body within clay walles, & the soule wthin these frayle earthly bodies, be so great and comfortable: howe vnspeakeable wil those ioyes be, when we shal be delinered frō al corruption into ỹ glorious libertie of the sonnes of god, where we shal be present together continually in our glorified bodies, beholding ỹ face of our father presently (whō now we see but in the glasse of fayth) with his dere sonne christ our redemer & brother, and the blessed companye of Angels & al faithful saued soules? Oh the incomparable good things and heauenly treasures layd vp for vs in heauen by christ Jesu. For the obteyning wherof, we ought to set light by al tēporal greefes and transitory afflictions so much the more, in that our good God is faythful & wil not suffer vs to be tēpted aboue our strength, & that namely in ỹ end of our life, whē ỹ tree where it falleth, lieth stil, as the preacher sayeth: when euerye one, causa sua dormit & causa sua resurget: for els before ỹ end he sufferēth hys somtime ts fal, but not finally to perysh: as Peter sincked vpon the sea, but yet was not drowned, and synned greuously vpon the lande throughe infirmitie denying his Maister, but yet found mercye: for the ryghteous falleth oftentymes. And Christs holy Apostles are taught to say, remitte nobis debita nostra: Yea thoughe the righteous fall, saieth Dauid, he shal not be cast away, for the Lord vpholdeth hym wyth hys hande. Oh the bottomlesse mercy of God toward vs miserable sinners. He vouchsafe to plante in my harte true repentance and fayth, to the obteyning of remission of al my synnes in the mercyes of God, and merites of Christe hys sonne, and thereto I pray you say, Amen. Oh my hartely beloued, it greueth me to see ỹ spoyle & hauocke ỹ Saule maketh with the congregation of Christe, but what remedye?

Psal. 16

Eccle. 11.

This is gods wil & ordinance, that his people shal here both be punished in the flesh, & tried in their fayth, as it is writte: many are the troubles of the righteous, but the lord deliuereth thē out of al, for by a strait path & narowe doze must we enter. whether? Into ỳ ioyful kingdome of heauē. Therfore blessed are you, & other that suffer persecutiō for christs sake, for the possessing of ỳ same. Pray for me & my felowes (good brother) that we may fyght a good fyght, that we may kepe the fayth, and end our course with ioyful gladnes, for now the tyme of our deliuerāce is at hand. The lord guide, defēd, and kepe vs & you, & al his people in our iourney, ỳ we may safely through a short death, passe to that long lasting life.

Farewel my dere and louing brother & fellow souldiour in Christ, farewel I say in him, who receaue our soules in peace when they shal depart frō these tabernacles, and he graunt vs a ioyfull resurrection, and a mery metyng at the last day, and continuall dwelling together in hys eternall and heauenly kingdome, through Jesus Christ our Lord, Amen.

Yours with my poore prayer, other pleasure can I do you none, Thomas Whittell minister.

To my deare brethren, M. Filles and Cutbert.

My dere and welbeloued brethren in Christ M. Filles and Cutbert, I wish you al welfare of soule & body. welfare to the soule, is repentance of synne, faythful affiance in christ Jesus, & a godly life. welfare to ỳ body, is the health of the same, & al necessary things for this bodely life. The soule of mā is immortal, & therfore ought tobe wel kept, lest immortalitie to ioy, should turne to immortalitie of sorow. As for the body, be it neuer so wel kept & much made of, yet shortly by nature wil it perysh & decay. But those that are engrafted and incorporated into Christ by true fayth, feeling the motion of Gods holy spirite, as a pledge of their election and enheritaunce, excityng and stirring them not onelye to seke heauenly thyngs, but also to hate vyce & embrace vertue: wyll not onely do those things, but also if neede requyre, wyll gladlye take vppe theyr crosse and followe theyr Captayne, theyr Kynge, and theyr Sauioure Jesus Christe, as hys poore afflicted Churche of Englande nowe doth, agaynste that false and Antichristian doctrine & religiō nowe

Mat. 26. *Mar.* 14.

nowe vsed, and specially that blasphemous masse, wherein christes supper and holy ordinaūce is altogether peruerted and abused contrary to his institution, and to Paules procedinges: so that, that whiche they haue in their Masse is neyther sacramēt of christ, nor yet sacrifice for sinne, as the priestes falsely pretende. It is a sacrament, that is as S. Augustine saith, a visible signe of inuisible grace, when it is ministred to the communicantes accordyng to christes example, and as it was of late yeares in thys realme. And as for sacrifice, there is none to be made now for sinne: for Christe with one sacrifice hath perfited for euer those that are sāctified. Beware of false religion and mens vaine traditiōs, and serue god wyth reuerence and godly feare, accordyng to the doctryne of hys Gospel, whereto cleaue ye that ye maye be blessed, though of wycked men ye be hated & accursed. Rather drinke of the cup of Christ wyth his church, then of the cup of that rose coloured whore of Babylon, which is ful of abhominatiōs. Rather striue ye to go to heauē by that path which is strayte to flesche and bloud wyth the little flocke, then to go the wyde way, followyng the enticements of the worlde and the flesh, which leadeth to damnation. Lyke as Christ suffered in the flesh, saith S. Peter, so arme ye your selues with the same minde: for Christe suffered for vs, leauyng vs example to follow hys footesteppes. Blessed are they that suffer for hys sake, great is their reward in heauē. He that ouercommeth saith S. John, shal eate of the tree of lyfe: he shal haue a crowne of life, and not be hurt of the second death: he shall be clothed with white aray, & not be put out of the booke of life: yea I wil confesse hys name, sayth Christ, before my father, and before hys anngels, & he shal be a piller in the house of God, and sit with me on my seate. And thus I bydde you farewel, mine owne brethern and deare fellowes in Christ, whose grace and peace be alwaye wyth you, Amen.

Luke.22.
2. Cor.11
Heb.9.10
Luke.11
Apo.18.
pet.4.3
Apoc4.2.3

This worlde I do forsake
To Christ I me betake,
And for hys gospell sake
Patiently death I take.

My body to the dust
Now to returne it must:
My soule I know ful wel
With my god it shal dwel.

Thomas Whittell.

Letters of Maiſter Robert Samuell, a godly and learned Miniſter and preacher of Gods worde, burnte at Ipſewiche for the faythfull teſtimony of the ſame, the 18. of Auguſte. 1555. of whoſe ſtraunge tormentes, and vnmercifull handlyng ee, reade in the booke of Martyrs. Fol. 1270.

An exhortation to the patient ſufferyng of afflictions for Chriſtes cauſe, and the verity of hys Goſpell.

Eccle. 9. Man knoweth not hys tyme, but as the fiſhe is taken wyth the angle, and as the byrdes are caught with the ſnare: euen ſo are men caughte and taken in the perilous time, when it commeth vppon them. The tyme commeth, the daye draweth nere. Ezechi. 7. Better it were to dye, as the preacher ſayth, then to lyue and ſee the myſerable worlkes which are done vnder the Sunne: ſuch ſodayne and ſtraunge mutations, ſuch wofull, hainous, and lamentable deuiſions ſo faſt approcheth, and none or verye fewe thoroughly repenteth. Alas for this ſynful nation, a people of great iniquitye and ſeede of vngraciouſnes, corruptyng their wayes. They haue forſaken the lord, they haue prouoked ẏ holy one of Iſraell to anger, and are gone backward. Who now liueth not in ſuch ſecurity and reſt, as thoughe all daungers were cleane ouerpaſt? who nowe blyndeth and buffeteth not chriſt, with ſeeſt me and ſeeſt me not? Yea who liueth not now in ſuch felicity, worldly pleaſures, and ioies, wholy ſeeking the world, prouidyng and craftely ſhyftyng for the earthly clodde and all carnall appetites, as though ſynne were cleane forgotten, ouerthrowen, and deuoured.

Eccl. 4

Eſay. 1.

Lyke

Lyke hoggysshe gadderues nowe are we moze afrayde and ashamed of Chzist our Messias, fearyng the losse of our fylthy pygges, I meane our transitozy goods, and disquieting of our synfull and mortall bodies in thys shozt, vncertayn, and miserable lyfe: thē of a legion of Deuyls, seducyng and driuyng vs from hearing, reading, and beleuing Chzist godseternall sonne and hys holy wozd, the power to saue our soules: vnto vanities, lyes and fables, and to this bewitchyng wozld. Oh perilous aboundaunce of goodes, to muchsaturity of meates, wealth & quietnes, which destroied wyth so many soules, those goodly Cities Sodome and Gomozre. Jeroboam, so long as he was but a pooze man, not yet anaunced to hys dignitie, liued in the lawes of god without repzehension: but brought once to welth and prosperous estate, he became a wycked and most shamefull Idolatour. And what made the couetous young man so loth to follow Chzist, whzn he was bydden to forsake but wozldly wealth which he then enioyed: wo be vnto these false elusions of the wozld, baites of perdition, hokes of the Deuill, which haue so shamefully deceyned and seduced ful many from the ryght pathe vnto the Lozd, into the high wais of confusion and perpetuall perdition. *Math. 8* *Marke. 5.* *Rom. 10.* *Genes. 19.* *Math. 19.*

We myght now wozthely (deare christians) lamente and bewaile our heauye state, miserable condition, and sorowful chaunce: yea I say we myght wel accuse our selues, and with Job curse these our troublous, wicked, and bloodylast days of thys wozld, were it not that we both see and beleue, and fynde in gods sacred booke, that a remnaūt god hath in al ages reserued, I meane the faythfull, as many as haue bene from the beginnyng of the wozld, exercised, whetted and pullished with diuers afflictions, troubles, & tossings, cast and dashed against all perils and daūgers, as the very drosse and outcastes of the earth; and yet wyll in no wyse halte betwene god and Baal: foz God vtterly abhozreth two men in one: he cannot away wyth thē that are betwene both, but casteth thē away as a filthy vomite. Chzist wil not parte spoile wt his mozral enemy the deuil: he wil haue all oz lose all: he wil not permit the Denil to haue the seruice of the body, and he to stand contented with the harte and mynd: but he wilbe glozified bothe in your bodyes and in your spirites, which are hys as S. Paule sayeth, 1. Coz. 6 *Job. 3.* *Esay. 10* *1. Cor. 4* *Apoca. 3.*

Fyi

For he hath made all, bought all and dearely payde for all,
1.P.1.1. As S. Peter saith: wyth hys owne immaculate body hathe he cleane discharged your bodies from sinne, death, and hel, and wyth hys most precious blood payd your raunsome full pryce once for all and for euer. Nowe what harme I pray you, or what losse sustayne you by this? Why are you O vayne men, more afraide of Iesus your gentle Sauiour, and his gospel of saluation, then of a legion of cruel deuils, goyng about wyth false delusions vtterlye to destroye you both bodies and soules? Thynke you to be more sure then vnder your captayne Christe? Doe you promise your selues to be more quiete in Sathans seruice, then in Christes religion? Esteme you more these trāsitory and pernicious pleasures, then god and all hys heauenly treasures? Oh palpable darkenes, horrible madnes, and wilful blyndnes without comparison, to much to be suffred any longer. We see wyll not see: we know and wyll not knowe: yea we smarte & wyl not fele, & that our own conscience wel knoweth. Oh miserable and brayneles soules, which would for folish pleasures and slippery wealth, lose the royall kyngdome and permanent ioyes of god, wyth the euerlastyng glory which he hath prepared for them that truly loue hym, and renoūce
2.Cor.4 the worlde. The children of the worlde lyue in pleasure and wealthe, and the Deuyll who is theyr GOD and Prynce of thys worlde, kepeth theyr wealthe whyche is proper vnto them, and letteth them enioye it. But let
Iob.12 vs whiche bee of Christe, seeke and enquyre for heauenlye thynges, whiche by gods promyse and mercye in Christ, shalbe peculier vnto vs. Let (I say) the Cretians, epicures and such other beastly Belials and carnall people, passe for thynges that be pleasaunt for the body, and do appertayne to thys transitory lyfe: yet shall they once (as the kinglye
Psalm.58. Prophet sayeth) runne about the Citye of god to & fro howlyng lyke dogges, desiring one scrappe of the ioyes of gods
Luk.16 elect, but al to late, as the rich glutton. Let vs therfore passe for those thynges that do perteyne to the spirit, and be celestial. we must be here (saith Paule) not as inhabitours and
Coloss.3 Heb.13 home dwellers, but as straungers: not as straungers onely, but after the mynde of Iob, as paynefull souldiours appoynted of our gouernour to fyght agaynst the gouernour
Iob.7. of

of darknes of this worlde, agaynst spirituall craftines in heauenly thynges. The tyme is come: we must to it: the iudgemēt must begin first at the house of god. Began they not first wyth the grene and sappie tree: and what followed then on the dry braunches? Jeremye speaking in the person of God sayth, in the City wherin my name is innocate, will I beginne to punish, but as for you (meanyng the wycked) you shal be as innocentes and not once touched: for the dregges of gods wrathe, the bottome of all sorrowes, are reserued vnto them in the ende: but gods householde shal drinke the flower of the cuppe of hys mercye. And therfore let vs saye with Ezechias, play the men and shrynke not: let vs comfort our selues, for the lorde is with vs our helper, and fighteth for vs. The Lord is (saith he) wyth you when you be wyth hym, and when you seke hym he wyl be found of you, and agayne, when you forsake hym he wil forsake you.

Ephes. 5
1. pet. 4
Luke. 14.
Ieremy. 15.
2. Para. 3.

wherfore we ought not to be dismayde or discourage our selues, but rather to be of good comfort: not to be sadde but mery: not sorrowful, but ioyful, in that god of his goodnes wyll vouchsafe to take vs as hys beloued children, to subdue our sinfull lustes, our wretched flesh and blood vnto his glory, the promoting of his holy word, and edifyeng of hys churche. what yf the earthly house of this our habitation (Paule meanyng the body) be destroyed? we knowe assuredlye we shall haue a building of God not made wyth handes, but euerlasting in heauen, wyth such ioyes as faith taketh not, hope toucheth not, nor charitye apprehendeth not. They passe all desires and wishes. Gotten they may be by Christ, estemed they cannot be. wherfore the more affliction & persecution ỹ word of God bryngeth, ỹ more felicity & greater ioy abydeth in heauē. But the worldly peace, idle ease, wealthy pleasure, and thys present & pleasaunt transitory lyfe and felicity, which the vngodly folishly imagine to procure vnto themselues by persecuting and thrustyng away the gospel, shal turne vnto their owne trouble, and at lasse vnto horrible destruction and mutations of realmes and countreyes, and after thys lyfe (if they repent not) into their perpetuall infelicity, perdition, and damnation. For they had rather wyth Nabal and hys temporal pleasures, descend to the Deuyl, then wyth poore Christ and his bodely

2. Cor. 5.
1. Regn. 25

dely troubles, ascend into the kingdome of God hys father. But an vnwise man (saith the psalmist) comprehendeth the not, neyther doth the folish vnderstand them, that is, these bloody persecutours growen vppe and flourishyng like the flower and grasse in the fielde. But vnto this ende do they so florysshe, that they might be cut downe and caste into the fyre for euer. For as Iob saith, their ioy lasteth but ✠ twinklyng of an eye, and death shall lye knawyng vpon them as doth the flocke vpon the pasture: yea the cruell worme, late repentance as S. Marke saith, shal lie gnawyng, tormentyng, and accusing their wretched conscience for euermore.

Iob. 21.

psal. 47.

Mar. 9.

Let vs therfore (good christians) be constante in obeying God rather then men. For although they slay our synfull bodies, yea rather our deadly enemies, for gods verity: yet can they not do it but by gods sufferance and good wil, to hys prayse and honour, and to our eternall ioy and felicity. For our bloode shedde for the gospell, shall preache it with more fruite and greater furtheraunce, then dyd our mouthes, lyues, and writynges: as dyd the bloud of Abell, Steuen, wyth many other moe. what thoughe they laughe Christ and hys worde to scorne, which sytte in the chayre of pernerse pestilent scorners? To whom as to the wyse Gentiles of the world, the gospell of Christe is but folishnes, as it was to the Iewes a slander and a stumbling stone, wherat they now beyng fallen, haue prouoked the wrath and vengeaunce of god vpon them. These are the dayes of vengeaunce (saith Luke) that all thynges written may be fulfylled. And surely it shall be no lesse then a huge storme of euylles that shall come vpon vs, because that a longe and a cursed obstinate maliciousnes of vs, hath gone before crying in the eares of the Lorde GOD of hostes, who so manye tymes and so many wayes, haue bene prouoked, wyth the vnspeakable ryches of hys goodnes, hys patience, and longe sufferyng, to amendment, and haue neuertheles contemned the same, and proceded forward to worse and worse, prouokyng and styrryng the presence of gods maiesty vnto anger. Now therfore sayth God by the mouth of hys Prophet, I will come vpon thee, and I wyl send my wrathe vpon thee: vpon thee (I say) O Englande, and punyshe thee accordyng to thy wayes, & reward thee after al thine abho-

Luke. 2.

Esay. 3

Ezech.

— minas

minations. Thou hast kyndled the fyer of gods wrathe and hast styrred vp the coales. For thou wast once lyghtned and haddest tasted of the heauenly gifte, and wast become partaker of the holy Ghost, and haddest tasted of the good worde of God: Yea, it is yet in thy mouth saith the Prophet. Alas, O England, ꝯ knewest thy Lord & maisters wil, but dydst nothing therafter, thou must therfore (saith he) suffer many stripes & many sharpe strokes, & walke on in the glittering & whote flame of thyne owne fyer, and in ꝯ coales that thou hast kindled. This commeth to thee from my hand, saith the Lord: namely that ꝯ shalt slepe in sorrowe, yea euen so thou shalt. The playne truth telleth the tale, the immutable iustice of the euerliuing God, and the ordinary course of hys plagues from the begynning, confirmeth the same. The ioy of our hart (saith Jeremy) is gone, our glory is fallen away, our mery singyng is turned into mournyng, the garland of our heade is fallen. Alas and weale away that euer we synned so sore: wo worth all abhominations, and wyckednes: wo worth cloked hypocrisie: wo worth our carnall liberty: wo worthe our most cursed Idolatry. For because of these thynges sayth the Lord, ye shall perishe wyth swoord, hunger and pestilence. *Esay. 5.* *Ieremy. 5.*

Wherfore, let all the wycked enemies of Christ, and all the vnbeleuers, be afrayed to bee tormented and vexed, wyth all hellish furies, and cleane without hope at gods acountyng day, which know not God in Christe to be theyr very righteousnes, their life, theyr onely saluation and alone Sauiour, nor beleue not in hym. They must saieth S. John, nedes abyde and perishe wyth their sinnes in death and in eternal damnation. But we be the chyldrē of saints, as the elder Toby dyd aunswer, and loke for an other lyfe, whyche God shall geue to all them which chaunge not their fayth, nor shrynke not from hym. Reioyce therfore ye christian afflicted brethern, for they can not take our soules and bodies out of the handes of the almighty, which be kept as in the bosome of our most swete and louyng father, and yf we abyde fast in Christe and turne not away lyke weathercockes, surely we shall lyue for euer, Christe affirmyng the same saying: my sheepe here my voyce, I knowe them, they harken vnto me and to no straungers, and I geue them *Iohn. 8.* *Matth. 10.*

euer

Iohn.10 euerlastyng lyfe, for they shall not be lost nor no man shall plucke them out of my handes: no nor yet this flatte rynge worlde wyth al his vayne pleasures, nor any Tyrante wyth his great threates and stoute bragges can once mone them out of the way of eternall lyfe. what consolation and cōfort may we haue more pleasaunt and effectuous then this: God is on our side and fighteth for vs: he suffereth, he smarteth, & is afflicted with vs. As the worlde can do nothing against
Esay.4 his might, neither in takyng away or diminishing of hys glory, nor putting him from his celestial throne: so can it not harme nor hurte any one of his chyldren without his good
Ephes.5 wyll: for we are members of hys bodye, out of his flesh and of his bones, and as deare to him as the apple of his eye. Let vs therfore with an earnest fayth, set fast hold and sure feeling vpon the promises of God in the gospel, and let vs not be sundred from the same by any tēptation, tribulation, or persecution. Let vs consider the verity of god to be inuincible, inuiolable, and immutable, promising and geuing vs his faythfull souldiours, life eternall. It is he onely that hath deserued it for vs: it is his only benefite, and of his only mere mercy: vnto hym only must we render thākes. Let not therfore the vayne fantasies and dreames of mē, the folish gauds and toyes of the worlde, nor the crafty delusions of the deuil, driue & separate vs from our hope of the crown of rightesoulnes, that is laid vppe in store for vs against the last day. Oh that happy and mery last day, I meane to the faythfull, when Christ by hys couenaunt shall graunte and gene vnto them that ouercome and kepe hys wordes to the ende, that they maye ascende and sit in seate with him, as he hath ascended and sitteth on throne wyth hys father. The same body and soule that is now wyth Christ afflicted, shal then be wyth Christ glorified: nowe in the butchers handes
2. Timo.2. as shepe appointed to die, then sitting at gods table wyth Christ in hys kyngdom, as gods honourable and dere childerne where we shall haue for earthly pouerty, heauenlye riches, for hunger and thirst, saturitye of the pleasaunt pre-
Psalm.16. sence of the glory of God, for sorrowes, troubles and colde irons, celestial ioyes, and the company of Anngels, and for a bodely death, lyfe eternall. Oh happy soules. oh precious death and euermore blessed: righte deare in the eyes of god,

to

ed you the spring of the Lord shall euer be florishyng. Then as sayth Esay, the redemed shall returne & come againe into Sion praysing the Lord, and eternall mercyes shal be ouer their heades: they shall obtaine myrthe and solace: sorrowe and woe shall be vtterly vanquished: yea I am euen he sayeth the Lord, that in all things geueth you euerlastyng consolation. To whom with the Father, and the holy ghost, be glory and prayse for euer, Amen.

Robert Samuell.

An other letter written to the Christian cõgregation, called the fayth of Robert Samuell.

The beliefe of the hart iustifyeth, and to knowledge with the mouth maketh a man safe. Rom. 10.

Feare not the curse of men, be not afrayde of theyr blasphemies and reuilinges, for wormes and mothes shall eate them vppe lyke cloth and woll, but my ryghteousneße shall endure for euer, and my sauing healthe from generation to generation. Esay. 51.

COnsidering with my selfe these perillous times, perishing daies, & the vnconstant and miserable state of man, ỹ decay of our fayth, the sinister reporte & false slaũder of gods most holy word, these vrgent causes in cosc̃ience do constrayne me to confesse & acknowledge my fayth and meanyng in Christes holy religion, as S. Peter teacheth me, saying: be readye alwayes to geue an answere to euery man ỹ asketh you a reason of the hope that is in you, and that with mekenes & feare, hauing a good cõscience, that whẽ they backbite you as euill doers, they may be ashamed, for asmuche as they haue falsely accused your good conuersation in Christe. As touching my doctrine, for that litle talent ỹ god hath geuen me, god I take to recorde, mine owne conscience & mine auditorie knoweth, that I neither in doctrine nor maners, willinglye taughte any other thing then I receaued of the holy Patriarckes, Prophets, Christ & hys Apostles. For it were not only sinne, but also ỹ very part of a cursed miscreant, to deny, to belye, or betray ỹ innocẽcie of that heauẽly doctrine, or to be ashamed to cõfesse & stãd to ỹ defence of ỹ same, seing ỹ christ plãted it whis most

2. Timo. 3.

1. pet. 3

precious blood: and all good men haue more esteemed ẏ true & infallible word of god, then al this transitorye worlde, or their own mortal liues. And I beleue this doctrine of ẏ Patriarkes, Prophets, Christ & hys Apostles to be sufficient & absolutely perfect to instruct & teach me & al ẏ holy church of oure duties towards god, ẏ magistrates, & our neighbours.

Fyrst & principally I do aſſuredly beleue, wout any douting, ẏ there is one deitie or diuine essence, & infinite substãce, which is both called & is in dede god euerlasting, vnbodely, vnpartable, vnmeasurable in power, wisdome & goodnesse, ẏ maker & preserver of al things, as wel visible as inuisible: & yet there be three distinct persons, al of one godhead or diuine being, & of al one power, coequal, cõsubstantial, & coeternall, the father, ẏ sonne & the holy ghost. I beleue in god the father almighty, &c. As touching god ẏ father of heauẽ, I beleue as much as holy scripture teacheth me to beleue. The father is ẏ first person in trinitie, first cause of our saluation, which hath blessed vs wt al maner of blessings in heauẽly things by Christ: which hath chosẽ vs before ẏ foũdations of ẏ worlde were layd, ẏ we should be holy & without blame before him: who hath predestinate vs & ordeyned vs to be his childrẽ of adoption through Christ Jesu. In him as it is sayd, we liue, we moue & haue our being: he nourisheth, feedeth, & geueth meate to euery creature. And in Iesus Christ hys onely sonne oure lord I beleue ẏ the word, that is, the sonne of god the second person in trinitie, did take mans nature in the wombe of the most blessed virgin Mary. So ẏ there be in hym .ii. natures: a diuine nature & an humaine nature in ẏ vnitie of persõ inseperable, conioyned & knyt in one Christ, truly god & trulye mã, the expresse & perfect image of the inuisible god, wherin ẏ wil of god ẏ father shineth apparantly, & wherin mã, as it were in a glasse, maye behold what he ought to do that maye please god ẏ father. Borne of the virgin Mary & truly suffering hys passion, crucifyed, dead and buryed, to ẏ entent to bring vs again into fauour wt god the father almighty, & to be a sacrifice, host & oblation, not only for original sinne, but also for al actuall sinnes of the whole generatiõ of mankind. For al ẏ works, merites, deseruings, doings & obediẽce of mã towards god, although they be done by ẏ spirit of god in the grace of god, yet being thus done, be of no validitye, worthynes, nor merite before god except god for his mercy & grace, accompt thẽ worthy for the worthines & merites of Christe Jesus. The

Ephesi. .
Act. 17.
Psal. 176.
Heb. 1.
Esa. 48. 43
Gen. 1. 22.
Esay. 53.
Act. 10.
Matt. 8.

ſame Chriſte went downe to the hels and truly roſe agayn the thyrd day and aſcended into the heauens, ỹ he might there ſtil reigne & haue dominiõ ouer al creatures: & frõ thẽce ſhall come &c.

I beleue in the holy ghoſt, coequal wᵗ god the father & the ſõne, & proceding frõ thẽ both: by whoſe vertue, ſtrẽgth & operation, the true catholike church, which is the communiõ & ſocietie of Saints, is guyded in al truth & veritie, & kept frõ al errours & falſe doctrine, the deuil, & all power of ſinne. Which church is ſanctifyed & hallowed wᵗ the pꝛecious blood & ſpirite of our Lord Jeſus Chriſt: which hath alſo her ſigne and marke, that ſhe heareth & foloweth the voyce of her only & true paſtour chriſt & no ſtraungers. Thys church alſo is the houſe of god, the cõgregatiõ of the liuing god, the pyller of truth, the liuely body of Chriſt, a church both in name & in dede. I beleue the remiſſion of ſynnes by the only meanes & merites of chriſts death & paſſiõ: who was made vnto vs of god that only ſacrifice & obiation offered once for al & for euer, for al thẽ ỹ be ſanctifyed. I beleue the reſurrectiõ of the body, wherby in the laſt day al mẽ ſhal ryſe again frõ death, the ſoules ioyned againe to the bodyes, the good to euerlaſtinge lyfe, the wycked to euerlaſtyng payne & punyſhment. And nothyng may more certaynly ſtablyſh & confyrme our fayth that we ſhal ryſe agayn immoꝛtal both in body & ſoule, thẽ the reſurrectiõ of Chriſt our Sauiour & fyrſt fruites of ỹ dead. Now, that Chriſt our head is ryſen, we being his body & mẽbers, muſt folow our head. Death, hell and ſynne can not ſunder nor plucke vs frõ him. For as the ſonne can not be deuyded nor ſundred frõ the father, nor the holy ghoſt from them both, no more may we being the faythful mẽbers of Chriſt, be ſeperated frõ chriſt. And for a confyrmatiõ of our reſurrection, chriſt wold be ſene after his reſurrectiõ in his moſt gloryous bodye, hys woũdes being handled & felt, ſpeaking & teaching, eating & drinking &c. we looke ſayth S. Iaule, for Jeſus Chriſt our Sauiour, which ſhall tranſfygure our vile bodies, & conforme thẽ to his glorious body by ỹ ſame power & vertue, wherwith he is able to ſubdue all things: euen like as the grayn of wheate ſowẽ in the groũd, is fyrſt putryfyed & brought as into a thyg of nought, yet after that it ſpryngeth vp freſhly with a goodlyer colour, forme & beautye then it had before. The bodye is ſowen in corruptiõ and ryſeth in incorruptiõ: it is ſowen in diſhonour & riſeth in honour. Thus I verely knowe and aſſuredly beleue the reſurrection

Iohn. 10. 8. *Galat.* 1. 1. *Timo.* 3.

Iohn. 10 *Iohn.* 1. *Phil.* 3. *Iohn.* 12. 1. *Cor.* 15

of our bodyes, & to haue lyfe eternal by Chriſt & for Chriſtes ſake. Verely, verely, I ſay vnto you (ſayeth Chriſte) he that
Iohn. 5. heareth my woorde and beleueth on hym that ſent me, hath euerlaſting lyfe, and ſhall not come into dampnation, but is eſcaped from death to lyfe. It is Chriſt that died once for
Roma. 10, our ſinnes, and is ryſen agayne, neuer more to dye: it is he
Oſe. 13. that ſwallowed vppe death and hath caſte it vnder hys fete for euer. what nowe can death doe vnto vs? Verely nothyng ells but for a little tyme ſeperate our precious ſoules from oure wretched bodyes, that diuyne ſubſtance from a Maſſe of ſynne, that eternall lyfe from a bodye of death, and ſo ſend our ſoules out of this miſerable, wretched & ſorrowfull lyfe cumbred wyth all calamities, vnto that moſt bleſſed felicitie and ioyes eternall.

As concerning the holye and reuerente ſacramentes of Chriſtes Church, whiche be in number. ii. the Sacramente of baptiſeme and the Supper of the Lord, I beleue them to be as Saint Paule calleth them, confyrmations or ſeales of Gods promiſes, whiche haue added to them a promyſe of grace, and therefore they are called inuiſible ſignes of inuiſible grace. The Sacramente of baptiſme is a marke of Chriſtes Churche, a ſeale and confirmation of oure acceptation into the grace and fauour of God, for Chriſtes ſake. For hys innocencye, hys ryghteouſneſſe, hys holyneſſe, hys iuſtyce is ours, geuen vs of God: and our ſynnes and vnryghteouſneſſe, by hys obedience and abaſing of hymſelfe to the death of the croſſe, are hys, whereof baptiſme is ꝑ ſigne, ſeale, and confirmation. Baptiſme is alſo a ſigne of repentaunce, to teſtifye that we be borne to the waues of periles, and chaunges of lyfe, to the entent that we ſhoulde dye continually, as longe as we liue, from ſinne, and ryſe agayne like new men vnto ryghteouſneſſe. Rom. 6. The other ſacrament, which is the Supper & holy maundy of our Sauiour Chriſt, wherby ꝑ church of Chriſt is knowen, I beleue it is a remembraunce of Chriſtes death & paſſion, a ſeale & confirmation of his moſt precious body geuē vnto death, euē to ꝑ vile death of ꝑ croſſe, wherwith we are redemed & deliuered from ſynne death, hel & damnation. It is a vilible word, becauſe it worketh ꝑ ſame thing in eyes, which the word worketh in the eares. For like as the woorde is a meane to the eares, wherby the holy ghoſt moueth ꝑ hart to beleue. Ro. 10;

ſo

so thys Sacramente, is a meane to the eyes, whereby the holy ghoste moueth the harte to beleue: it preacheth peace betwene God and man, it exhorteth to mutuall loue and all godly life, and teacheth to contemne the worlde for the lyfe to come, when as Christe shal appeare, which now is in heauē & no where els as concernyng thys humaine body. Yet doe *Act.1.31*
I beleue assuredly that hys very body is present in his most holy supper at the contemplatiō of our spirituall eyes, & so verely eaten with the mouth of our fayth. For as sone as I heare these most comfortable & heauenly wordes spoken and pronounced by the mouth of the minister: thys is my bodye which is geuen for you, when I heare (I say) thys heauenly harmonye of gods vnfallible promises & truth: I loke not, ypō, neyther do I behold bread & wyne, for I take & beleue ỹ wordes simply and plainly, euen as Christe spake them. For hearing these wordes, my senses be rapte & vtterly excluded: for fayth wholy taketh place, & not flesh nor the carnal imaginatiōs of our grosse, fleshly and vnreuerent eatyng, after the maner of our bodely foode which profiteth nothyng at all, as Christ witnesseth. Ioan.6: but with a sorowfull & wounded conscience, an hungrye and thirstie soule, a pure & faythful mynde, do fullie embrace, behold, and feede & loke vpon that most glorious body of Christe in heauen at the ryghte hand of god the father, very God and very man, which was crucifyed & slaine, & his bloodshed for our sinnes, there now making intercession, offring & geuing his holy body for me, yea my body, my raunsome, my full pryce & satisfaction, my *Rom.8.* Christ and & al that euer he hath: and by thys spirituall and *Heb.9* faythfull eating of thys liuely and heaueuly bread, I fele the most swete sappe & taste of ỹ fruites, benefites & vnspeakeable *Roma.5.* ioyes of Christes death & passion, fully digested into ỹ bowels of my soule. For my minde is quieted frō al worldly aduersities, for moylinges and troubles: my conscience is pacified frō sinne, death, hel & dāpnation: my soule is ful & hath euen enough, & wil no more: for al things are but losse, vyle, *phil.3* dunge, and drosse, vaine vanitie, for ỹ excellent knowledge sake of Christ Iesu my Lord and Sauiour. Thus nowe is Christes flesh my very meate in dede, & his bloode my verye *Iohn.6.* drinke in dede, & I am become flesh of his flesh, & bone of his *Epheſi.5* bones. Now I liue, yet not I, but Christ liueth in me: yea I *Galat.2.*

dwell in hym and he in me: for through fayth in Christ, and for Christes sake, we are one, that is, of one consent, mynd, and felowship with the father, the sonne and the holy ghost, Ioan. 17. Thus am I assured and fully persuaded, and on this rocke haue I builded by Gods grace, my dwelling & resting place for body and soule, life and death. And thus I commit my cause vnto Christ the righteous and iuste iudge, who will an other day, iudge these debates and controuersyes: whom I humblye beseche, to caste hys tender and merciful eies vpon the afflicted and ruinous churches, and shortlye to reduce them into a godlye and perpetuall concorde, Amen.

Thus doe I beleue, and this is my fayth and my vnderstanding in Christe my Sauiour, and his true and holy religion. And this who so euer is ashamed to do, among this adoulterous and sinnefull generation, of hym shall the sonne of man be ashamed, when he commeth in the glory of his father with the holy Angels. Mar. 8.

Robert Samuell.

Letters of Maister Iohn *Hullyer, a true pastour and a faythfull* minister in Gods Church: who, for the confyrmation of that doctrine which he had most faythfully professed and taught, gaue hys bodye to bee burnte at Cambrige the. 16. daye of Aprill. Anno. 1556.

A letter written to the Christian congregation, exhorting them constantly and faythfully to abyde in the doctryne of the Lorde.

IT standeth nowe moste in hande (O deare Christians) all them that looke to be accounted to be of Christes flocke at that greate and terrible daye, when a seperation shall be made of that sorte that shall bee receaued, from the other which shall be refused, faythfully in thys tyme of greate afflictions, to heare oure Maister Christes voyce, the only true shepeheard of our soules, which sayth: who soeuer shal endure to ꝑ end, shal be safe. *Matth. 24.* For euē now is that great trouble in hand (as here in England we may wel say) that our Sauiour Christ spake of so long before, which should followe the true and syncere preachyng of hys Gospell. Therfore in thys tyme, we muste needes eyther make that we be hys faythfull souldiours, and continue in hys battell vnto the ende, puttyng on the armour of GOD, the buckler of fayth, the brest plate of loue, the helmette of hope and saluation, and the sworde of hys holy worde (whiche we haue hearde plentifullye) wyth all instance of supplication and prayer: or elles if we do not worke and labour wyth these, we are Apostataes and false souldiours, shrynkyng moste vnthankefullye from our gracious and soueraigne Lord and Captayne Christe, and leanyng to Beliall. *Ephes. 6* *1. Thes. 5.*

Luk.14 For, as he sayth playnlye, who soeuer beareth not his crosse and followe hym, he can not be hys Dysciple. And no man can serue .ii. Maisters: for eyther he must hate the one and
Math.6. loue the other, or elles he shall leane to the one and despyse the other. The which thinge the saythfull Prophette He-
3.Regū.18 lias signifyed, when he came to the people and sayde: whye halte ye betwene .ii. opinions? If the Lorde be GOD follow hym, or if Baall bee he, then followe hym. Nowe let vs not thynke, but that the same was recorded in wryting for oure instruction, whom the endes of the worlde
Roman.15 are come vppon, as the Apostle Sainct Paule sayeth: what so euer thynges are written aforehande, they are written for oure learnyng. If Christe be that onely good and true shepeheard, that gaue hys lyfe for vs, then let vs that beare hys marke, and haue our consciences sprinckled wyth hys bloode, followe altogether for oure saluation, hys heauenlye voyce and calling, according to our profession and fyrste promyse. But if we shall not so do, certaynely (say what we can) although we beare the name of Christ, yet we bee none of hys shepe in deede: for he sayth very manifestlie, my shepe
Iohn.10 heare my voyce and followe me: a straunger they will not followe, but will flee from hym, for they know not ye voyce of a straunger.

Therefore let euerye man take good hede in these perillous dayes (whereof we haue had so muche warnyng aforehand) that he be not begyled by the goodly outwarde shewe and appearaunce, as Eue was of our olde subtill ennemye, whose craftе and wilinesse is so manifolde and diuerse, and so full of close wyndings, that if he can not bring hym directly and the plaine straycht way to consent to his suggestions, then he will allure him and wynde hym in by some other false wayes (as it were by a traine) that he shall not perceaue it, to deceaue hym with all, and to steale from hym that goodly victorie of the vncorruptible and eternall crowne of glorie, whiche no man elles can haue
2.Timot.2. but he that fyghteth lawfullye: as at thys presente daie, if he can not induce hym thronghlye, as other doe, to fauoure hys deuilyshe religion, and of good will and free harte to helpe to vpholde the same, yet he will enuegle hym to resort to his wicked and whorysh Scholehouse, and

at the least wise, to be cõuersant and kepe company with his congregation there, and to holde his peace and say nothing whatsoeuer he thynke, so that he be not a diligent souldiour and a good labourer on Christes syde to further his kyngdome, by that subtill meanes flatteryng hym that he shall both saue his lyfe, and also his goodes, and lyue in quiete. But yf we loke wel on Christes holy wil and testament, we shall perceyue that he came not to make any such peace vpon earth, nor yet that he gaue any such peace to his Disciples. I leaue peace wyth you (saieth he) my peace I geue you, not as the worlde geueth it, geue I vnto you. Let not your harte be troubled, nor fearefull: these thynges haue I spoken vnto you, that in me ye shoulde haue peace. In the worlde ye haue affliction, but be of good cheare, I haue ouercome the worlde. The seruaunt is not greater then his lorde and maister: if they haue persecuted me, they shall also persecute you. If any man come to me and hateth not his owne father and Mother, wyfe, chyldren, Systers, yea and moreouer his owne lyfe, it is not possible for hym to be my disciple. Blessed be ye that nowe wepe, for ye shall laughe: & wo be vnto you that now laugh, for ye shal mourne and wepe: he that wyll fynde his lyfe, shall lose it. Therfore the god of that true peace and comfort, preserue and kepe vs that we neuer obey such false flatteryng, which at length will paye vs home once for all, bringyng for his temporall peace and quietnes, euerlastyng trouble, vexation, & disquietnes: for these vayne and transitory goodes, extreme losse and vtter dammage of the eternall treasure and inhericaunce: for this mortal lyfe, depriuation of the most ioyful lyfe immortal: finally the entrance into endles deth most miserable, vnmeasurable payne and torment both of body and soule.

Math. 10 *Iohn.* 14. 15. 16. *Luk.* 6. 14 *Iohn.* 12

Now, cõferring these two Scholemaisters together, let vs cõsider the thyng wel, and determine with our selues which way we ought to take, and not to take the common broade way which semeth here most pleasaunt, and that the most part of people take. Surely I iudge it to be better to go to schole wyth our maister Christ, and to be vnder his ferula & rodde (although it seme sharpe and grieuous for a time) that at the length we may be coheritours wyth hym of euerla-

stynge

styng ioy, rather thē to kepe cōpany & the Deuils scholers, the aduiterous generatiō, in his Schole that is al ful of pleasure for a while, and at the ende to be payd wyth the wages of continual burning in the most horrible lake, which burneth euermore wyth fire and brimstone without any ende. What shal then these vayne goods and temporal pleasures auayle? who shall then helpe when we cry incessantly, wo, wo, alas and weale away for, vnmeasurable payne, griefe, & sorrowe? O let vs therfore take hede betime, and rather bee content to take paynes in thys worlde for a tyme, that we may please god. Our sauiour Christ the true teacher sayeth: euery braunche that bringeth not forth fruite in me, my father wyll take away. Iohn. 15 It is also written not in vayne: the chyldren of the vngodly are abhominable children, Eccl. 41. and so are they that kepe company wythe the vngodly. What doth he els I pray you, that resorteth to the ministration & seruice that is most repugnaunt and contrary to christes holye testament, there kepyng styl silence and nothing reprouing the same, but in the face of the world by hys very dede it sell, declareth hymself to be of a false, fearefull, dissembling, fayned and vnfaithfull hart, and to haue laid away from hym the armour of light, discouraging asmuch as lyeth in him, al the residue of Christes hoste, and geuyng a manifest offence to the weake, and also confirmyng, encouraging, and reioycing the hartes of the aduersaries in al theyr euil doing? By which example he doth shew hymselfe, neyther to loue god, whom he seeth to be dishonoured & blasphemed of an Antichristian minister, nor yet hys neighbour, before whome he Leuit. 18. should rebuke the euyll, as it is expressely commaunded in gods holy law, where it is sayd: thou shalt in any wyse rebuke thy neighbour, that thou beare not sinne for his sake. Wherfore let such a one neuer fantasy to deceiue himselfe, þ his name is registred in the boke of lyfe to haue the stipend of christes souldiour, except he do the duty and performe the part of a faithful, & right true souldiour, as other haue done before. For such fearefulnes commeth not from god, as testifieth S. Paule saying: God hath not geuen vs the spirite 2. Timot. 1. of feare, but of power & of loue. Be not ashamed saith he, to testify our lord, but suffer aduersitie also wt þ gospel through the power of god, which saued vs, & called vs with an holy

calling.

lyng. To be now fearefull, when most nede is that we shuld be of stroñg hartes, is vtterly ꝑ reiecting of the feare of god, & plaine vnfaithfulnes & disobedience to the expresse commañdemẽt of our Sauiour christ, which saith in his holy gospel: feare not them that kil the body, &c. For what faithfulnes do we expresse towardes hym, when he saith thus to vs, and yet we declare in our doings the very contrary, beyng euer fearefull, euẽ as the vnbeleuyng Israelites, which vnfaythfully feared gods enemies the heathẽ Cananites, where as he had oftẽtimes geuen thẽ commaundemẽt by his true prophet Moyses to do the contrary: For the which cause, al the whole nũber of that secte were destroyed in processe of time in the wildernes, and enioyed not the pleasaunt land of promise. which was a bodely figure shewed before, and now agreeing to the promise of the heauẽly inheritañce, which shal be geuẽ to none other, but only to all such as with loue vnfained, be wholy bent, without any feare of mã, to fulfil gods holy wil & pleasure. But all they that pertaine to the iuely faith to the winning of the soule, wil faithfully sticke to the cõmaundement, trusting most firmely & faithfully, that he ꝑ gaue ꝑ same, wil also geue strength plentifully to perfourme it euen in the weakest vessels of al. as we haue heard & seene by many and diuers exãples, he only be praised therfore. S. Peter saith: feare not though they seeme terrible vnto you, neither be troubled, but sanctify the lord god in your harts. Only saith S. Paule, let your conuersation be as it becommeth ꝑ gospel of christ. Cõtinue in one spirit, & in one soule; labouring as we doe, to maintayne the faith of the gospel, & in nothyng fearing your aduersaries: which is to thẽ a token of damnation, and to you of saluatiõ, & that of god: for vnto you it is geuẽ, ꝑ not only ye should beleue in Christ, but also suffer for his sake. Wherfore let vs be right wel assured, that we shal yelde a most straight reckening and accompt, yf we transgresse the said most wholsome precepts geuẽ vs of our maister Christ & of his apostles, & now in thys troublesome time wherin the gospel is persecuted, shew ourselues fearefull souldiours: as it is manifestly declared in the Reuelatiõ of S. John, where it is written, that the fearefull shall haue their part wyth the vnbeleuing, and abhominable, in ꝑ lake

Mat. 10.

Nume. 13. 14.

1. pet. 3.

phil. 1

Apo. 21

that

that burneth wyth fire and brimstone, which is the seconde death. Againe it is written in the same booke for our warnyng: Apoc. 3 because thou art betwixt both, and neyther cold nor whote, I wyll spewe the out of my mouth.

Now therfore good christians, these true testimonies of gods lively worde depely considered and wayed, lette vs chiefly stand in awe of hys most terrible iudgementes, and Esay. 8. be not as they that presumptuously tempt hym. Let him al Prouer. 3. way be our feare & dread. He now chasteneth, he nowe nurtereth vs for our profite, delightyng in vs euen as a louyng father in hys beloued childe, to make vs perfect, and Heb. 12 to haue vs to be partakers of his holynes. He now iudgeth 1. Cor. 11 vs, not vterly takyng away hys euerlastyng loue and mer- 2. Reg. 7. cy from vs, as he dothe from the malignaunt and wycked, that we shoulde not be condemned wyth the wycked worlde: but if we now refuse hys most louing chastising & followe ỳ worlde, we must nedes haue our portiō wyth ỳ worlde. Wyde Matth. 7 is the gate & broad is ỳ way which leadeth to destructiō, and many there be which go in therat. But straite is ỳ gate & narrow is the way that leadeth vnto life, and few there be that fynde it. Oh how much better is it to go thys narrow way wyth the people of god, then to enioy the pleasures of sinne for a tyme. In consideration wherof, let vs wythout anye more slackyng and further delayes in thys great warnyng by gods louyng visitation, submit our selues betime vnder 1. pet. 5 hys myghty hand, that he maye exalte vs when the tyme is come. And thus I wholy committe you to hym, and to the worde of his grace, which is able to build further, beseching you most hartely to pray for me, ỳ I may be strong thyough the power of hys might, and stande perfect in all thynges, beyng alwais prepared and redy, lokyng for the mercye of our lorde vnto eternal rest, and I will pray for you as I am most bound. So I trust he wil graciously heare vs for hys promises sake made vnto all faithfull in his dearely beloued sonne Christ our alone Sauiour, whose grace be with your spirit, most deare Christians, for euer. So be it.

By your Christian brother
Iohn Hullyer a prisoner of
the Lorde.

Iohn

¶ Iohn Hullyer beyng of longe tyme pryſoner, and now openly iudged to dye for the teſtimony of the lord Ieſus, wyſheth hartely to the whole congregation of God, the ſtrength of hys holy ſpirite, *to theyr euerlaſting health, both of body and ſoule.*

NOw (moſt dere chriſtians) hauyng the ſwete comforte of gods ſauing health, and beyng confirmed wyth hys free ſpirit (be he only prayſed therefore) am conſtrayned in my conſcience, thinkyng it my very ducty, to admoniſh you, as ye tender the ſaluation of your ſoules, by al maner of meanes to ſeparate yourſelues from the companye of the Popes hirelinges, conſideryng what is ſaid in the reuelation of S. Iohn, by the Aungel of god, touching al men. The words be theſe: If any man worſhip the beaſt, and hys image, and receyue hys marke in his forehead, or in hys hand, the ſame ſhall drynke the wyne of the wrath of God, which is poured into ỹ cup of his wrath, and he ſhall be puniſhed with fyre and brimſtone before the holy aungels and before the lambe, and the ſmoke of theyr tormẽt aſcendeth vp euermore. Marke well here good chriſtians, who is this beaſt and worſhippers, that ſhal be partakers of that vnſpeakable torment. This beaſt is none other but the carnall and fleſhly kingdome of Antichriſt, the Pope wyth hys rable of falſe Prophetes and miniſters, as it is moſt manifeſt: the which to maintayn their high titles worldly promotions and dignities, do with much cruelty daily more and more ſet forth and eſtabliſh their owne traditions, decrees, and decretals, contrary to gods holy ordinaunces, ſtatutes, lawes and commaundements, and wholy repugnant to hys ſyncere & pure religion and true worſhippyng. Nowe what doe they elles but worſhippe thys beaſt and hys image, which after they had once already eſcaped from the fylthines of the world, through the knowlege of the lord and Sauioure Ieſus Chriſte, are yet again tãgled therin, and ouercome, vſing diſſimulation vnfaithfully, for feare of their diſpleaſure, doing one thyng outwardly, and thinkyng inwardly an other: ſo hauing them in reue-

Apo. 14.

2. peter. 2.

rence

rence vnder a cloke and colour, to whom they ought not so
Iohn.3. much as to say god spede: & adioining themselues to the ma
lignaūt congregatiō which they ought to abhorre as a dēne
Iohn.10 of theues & murtherers, & as the brothel house of most blas-
Eze.16 phemous fornicators, whose voices being contrary to christes voice, if they were of his flocke, they would not know, but wold fly frō thē: as he himself being the good shepehard of our soules doth ful wel in his holy gospel testify. Agayn,
Iohn.10. what do they els I pray you, but receiue ỹ beastes marke in their foreheades & in their hands, which do beare a faire face and countenance outwardly in supporting them as other do, being ashamed openly to confesse christ and his holy gospel.
Mar.18. But this fainednes & dissimulatiō, christ and hys gospel wil in no wise allow: of whō it is said, whosoeuer shalbe asha-
Luke.9. med of me & my words in this adulterous and synful gene ration, of him also shall the sonne of man be ashamed, when he shal come in the glory of his father with his holy angels.
Mala.1. Therfore sayth almighty god by his prophet Malachy: cur-
Heb.6 sed be the dissēblers. Ye wer once lyghtned and tasted of the heauenly gift, & were become partakers of the holy ghost: & tasted of the word of god, and of the power of the world to come. And our Sauiour Christ sayth: no man ỹ putteth his
Luk.6. hand to the plough and loketh backe, is apt for the kingdom
2.Iohn.2. of god. Therfore S. Iohn the Apostle vseth this for a mani festi token, that ỹ backesliding frō the true teachers of gods word, declareth euidētly, ỹ they be not of the nūber of them. For sayth he, they went out frō vs, but they were not of vs: for if they had bene of vs, no dout, they would haue cōtinued wyth vs. Surely, so long as we vse dissimulatiō, & to play on both handes, we are not in the light. For whatsoeuer is
Ephe.4 manifest, the same is light, as the elect vessel of god S. Paul witnesseth.

Wherfore (good christiās) for gods most dere loue, deceiue not your selues through your own wisdō, & through ỹ wis-
1.Cor.3 dō of ỹ world which is foolishnes before god, but certify & slay your owne conscience wyth the sure truth & faithful word of god, & with the infallible testimonies of holy scripture. For
Psal.3. although gods mercy is ouer al hys works: yet it doth not
Heb.3. extend but only to them that hold fast the confydence & re-
ioicing of hope vnto the end, not being weary in wel doing,

but

but rather ware euery day stroger and stronger in ꝯ inward man. Therfore in the Reuelatiō of S. John, where it is entreated of the beast and hys image, it is also said: here is the sufferaūce of saints, & here are they that kepe the commaundements, & the fayth of Jesus Christ. wherby almighty god doth shew plainly that he doth vse those wycked men as instruments for a tyme, to try the patience & fayth of hys peculiar people, without the performance wher of we can haue no part among the lyuyng, but as it is said in the same Reuelation, the feareful shal haue theyr part in the lake ꝯ burneth wyth fyre and brymstone, whych is the second death. 2. Cor. 4.

But peraduenture ye wyll obiect and saye vnto me: what shal we do? Shal we cast our selues hedlong to death? I saye not so. But this I saye, that we are all bounde (yf euer we loke to receyue saluation at gods hand) in this case wholy to be obedient to hys determinate counsel and foreknowlege, expressed by the gyft of the spirit in holy Scripture, and then to cast all our care vpon hym, who worketh al in al for the best vnto them that loue hym: & thus he geneth commaundement saying, come away from her my people, that ye bee not partakers of her synnes and that ye receyue not of her plagues. Now who hearyng thys terrible voyce of god, which must nedes be fulfylled, wyl not wyth al spede & dyligēce apply hymself to do therafter, except such as wyll presūpteously tempt hym? And as touchyng suche the wyse man sayeth: he that loueth peryl and daunger shal perysshe therein: but they that be of the fayth of Abraham, euen as he dyd, so wyl they in al assayes & trials be obedient to the heauenly voyce, howsoeuer it semeth contrary to theyr own natural wyl & carnal reasō, according to the sure word of fayth which sayth: hope thou in the lord & kepe hys way: hold thee styl in the lord & abyde patiently vpon hym. Let not thy ielousy moue thee also to do euil. Come out from amongthē, & ioyne not your selues to their vnlawful assembles: yea do not once shew your selues wyth ꝯ least part of your body, to fauour theyr wycked doyngs, but glorify god (as most ryght is) so wel in your whole body outwardly, as inwardly in your spirit, or els you can doe neyther of bothe wel: for your body doth belōg to god, so wel as your spirit. At ꝯ dreadful day of iudgement we shal al receyue ꝯ workes of our bodyes, according to that we haue done, whether

Roma. 12. Apo. 18. Eccles. 3. Psalm. 36. 2 Cor. 6. 1. Cor. 6. 2. Cor. 5

it

it be good or bad. Therfore whatsoeuer we do, we may not bring the spirit in bondage to the body, but contrarwise we must subdue the body and the will of the flesh to the spirite, that the spirit may freely accomplishe the will of God in all thinges: for otherwise we shall neuer bee partakers of his promise, with the true children of Abrahã. For as S. Paule saith, they which are the children of the flesh, are not the children of god: if we shal liue according to the flesh, we shal die. For to be carnally minded, is deth: but to be spiritually minded, is life and peace, because that the fleshly mynded is enmity to god: for it is not obedient to the lawe of God, neyther can be. So then they that are in the flesh cannot please God. Nowe chose you which way you wil take, either the narrow way that leadeth vnto life, which christ himselfand his faithful folowers haue gone through before: or els the broad path way that leadeth to destruction, which the wicked worldlings take their pleasure in for a while. I for my part haue now written this short admonition vnto you of good wyl (as God be my witnes) to exhort you to that way which at length you your selues should proue and finde to be best, yea and reioyce therof. And I do not onely write this, but I wil also (wyth the assistance of gods grace) ratify, confirme, and seale the same wyth the effusion of my blood, when the full time shalbe expired that he hath appointed: which (so farforth as I maye iudge) muste nedes be within these few dayes. Therfore I now byd you al most hartely farewel in the lord, whose grace be with your spirit, Amen. watch & pray, watch and pray, pray, pray. So be it.

Iohn Hullyer.

Letters of Maiſter Robert Glouer, a gentleman of muche godlye learnynge, innocencye and vpryghtnes of lyfe, and hartye zeale to the woꝛde of God, burnte at Couentrie foꝛ the faythfull teſtimonye of the ſame, the. 14. daye of Septembeꝛ, In the yeꝛe of our Loꝛd. 1555.

To my moſte intyrelye beloued wyfe Marye Glouer.

THe peace of conſcience whiche paſſeth all vnderſtanding, the ſweete conſolation, comfoꝛt ſtrength, and boldenelle of the holy ghoſte, be contynuallye increaſed in your hart, thꝛough a feruent, earneſt, and ſtedfaſte fayth in our moſt deare and only Sauiour Jeſus Chꝛiſt, Amen.

I thanke you hartelye moſte louyng wyfe, foꝛ your letters ſent vnto me in my impꝛyſonment. I redde them wyth teares moꝛe then once oꝛ twyſe, wyth teares (I ſay) foꝛ ioy and gladneſſe, that God had wꝛoughte in you ſo mercyfull a woꝛke: fyꝛſt an vnfayned repentaunce, ſecondlye an humble and hartye reconciliation, thyꝛdly a willyng ſubmiſſion and obedience to the wyll of God in all thynges, whiche when I redde in your letters, and iudged them to pꝛoceede from the bottome of your hart, I coulde not but be thankfull to God, reioyſing with teares foꝛ you and theſe hys greate mercyes powred vppon you. Theſe your letters, and the hearyng of your moſte Godlye pꝛocedynges and conſtante doinges from tyme to tyme, haue muche releued and comfoꝛted me at all tymes, and ſhall bee a goodlye teſtimonye wyth you at the greate daye, agaynſte manye woꝛldlye and deintye dames, whiche ſet moꝛe by theiꝛ owne pleaſure and

pelfe in this worlde, then by Gods glory, litle regarding, as it appeareth, the euerlasting healthe of their owne soules or others. My prayer shalbe whyleft I am in this worlde, that god, whiche of his great mercy hath begonne his good worke in you, will finishe it to the glory of his name and by the myghtie power and inspiracion of hys holye spirite to strengthen, stablishe, and conferme you in all his wayes to the ende, that we maye togethet shewe forth his prayses in the worlde to come to our vnspeakeable consolation euerlastingly, Amen.

So long as God shall lende you continuance in this miserable worlde, aboue all thinges geue your selfe continually to prayer, lifting vp, as Saint Paul sayth, cleane or pure handes without anger, wrath, or doubting, forgeuing (as he sayeth also) if you haue any thing againste anye man, as Christ forgeueth vs. And that we may be the better willing to forgeue, it is good often to call to remembrance the multitude and greatnesse of our own sinnes, which Christ dayly and hourely pardoneth and forgeueth vs, & then we shal, as Saint Peter affirmeth, be ready to couer and hide the offences of our brethren, be they neuer so many. And because gods worde teacheth vs, not only the true maner of praying, but also what we ought to doe or not doe in the whole discourse and practise of this life: what pleaseth or displeaseth God: and that, as Christ sayth, the worde of god that he hath spoken shall iudge in the last daye: let your prayer be to this end specially, that god of his greate mercy woulde open and reuele more & more daily to your hart the true sense, knowledge, and vnderstanding of his moste holy worde, and gene you grace in youre liuing, to expresse the fruites thereof. And for as muche as it is, as the holye ghoste calleth it, the worlde of affliction, that is, it is seldome without hatred, persecution, peryll, daunger of losse of life and goodes, and what soeuer seemeth pleasante in this worlde, as experience teacheth you in this time: call vpon GOD continually for hys assistance alwayes, as Christ teacheth, casting your accompres what it is lyke to coste you, endeuoring your selfe, through the helpe of the holye ghoste, by continuaunce of prayer, to laye youre foundation is sure

1. *Timo.* 2

1. *peter.* 4

1. *Cor.* 1.

fure, that no stozme oz tempeste shall be able to ouerthrowe oz caste it downe: remembzyng alwayes (as Chzist sayeth) Lothes wyfe, that is to beware of lookinge backe to that thinge that displeaseth GOD. And because nothing displeaseth GOD so much as Idolatrye, that is, false wozshippyng of God, otherwyse then hys woozde commaundeth: looke not backe (I saye) noz tourne not your face to their Idolatrous and blasphemous assalling, manifestly agaynst the wozd, practyse, & example of Chzist: as it is most manifest to all that haue any taste of the true vnderstanding of Gods wozd, that there remayneth nothyng in the church of England at this present, profitable oz edifying to ỹ church and congregation of the Lozd, all thynges being done in an vnknowen tonge, contrary to the expzesse comaundemente of the holy ghost. Luke. 17.

They obiect that they be the Churche, and therefoze they must be beleued. My answere was, the Church of GOD knoweth and reknowledgeth no other heade but Jesus Chzist the sonne of GOD, whom ye haue refused, and chosen the man of sinne, the sonne of perdition, enemye to Chzist, the deuilles deputye and Lieuetenaunte the Pope. Chzistes Churche heareth, teacheth and is ruled by hys woozde, as he sayeth: my shzeepe heare my voyce. If you abyde in me & my woozde in you, you be my Disciples. Their churche repelleth gods woozde, and fozceth all men to follow their traditions. Chzistes Church dare not adde oz diminysh ought oz chaunge his blessed testamente: but they be not afrayde to take awaye all that Chzist instituted, and goe a whozing (as the Scripture sayeth) with their own inuentions, & *letari super operibus manuum suarum*, to glozye, & reioyce in the wozkes of their owne handes. The Churche of Chzist is, hath bene, and shalbe in all ages, vnder the crosse, persecuted, molested and afflicted, the wozld euer hating the because they be not of the wozld. But their persecutor, murther, slaye, & kill such as professe the true doctrine of Chzist, be they in learning, liuing, conuersation, & other vertues, neuer so excellent. Chzist and his Church referred the tryal of their doctrine to the woozd of god, and gaue the people leaue to iudge therof by the same woozd: search the scriptures. But hys Churche taketh awaye the woozde from the people. Iohn. 10 Act. 7. Iohn. 5.

and suffer neyther learned, nor vnlearned to examine or proue their doctryne by the woorde of God. The true church of God laboureth by all meanes to resyste and withstande the lustes, desyres, and motions of the worlde, the flesh and the deuyll. These for the moste part, geue themselues to all voluptuousnesse, and secretlye commit suche thinges, whiche (as Saint Paule sayeth) it is shame to speake of. By these and suche like manifest probations, they do declare themselues to be none of the Churche of Christe, but rather of the Synagoge of Sathan. It shall be good for you oftentymes to conferre and compare theyr proceedynges and doinges, with the practyse of those whom the woorde of God doth teache to haue bene true members of the Churche of God, and it shall worke in you both knowledge, erudition, and boldnesse to withstand wyth sufferyng, their doings. I likened them therfore to Nemrod, whom the Scripture calleth a mighrye hunter or a stoute champion, telling them that that which they coulde not haue by the worde, they would haue by the sworde, and be the Church whether men wil or no, and called them wyth good conscience, as Christ called their forefathers, the children of the deuil: and as their father the deuyll is a lyer and murtherer, so their kyngdome and church (as they call it) standeth by lying and murtheryng.

Haue no fellowshyppe with them therfore, my deare wife, with their doctrine, and traditions, least you be partaker of their synnes: for whom is reserued a heuye dampnation, wythoute spedye repentaunce. Beware of such as shall aduertyse you somethyng to begre with the worlde as they do, for a season. There is no dallying with Gods matters: it is a fearefull thynge (as Saincte Paule sayeth) to fall into the handes of GOD. Remember the Prophet Elias: why halte ye on both sydes? Remember what Christe sayeth: he that putteth hys handes to the plonghe and looketh backe, is not worthy of me. And seing god hath hetherto allowed you as a good souldiour in the forewarde, play not the coward, neyther draw backe to the rereward. Saint John numbreth amonge them that shall dwell in the fierye lake, suche as be fearefull in gods cause. Set before your eyes alwayes the examples of suche as haue behaued themselues boldelye in Gods cause: as Steuen, Peter, Paule

Ephe. 5.

3. Regū. 18

Luk. 9.

Apo. 21

Paul, Daniell, the three children, the widowes sonnes, and in youre dayes Anne Askewe, Laurence Saunders, John Bradford, with many other faythfull witnesses of christ. Be not afrayd in nothing, sayth S. Paule, of the aduersaries of Christes doctrine: the which is to thē the cause of perdition, but to you, of euerlasting saluation. Christe commaundeth the same, saying: feare thē not. Let vs not followe the example of hym whiche asked tyme, fyrste to take leaue of hys frendes. If we so doe, we shall fynde fewe of them that wyll encourage vs to goe forwarde in our businesse, please it god neuer so much. We read not ꝑ Iames & Iohn, Andrew and Simon, when they were called, put of the tyme tyl they had knowen their fathers & frends pleasure: but ꝑ scripture sayeth they forsoke all and by and by, followed Christ. Christe lykened the kyngdome of GOD to a precious pearle, the which whosoeuer fyndeth, selleth all that he hath for to bye it. Yea whosoeuer hath but a litse taste or glimmeryng how precious a treasure the kyngdome of heauen is, wyll gladly forgoe both lyfe and goodes for the obtaynyng of it. But the moste part now a dayes, be lyke to Aesopes cocke, which when he hadde founde a precious stone, wyshed rather to haue founde a barelye corne. So ignorannte bee they howe precious a iewell the woorde of God is, that they choose rather the thynges of thys worlde, whiche being compared to it, be lesse in value then a barlye corne. *Phil. 3.* *Mat. 13.*

If I woulde haue geuen place to worldlye reasons, these myght haue moued me. Fyrste the forgoing of you and my children: the consideration of the state of my children being yet tender of age and younge, apte and inclinable to vertue and learnyng, and so hauynge the more neede of my assistance, beinge not altogether destitute of gyftes to helpe them wythall: possessions aboue the common sorte of men: because I was neuer called to be a preacher or minister: and (because of my sickenesse) feare of death in imprisonment before I shoulde come to my answere, and so my death to bee vnprofitable. But these and such lyke, I thanke my heauenly father (which of hys infinite mercy inspyred me wyth his holye ghost, for hys sonnes sake my only Sauioure and redemer) preuayled not in me: but when I had, by the wonderfull permission of GOD, fallen into their handes, at the

first sight of the Sherife, nature a little abashed: yet or euer I came to ꝑ prison, by the working of god and through his goodnes feare departed. I sayd to ꝑ Sherife at his cõmyng vnto me: what matter haue you Maister Sherife to charge me withal? He answered, you shal know when you come before the Maisters. And so takyng me wꝫ him, I loked to haue bene brought before ꝑ Maisters, & to haue heard what they could haue burdened me withal. But cõtrary to my expectatiõ, I was cõmitted forthwith to the Iayle not being called to my answere, litle iustice being shewed therin. But ꝑ lesse iustice a man findeth at their hands, the more consolation in conscience shal he fynde from God: for whosoeuer is of the world, the world will loue hym. After I came into prison & had reposed my self there a whyle, I wept for ioye and gladnesse my belly ful, musing much of the great mercies of god, and (as it were) saying to my selfe after thys sorte: O Lorde who am I, on whom thou shouldest bestowe thus thy great mercy, to be numbred among the Saintes that suffer for thy Gospels sake: And so beholding and considering on the one side my imperfection, vnablenesse, sinnefull misery, and vnworthynesse, and on the other side the greatnesse of Gods mercy, to be called to so hygh a promotion: was as it were, amased and ouercome for a whyle with ioye and gladnesse, concluding thus with my self in my hart: O Lord ꝑ shewest power in weakenesse, wysedome in folishenesse, mercye in sinnefulnesse, who shall let thee to choose where and whom thou wilte? As I haue zelously loued the confession of thy worde, so euer thoughte I my selfe to be most vnworthy to be partaker of the affliction for the same,

Not long after, came vnto me Maister. W. Bralbryge, Maister C. Shinees, Maister N. Hopkins, trauelynge wyth me to bee dysmissed vppon bondes: to whom my answeare was (to my remembraunce) after thys sorte. For as muche as the Maisters haue imprysonned me, hauyng nothynge to burdeine me with all, if I shoulde enter into bondes, I shoulde in so doinge accuse my selfe. And seing they haue no matter to laye to my charge, they maye as well lette me passe wythoute bondes, as with bondes. Secondarelye, if I shall enter bondes, couenaunte, and pro-

promyse to appeare, I shall doe nothyng but excuse, colour, and cloke theyr wickednesse, and endaunger my selfe neuertheless, beinge bounde by my promyse to appeare. They alledged manye worldlye persuasions vnto me to auoyde the presente peryll, and also how to auoyd the forfiture, if I brake my promyse. I sayde vnto them I hadde caste my penyworthe, by Gods helpe. They vndertoke also to make the bonde easie. And when they were somewhat importune, I sayd to Maister Hopkins that libertye of conscience was a precious thyng, and tooke as it were a pause, lifting vppe my harte to God earnestlye for hys ayde and helpe that I mighte doe ỳ thing that mighte please hym. And so, when they had let their sute fall, my harte, me thoughte, was wonderfullye comforted. Maister Dudlye commoned wyth me inlyke manner: whom I aunsweared in effecte as I dyd before. Afterwarde debatinge the matter with my selfe, these considerations came to my head: I hane frō tyme to tyme w̄ good cōscience (God I take to recorde) moued all suche as I hadde conference with all, to be no daliers in Gods matters, but to shewe them selues after so greate a lyghte and knowledge, hartye, earnest, constante, and stable in so manifest a truth, and not to geue place one iote contrarye to the same. Nowe thoughte I, if I shall withdrawe my selfe, and make anye shiftes to pull my own necke out of the collor, I shall geue great offence to my weake brethren in Christe, and aduantage to the enemyes to slaunder Gods woorde. It will be sayd, he hath bene a greate boldner of others to be earnest & fervent to feare no worldly perills or daungers, but he him selfe wil geue no suche example.

Wherefore I thoughte it my bounden dutye both to God and man, being (as it were) by the greate goodnesse of G O D. marueilouslye called and appoynted hereunto, to sette aside all feare, perilles, and daungers, all worldlye respectes and considerations, and lyke as I hadde heretofore, accordyng to the measure of my small gifte, wythin the cōpasse of my vocation & callyng, frō ỳ bottome of my hart vnfaynedly moued, exhorted, & persuaded al ỳ professed gods word, manfully to persiste in ỳ defence of the same, not wyth sword & vyolence, but wyth sufferyng and losse of life,

rather then to defyle themselues agayne with the whorysh abhomination of the Romysh Antichrist: so the houre being come, wyth my facte and example to ratifye, confyrme, and protestе the same to the hartes of all true beleuers: & to this end (by the myghtye assistance of Gods holy spirite) I resolued my self wyth much peace of conscience, willingly to sustayne what soeuer the Romyshe Antichrist should doe agaynste me, and the rather because I vnderstoode the Byshoppes comming to be at hande, and considered that poore mens consciences shoulde be then sharpely assaulted. So remaynes I prysoner in Couentrye by the space of. 10. or. 11. daies, being neuer called to my answere of the Maisters, cõtrarye to the lawes of the Realme, they hauyng neither statute, lawe, proclamation, letter, warrante, nor commaundement for my apprehension. They would haue layed al the matter vpon the Sumner. who being examined, denyed it before theyr faces, as one of my frendes told me, saying: that he had no comaundemente concerning me, but for my elder brother. God lay not their extreme doinges agaynste me, to their charge at the great day.

The second day after ỳ bishops coming to Couentry, M. Warren came to the Yeldhaule, & willed the chiefe Jayler to cary me to the Byshop. I layed to M. warrens charge the cruell seekyng of my death: and when he woulde haue excused hym self, I tolde hym he coulde not wype hys hands for: he was as giltye of my blood before God, as though he had murthered me with his own hands. And so he parted frõ me saying, I nede not to feare, if I wold be of his beliefe. God open hys eyes if it be his will, and geue hym grace to beleue thys, which he & all of hys inclination, shall finde (I feare) to true for their partes: that is, that all they whiche cruelly, malicyously, and spytefully persecute, molest & afflict the mẽbers of Christ for their conscience sake, and for the true testimonye of Christes word, and cause them most vniustly to be slayne and murthered: without spedy repentance, shal dwel with the deuil & hys Angels in the fiery lake euerlastingly, where they shall wysh & desire, crye & call, but in vaine (as their ryghte companion *Epulo* did) to be refreshed of them, whom in this world they contemned, despised, disdayned, as slaues, misers, and wretches.

Luk. 16

when

when I came before the Bishop in one Dentons house, he began with this protestation, that he was my bishop for for lacke of a better, and willed me to submit my selfe. I said to hym, I am not come to accuse my selfe: what haue you to lay to my charge, He asked me whether I was learned: I answered, smally learned. M. Chaūcelor standyng by, sayd I was a maister of Arte. Then my Lord layd to my charge my not commyng to the church. Here I myght haue dalyed with hym and put hym to his proofes, for asmuch as I had not bene for a long season in hys diocesse, neither was anye of ꝯ Citizens hable to proue any suche matters against me. Notwithstandyng I aunswered him thorough gods merciful helpe, ꝯ I neither had nor would come at their church as long as their masse was vsed there, to saue (if I had thē) v. hundreth liues. I wylled hym to shew me one iote or tytle in the scripture for the proofe and defence of the masse. He answered, he came to teach and not to be taught. I was cōtēt (I told him) to learne of hym, so farre as he was able to teach me by the word of god. who shal iudge the worde said my Lorde: I answered, Christ was content that the people should iudge hys doctryne by searchyng the scriptures, and so was Paule: me thynketh ye should clayme no further priuiledge or preeminence, then they had. I offered hym further, that I was contente the primitiue church next to the Apostles tyme, shoulde iudge betwixt hym and me. He refused also to be iudged by that. Then, he was my Bishop he said, and therfore I must beleue hym. If you saye blacke is whyte (my lord) must I also say as you saye, and beleue the same because you say it is so: M. Chauncelour noted me to be arrogant, because I would not geue place to my bishop. I said to my lord, if you wil be beleued because you be a bishop, why fynd you fault with the people that beleued M. Latymer, M. Rydley, M. Hoper, and the residue of them that were bishops: He aunswered, because they were heretykes. And may not you erre (quoth I) as wel as they: I loked for learnyng at my lordes hand to persuade me, and he oppressed me onely with hys authority. He sayd I dissented from the church, and asked me where my churche was before kynge Edwardes tyme. I desired hym to shewe me where their churche was in Helias tyme, and what outward

ward shew it had in christes tyme. My lord said, that Helias complaint was onely of the tenne tribes that fell from Danids house, whom he called heretykes. You be not able to shew (said I) any prophets that ẏ other ẏ. tribes had at the same tyme. My lorde makyng no aunswer to that, M. Rogers one of the maisters of the City commeth in the meane season, taking vpon hym as though he would aunswere to the text. But my lord forthwith commaũded me to be committed to some toure if they had any besides ẏ cõmon Jaile, saying he wold at ẏ end of hys visitatiõ of his diocesse, wede out such wolues. M. Rogers wylled hym to content hymselfe for that night tyll they had taken further order for me. Euẽ where it pleaseth you said I to my lord I am contẽt, so I was returned at that tyme to the commõ Jayle again from whence I came.

On the Friday mornyng beyng the next day after, I had warning by one of the prisoners to prepare my selfe to ride wyth my fellow prisoners the same day to Lychfield, there to be bestowed at the bishops pleasure. Which tidings at the firste, somethyng discouraged me, fearyng lest I should, by the meanes of my great sicknes through extreme handling, which I loked for, haue died in the pryson before I should come to my aunswer. But I rebuked immediatly & gods worde, this infidelity in my selfe, and by the same corrected myne owne mistrust and fantasy after this manner: what make I of God? Is not his power as great in Lichfield as in Couentry? Doth not hys promyse extend as wel to Lichfielde as to Couentry? was he not with Abacucke, Daniel, Misach, and Jeremy in their moste daungerous imprisonments? He knoweth what things we haue nede of. He hath numbred all the heares of our head. The sparow falleth not on the groũd wout our heauẽly fathers wil: much more wyl he care for vs if we be not faithlesse, whõ he hath made worthy to be witnesses of his truth. So long as we put our trust in hym, we shall neuer be destitute of hys helpe, neyther in pryson, neyther in sicknes nor in healthe, neyther in life nor in death, neither before kynges nor before bishops: nor the Deuill hymselfe, much lesse one of hys ministers, shalbe a-

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ble to prenayle agaynst vs. wyth such lyke meditations, I waxed chereful and of good consolation and cõfort. So that hearyng one say that they could not prouide horses enough for vs, I sayd let them cary vs in a donge carte for lacke of horses if they list: I am well content for my part. Notwithstandyng at the requeste of my frendes, I wrote to maister Maior and hys bretherne briefly requiring them ẏ I might make aunswer here to such thynges as shoulde be layde to my charge: but I receyued no aunswer of my letters to nor fro. I coniectured that when the bishop and the Chauncellour had sene them, it moued them the rather to haue me away, being more desirous (as I suppose) to haue had me dispatched priuily in prison, thẽ to come openly to my answer. The maner of entreating & vsing me at my first cõming to prison dyd partly declare the same. Certayne sergeauntes & Constables of Couentry, beyng appointed to haue the conueying of vs to Lichfield to be deliuered there to one Iephcot the Chaũcellours man sent frõ Couentry wyth vs for ẏ same purpose, we were commaunded to horsebacke about 11. or 12. of the clocke on Friday beyng market day that we myght be the more gased and wondred at. And to kindle the peoples hartes more against vs, they did proclayme a letter concerning a proclamation made for calling in and disannulling of al such bokes as truly expound & interprete the scriptures. we came to Lichfield about 4. of the clocke at nyght, & had leaue to repose our selues our supper tyme. We Inned at the signe of the Swanne, where we were enterteyned frendly and gently. After supper Iephcot repayred to vs, whome we intreated that vpon sureties we myght rest our selues that nighte, beyng vnprouided of any thyng to helpe our selues withal in the prison at that present. He was content at ẏ fyrst, as he semed: but afterwards, whether it was by persuasiõ, or rather, as it semed to me, he did but of pollicy put of the tyme till he had gathered a multitude to stare and wonder vpõ vs, and also that we should prouyde nothyng to ease our selues wythall, he reuoked hys promise, and so by consente we were hadde to the prison, the multitude wonderyng at vs. I wylled Iephcot before, to execute

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hys office wyth mercy, tellyng hym that they shoulde haue iudgement wythout mercy, that shewed no mercy. And this mercy I founde at hys hand. He put me into a prison the same nyght, where I continued vntyll I was condemned, a place next to the doungel, narrow of roumes, strong of buil dyng, and very cold, wyth small lyght: and there alloweth he me a bundel of straw in stead of my bed, wythout chaire, forme or any thyng els to ease my selfe wythall. God of his mercy gaue me great patience through prayer that nyght, so that if it had bene hys pleasure, I could haue bene cõtented to haue ended my life. But Iephcot and one Perley the bishops man, whyche afterwardes was my continuall keper for the most part, came to me in the morning: to whome I said this is great extremity, god send vs patience, and no more. Then they were content that I should haue a bedde of myne owne procurement. But I was allowed no helpe, neyther night nor day, nor company of any man, notwythstanding my great sickneſſe, nor yet paper, penne, or ynke, or bookes sauing my new testament in Latine, & a prayer boke which I priuily stole in.

Within two daies after, M. Chauncellour and one Temley a prebendary there, came to me into my prison. M. Chauncellor exhorted me to conforme my selfe to my Lord and to the church. He wished to my soule no more hurt thẽ to his owne: belike because I had laid to hys charge at Couentry the sekyng of my bloode vniustly and wrongfully. Now thus the second tyme, I aunswered M. Chauncellour to hys exhortation, that I refused not to be ruled by that church that was content to be ordered and gouerned by the worde of GOD. He asked me how I knewe the worde of God, but by the churche. The churche sheweth whiche is the word of god, therfore the church is aboue the word of God. This is no good reason in learnyng, sayd I to Mayster Chaūcellor. For it is like vnto this: Iohn shewed the people who was Christ, Ergo Iohn was aboue Christe. Or els, I haue a man that knoweth not the king, and I tel him who is the kyng, am I therfore aboue the kyng? M. Chaūcellour said he came not to reason with me, and so departed. So remained I without any further conference of any man by the space of, 8. dayes, and tyll the bishops commyng: in

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in the which tyme I gaue my self continually to prayer, and meditation of the mercifull promises of god, made vnto al wythout exception of person, that cal vpon the name of his deare sonne Iesus Christ. I found in my selfe daily amendment of health of body: increase of peace in conscience: and many consolatiõs from god, by the help of his holy spirit, & sometymes as it were a tast and glymmering of the lyfe to come: all for hys only sonne Iesus Christes sake: to hym be all prayse for euer and euer, Amen.

The enemy ceased not many tymes, sundry waies to assault me, oftẽtimes obiectyng to my conscięce mine owne vnworthines, through the greatnes of ẏ benefite to be cõsted among the number of them that should suffer for christ, or his gospels sake. Against hym I replyed wyth the word of God in thys sort: what were all those whome God had chosen from the begynnyng, to be hys witnesses, and carye his name before the worlde: were they not men, as Paule & Barnabas said, *similiter obnoxii peccato*, alwel subiect to wickednes, sinne, imperfections, as other men be: Euen such were Noe, Abraham, Dauid and all the rest. *Quis prior dedit illi*, as S Paule sayth: who gaue firste vnto him: And also speaking to euery mã: what hast ẏ that thou receiuedst not: Likewise Iohn, al haue receiued of his fulnes: they wer no bringers of any goodnes to god, but altogether receyuers. They chose not god first, but he chose them. They loued not god first, but he loued thẽ first. Yea he bothe loued and chose them when they were his enemies, full of sinne and corruption, and voyde of all goodnes. *Est dominus omniũ, diues in omnes & super omnes inuocãtes eũ*. He is and wyl be stil ẏ same god, as riche in mercy, as mighty, as hable, as redy, as wyllyng to forgeue the synnes, wythout respect of person, to the worldes ende, of all them that cal vpon hym. *Prope est dominus omnibus inuocantibus eum*. God is nere, he is at hãd, he is wyth all, wyth al (I say) and refuseth none, excepted none, that faithfully in true repentaunce cal vpon hym, in what houre, what place or what tyme soeuer it be. It is no arrogancy nor presumption in any man, to burthen god (as it were) wyth hys promise, & of duty to clayme and chalẽge hys aide, helpe, and assistance in all our perils, daungers,

Act. 14.

Rom. 11

Roma. 4.

Iohn. 3.

Roma. 10.

Psal. 145.

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and dystresse, calling vpon him, not in the confidence of our owne godlines, but in the truste of hys promises made in Christ, in whom and by whome, and for whose sake, whosoeuer boldly approcheth to the mercye seate of the father, is sure to receyue whatsoeuer is expedient or necessary either for body or soule, in more ample wayes and large manner, then he can well wyshe, or dare desyre. His worde cannot lye: call vpon me in the day of trouble and I wil heare thee, and thou shalt prayse me. *Psal. 50.*

I aunswered the enemy also on thys maner: I am a synner and therfore not worthye to bee a wytnesse of hys truth. what then? Must I deny hys word because I am not worthy to professe it? what bring I to passe in so doyng, but adde synne to synne? what is greater synne then to deny the truth of Christes gospell? As Christ hymself beareth wytnesse: he that is ashamed of me or of my wordes, of hym I wyll be also ashamed before my father and all hys Aungels. I myght also bylyke reasō forbeare to do any of gods commaundements. when I am prouoked to pray, the enemy may say vnto me I am not worthy to pray. therfore I shall not pray. And so in like maner of all the commaundementes: I shall not forbeare swearyng, stealyng, murtheryng, because I am not worthy to do any commaundement of God. These be the delusions of the Deuill, and Sathans suggestions, which myste be ouercome by continuaunce of prayer, and wyth the word of god applied accordyng to the measure of euery mans gift, against al assaultes of ỹ Deuill.

At the bishops first comming to Lychefield after myne imprisonment, I was called into a by chamber nexte to my prison, to my Lord. Before whome when I came and sawe none but hys officers, chaplaines, and seruauntes, except it were an old priestе, I was partly amased and lifted vp my hart to god for his mercifull helpe and assistaunce. My lord asked me how I liked my imprisonment. I gaue him no answer touchyng that question. He proceded to persuade me to be a member of hys church, whiche had continued so many yeres. As for our church (as he called it) was not knowen he said, but lately in king Edwards tyme. I professe myself to be a member of that church (said I) that is builded vpon the foundation of the Apostles & Prophets, Iesu Christ be-

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yng ꝑ head corner stone: & so alledged ꝑ place of S. Paule to ꝑ Ephes. And this church hath bene frō the beginning (said I) though it beare no glorious shewe before the world, beyng euer for the most part vnder the crosse & affliction contemned, despised, and persecuted. My lord on the other side, contended that they were the church. So cryed all ꝑ clergy against the Prophets at Ierusalem saying, templum Domini, templum Domini, ꝑ church, ꝑ church. And always whē I was about to speak any thing, my lord cryed hold thy peace, hold thy peace: I cōmaund thee by ꝑ vertue of obediēce to holde thy peace, callyng me a proud arrogant hereryke. I wylled my lord to burthē me wt some specialties, & thē to conuince me wyth some scriptures & good learnyng. Then my lord began to moue certayne questions. I refused to answer him in corners, requiryng that I myght make my answer openly. He sayd I should answer hym there. I stode wyth hym vpon that poynte vntill he said I should to prison againe, and there haue neither meate nor drink til I had answered hym. Then I lyfted vp my hart to God, ꝑ I myght stand and agree wyth the doctrine of hys most holy worde.

The first question was this: how many sacramentes Christ instituted to be vsed in the churche. The Sacrament of Baptisme said I, and the sacrament that he instituted at hys last supper. No more sayd he: To all those that declare a true and vnfayned repentaunce, a sure hope, trust & confidence in the death of Christ, to such the ministers I graunt ꝑ haue authority to pronounce by the power of gods worde, the remission of their sinnes: Here interrupting me he wold nedes beare me in hand that I called this a Sacrament. I would not greatly contend wyth hym in that point, because ꝑ matter was of no great waight or importance, although he in so doyng, vyd me wrōg, for I called it not a sacramēt. He asked me further whether I allowed their confession. I said no. Then he would know my mynde what I thought of the presence of Christes body in the sacrament. I answered that their masse was neyther sacrifice nor sacramēt, because (said I) you haue take away ꝑ true institutiō, which when you restore again, I wil tel you my iudgement cōcernyng christes body in the sacrament.

Here was he prouided ꝑ he could not make an end of this

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whych he moſt godly had begonne, by reaſon of the writ which came from London concernyng his execucio and martyrdome, which he ſuffred ſhortly after.

To the Maior of Couentrye and hys Brethren.

I Beſech you to vnderſtande that it is not vnknowē, aſwel to ỹ keper of ỹ Jaile, as to the inhabitours about me where I dwel, that I am a man ſubiect to very great ſickenes, and haue bene by the ſpace of ſeuen yeres & more; ſo that it is not like that I ſhall be remoued without perill and danger of mylife And becauſe I was here committed to ward by your appointement, I would gladly here aunſwer to ſuch thinges as ſhalbe layde to my charge. If I may obtain this of you, I haue cauſe thākfully to reknowlege your indifferency: if otherwiſe, I pray god it be not laid to your charge at the great day, where euery man ſhall haue iuſt iudgement without reſpecte of perſon.

Your priſoner in the Lord alwayes myndfull of you in my poore prayer.

Robert Glouer.

¶ *To hys wyfe, chyldren, and whole family,* as hys laſt farewell to them for euer in thys worlde.

THe mightie conſolation of the holy ſpirit, frō our moſt louing & merciful father, for his derſonnes ſake Jeſus Chriſt, continually dwell in your hart, my deare, and to the ende, moſt faithfull and godly wife. His holy Aungels pitche their tentes aboute you, and your litle ones, and ſuffer you not to be tempted aboue your ſtrength

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to to the end, that we may dwell altogether with our louing and mercifull god & father, & sing prayses to his name with his Angels and Archaungels for euer and euer, Amen.

I bidde you all farewel in the Lorde. Continue in prayer & reioyce in hope: be pacient in your affliction: comfort your hart alwayes with ỹ life to come. For my departure, consider how oft I haue bene going frō you through my lōg sickneſſe, and yet god my moſt louing and mercifull father, marueilouslye hath reserued me to thys high promotion, for the which you ought to gene harty thankes, if you loue his glory, & my eternal ioy & felicitye. And if you shewe your selues obedient children to your heauenly father, he wil loue you, kepe you, helpe you, so that you shal lacke nothing expedient for soule or body, and in the end, when his good wil & pleasure is, you shal come to me and perpetuallye enioy me & I you, & we al shall haue the fulneſſe of that ioye ỹ shall neuer be taken from you.

Ye litle ones, loue your mother: yeld reuerent obediēce vnto her in al godlines. Be not vnkind nor vnthākful. Praye for her preseruation & cōtinuance amongeſt you. Pray ỹ she may be an ensample to you in al ỹ waies of ỹ Lord. And how ye may be haue your selues towards god, your mother, and al other estates and degrees, let alwayes gods word be your rule. Exercise your selues therin night and day, ioyning alwaies prayer therewith. God send you a good guide & good passage if it be his wil, out of this idolatrous & blody realm. And as Christ cōmitted his mother to Iohn: so I cōmit you in this world to ỹ Angell of God, Augustine Bernher. Hys aduertisement if you wil folow, I trust you shal not decline frō the feare of god. Be thankful for him, & ceaſe not to pray for hys preseruation. And thus I cōmit al, alwell seruaunts as wife & children, to the mercifull tuition of our moſt mercifull god and father, & to his deare sonne our onely Sauiour Iesus Christ, with the holy ghoste the comforter: to hym be al prayse now and for euer, Amen. I hartely forgeue you al, and doubt not but that you do the same to me.

Robert Glouer,

Be faythfull vnto the death, and I will geue thee the crowne of lyfe. Apoc. 2.

Letters of Robert Smyth,

one of the Chappell at Wyndsor, who as a true and constant witnes of Gods woorde, which he most faythfullye had professed, was cruellye Martyred at Urbridge, the. 14. daye of Auguste, In the yeare of oure Lorde. 1555.

*To all them whiche loue God vnfaynedlye, and en*tend to lead a Godly lyfe accordyng to hys gospell, and to perseuer in his truth vnto the end: grace and peace from God the father, and from our Lorde Iesus Christ, Amen.

This letter is thought of some to be M. Hoopers, partely for that in one copie amonges diuers, it is entitled vnto him: and also by the phrase and manner of writing, it may be well coniectured so to be.

BE not afraid, most dearely beloued in our Sauiour Iesus Christ, at these most perilous daies, wherein by the sufferaunce of God, the prince of darkenes is broke loose, and rageth in hys members agaynst the elect of god with all cruelrye, to sette vp againe the kingdome of Antichrist: agaynst whom, see that ye be strong in fayth, to resiste hys moste deuelyshe doctrine with the pure Gospell of God, armynge your selues with pacience, to abyde what soeuer shall bee layde to your charge for the truthes sake, knowing that thereunto ye be called, not onelye to beleue in him, but also to suffer for him. Oh howe happye are ye that in the syght of God are counted worthye to suffer for the testimonye of Christe? Quyet therefore your selues (Oh my louynge brethren) and reioyce in hym for whome ye suffer: for vnto you doe remayne the vnspeakeable ioyes, which neyther ye eye hath sene, nor the eare hath heard, neyther the harte of man is hable to comprehend in any wise.

Ape. 17. Be not afrayd of the bodely death, for your names are wryt-

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ten in the booke of life. And the Prophete doth recorde, *Psalm. 115.* that in the sighte of the Lorde, precious is the death of hys Sainctes. watche therefore and praye, that ye be not prevented in the day of temptation. Nowe commeth the daye of your tryall, wherein the waters rage, and the stormye windes blowe. Nowe shall it appeare whether ye *Matth. 7.* haue builded vppon the fleting sande, or vpon the vnmoueable rocke Christe, whiche is the foundation of the Apostles *Ephe. 2* and Prophets: whereon euery house that is builded, groweth into an holy temple of the Lorde, by the mightye woorking of the holye ghoste. Nowe approcheth the daye of your battaile, wherin it is required that ye shewe your selues the valiaunte souldiours of Jesus Christe, wyth the armoure of God, that ye maye be hable to stande faste a- *2. Tim. 3.* gainste all the craftye assaultes of the deuill. Christe is your *Ephe. 6* Captayne, and ye be hys souldiours, whose cognisance is *phil. 2.* the crosse, to the which he willingly humbled hym selfe euen *Heb. 12.* vnto the death, and thereby spoyled his enemies, and nowe *Col. 1.* triumpheth he ouer them in the glorye of his father, making intercession for them that here doe remayne to suffer *1 Pet. 5.* the afflictions that are to bee fulfilled in his misticall bodye. It behoueth therefore euery one that will be counted hys scholer, to take vppe his owne crosse and followe hym, as ye haue him for an ensample: and I assure you that he being on your side, nothing shall be hable to prevaile againste you. And that he will be with you euen to the worldes ende, ye haue his promise in the. 28. of Mathewe. He will goe forth with his hoste as a conquerer to make a conquest. He is the man that sitteth on the whyte horse, *Apoc. 6.* crowned with immortalitie, and ye, brethren, are hys fellowshippe, whereof he is the heade. He hath your harte in hys handz as a bowe bente after his godlye will: he shall direct the same according to the ryches of hys glorye, into al spirituall and heauenly cogitations. He is faythfull, and wil not *1. Cor. 4.* suffer you to be further assaulted, then he wil geue you strength to ouercome, and in the most daunger he will make a way, *1. Cor. 10.* that ye maye be hable to beare it.

Shrynke not therefore deare hartes, when ye shall bee called to aunsweare for the hope that is in you: *1. Pet. 3.*

for we haue the comforter, euen the spirite of truth whiche
Luk.13. was sente from the heauens to teach vs. He shall speake in
Act.2. vs, he shall strengthen vs: what is he then that shall be able
psalme.52. to confound vs? May, what Tiranne is he that now boasteth
hym selfe of hys strengthe to doe mischiefe, whom the Lord
shall not with the same spirite, by the mouthe of hys ser-
uauntes, stryke downe to hell fyre? Yea, sodainly will the
Lorde bryng downe the glorye of the proude Philistians,
by the handes of hys seruaunte Dauid. Their strengthe
1 Regū 17. is in speare and shielde, but oure helpe is in the name of the
psal.6. Lorde, whiche made both heauen and earth. He is our buck-
2.Cor.6 ler and our wall: a stronge tower of defence. He is oure
Heb.8. God, and we are his people. He shal bryng the counsels of
Psalm.32. the vngodlye to nought. He shall take them in their owne
nette. He shal destroye them in their owne inuentions. The
ryghte hande of the Lorde shall woorke thys wonder. Hys
Psalm.117. power is knowen amonge the children of men: Their fa-
Psalm.52. thers haue felt it, and are confounded. In lyke maner shall
psal.65. they knowe that there is no counsell agaynste the Lorde,
when their secretes are opened to the whole worlde, and are
founde to be agaynst the liuyng God. Woorke they neuer
Gene.12. so craftelye, builde they neuer so stronglye: yet downe shall
their rable fall, and the builders them selues shall then be
scatred vppon the face of the earth, as accursed of God. The
psalme.33. iuste shall see thys and be gladde, and prayse the name of the
Lord, that so meruelously hath delte with hys seruauntes,
as to bryng theyr enemyes vnder their feete. Then shall the
Gene.4. fearefull sede of Caine tremble and quake. Then shall the
Gene.21. mockynge Ismalites be caste oute of the dooze. Then shal
Gen.11. the proude Membre the see hys labour losse. Then shall
phil.3. the beaste of Babilon, bee troden vnder foote. Then shall
psalme.2. the Scribes and Pharisees for madnes fret and rage. When
1.Corin.3. shal their paynted wysedome be knowen, for extreme folly.
psalm.74. Then shall the bloody Dragone be voyde of hys praye.
Iob.5. Then shal the whore of Babilō, receaue double vengeance.
Apoc.12. Then shall they scratch their crownes for the fall of theyr
Maistres harlotte, whom they nowe serue for filthye
lucre, when no man wyll bye theyr wares anye more.

Then

then shall the poppishe priesthode crye weale awaye with care, euen when the Lord shall helpe hys seruauntes: which daye is not farre of, the day wherin the kyngdome of Antichrist shall haue an ende, and neuer aryse anye more. In the meane tyme, abide in certayne and sure hope, cleauyng vnto the promyses of God, whiche in their owne tyme shall bee fulfylled. Acquite your selues lyke men agaynste the enemies of God in all humblenesse of minde, stronge in spirite to acknowledge one God, one holye Sauiour Iesus Christ, one onely euerlasting and sufficiente sacrifice for the remission of sinnes, euen the precious bodye of the Lorde Iesus once offered for all and for euer. whiche nowe sitteth on the righte hande of God, and from thence shall he come, to iudge both the quicke and the dead at the laste day: and vntill that tyme, occupyeth that blessed bodye none other place to dwell in, to be kepte in, to be closed in, but onelye in the heauens, euen in the glorious maiestye of GOD, personallye abyding there in the flesh, not commynge downe from thence tyll the laste houre. And as he neuer ceaseth to bee man, so doth he neuer lose the similitude of man: hys body there hath hys liniamentes, he leaueth them not: so hath that bodye there hys highnesse, and shrinketh not, and hys manlye shape, he altereth not at any tyme. He is in that he tooke of the virgine Marye, a naturall man in all conditions excepte sinne. And what he tooke of hys blessed Mother, by the woorking of the holy ghoste, he toke it for euer, and will not exchaunge the same for anye other. He tooke the shape of a man with the substance of hys manhoode, in one sacred wombe. There were they coupled together by the holy ghoste, neuer to be deuided a sunder. He retayneth the one with the other, inseperablye. As he will not alter the substance of hys flesh, into the substance of breade: no more will he alter the shape of hys bodye, into the forme of breade. There can not bee a greater absurditie agaynste the truth, then to thynke that he woulde leaue the shape that he tooke in the virgins wombe, being an accident vnto hys manhode, and ioyne vnto the same a wafer cake baken in an ouen, or betwene a payre of yrons. As he is in heauen very man, one onely mediatour betwene God

Apo. 18
Psal. 145.
1. Corin. 6.
1. Cor. 8.
Heb. 9.
Act. 3.
Heb. 1.
1 pet. 3.
Epheſi. 1.
Epheſi. 2.
Rom. 1.
Ephe. 2.
1. Iohn. 2

and man: euen the man Christe Iesus, he it is that is the propitiation for oure sinnes. Be bolde therfore, to confesse thys moste pure and Apostolicall doctrine: and also that all fauoure, mercye, and forgeuenesse commeth onely by hym. He only of God the father was made for vs, al wysedome, ryghteousnesse, sanctification and redemption. All these are the giftes of God the father, freely geuen vnto vs by Christe Iesus God and man, through fayth in hys bloode, and not by the merites of men. Giftes they are (I saye) freelye geuen vnto vs of fauour, withoute our deserte: by beleuyng, and not by deseruing. To thys do the lawe and the Prophettes beare witnesse.

Col. 4
1. Cor. 1.
Eph. 2.
Abacu. 2.
Gala. 3.
Act. 10.

Thys doctrine haue all the blessed Martyrs of Christes Churche, witnessed wyth their bloode to be true. To thys truth, haue al the consciences of al true beleuers subscribed, euer synce the Ascension of Christ. Thys witnesse is not of man, but of God. what better quarrell can ye then haue to geue your liues for, then the truth it selfe? That man that geueth hys life for the truth, taketh the redyest waye to lyfe. He that hath the Popes curse for the truth, is sure of Christes blessing. well then my brethren, what shall nowe lette, but that ye goe forwarde as ye haue begonne? Naye rather runne wyth the runners that ye maye obtayne the appoynted glorye. Holde on the ryghte waye, looke not backe, haue the eye of youre harte fyxed vpon god, and so runne, that ye may get hold of it. Cast away al your worldly pelfe, and worldly respectes, as the fauour of frends, the feare of men, sensuall affection, respecte of persons, honoure, prayse, shame, rebuke, wealthe, pouertye, ryches, landes, possessions, carnall fathers and mothers, wyfe and chyldren, wyth the loue of youre owne selues, and in respecte of that heauenlye treasure ye looke for, lette all these bee denyed, and vtterlye refused of you, so that in no condition they doe abate your zeale, or quenche youre loue towardes GOD. In thys case make no accompte of them, but rather repute them as vyle, in comparison of euerlastynge lyfe. Awaye wyth them as thornes that choke the heauenlye seede of the Gospell, where they bee suffred to growe. They are burdens of the flesshe, whiche encom-

Luk. 9.
John. 14
Psal. 15.
Eph. 4.
Col. 5.
Math. 10
Marke. 8.
Phil. 3.
Luke. 8. 14

encomber the soule: exchaunge them therefore for aduaun- Roman. 7.
tage. Doth not he gayne that hyndeth heauenlye and im-
moztall treasure, for earthlye and corruptible ryches?
Loseth that man anye thynge, whiche of hys carnall fa-
ther and mother is forsaken, when therefore he is receaued Ephe. 1.
of God the father to bee hys childe and heyre in Christe? Gala. 4.
Heauenlye, for earthlye: for moztall, immoztall: for tran- Phi. 3.
sitorye thynges, permanente: is great gaynes to a Christi-
an conscience.

Therefore as I begaune, I exhorte you in the Lorde, not
to be afrayde. Shrynke not my brethren, mistrust not God,
be of good comforte, reioyce in the Lorde, holde faste youre Heb. 6.
fayth, and continewe to the ende. Denye the worlde and 1. Cor. 2.
take vppe your crosse and followe hym whiche is youre
loadesman, and is gone before. If you suffer wyth him, you
shall reigne with hym. what waye can you glorifye the
name of your heauenlye father better, then by sufferinge
death for hys sonnes sake? what a spectacle shall it bee
the worlde, to beholde so godlye a fellowshippe as you ser-
uauntes of god, in so iust a quarrel as the gospel of Christ is,
with so pure a conscience, so stronge a fayth, and so liuelye a
hope, to offer your selues to suffer moste cruell tormentes
at the handes of Gods enemyes, and so to ende your dayes
in peace, to receaue in the resurrection of the ryghteous, life
euerlasting: Heb. 11.

Be stronge therfore in your battayle. The Lord God is
on your syde, and hys truth is your cause: and agaynst you
be none, but the enemies of the crosse of Christ, as the Ser- phi. 3
pent and hys seede, the Dragon wyth hys tayle, the mar- Math. 3.
ked mē of the Beast, the offspring of the Pharisees, the con- Iohn. 8.
gregation malignaunt, the generation of Vipers, murthe-
rers, as theyr father the deuyll hath bene from the be-
ginnynge. To conclude, such are they as the Lord God
hath alwayes abhorred, and in all ages resisted and ouer-
throwen. God, from whom nothing is hid, knoweth
what they are. He that searcheth the hartes of men, he hath
founde them oute to be craftye, subtyll, full of poyson, Psal. 34.
proude, disdaynefull, stifenecked, deuourers, rauenes, and Heb. 4.
barkers agaynste the truthe, fylthye and shamelesse:

and therefore doth the spirite of God, by the mouthes of his holye Prophettes and Apostles, call them by the names of
Iude.1. Fores, Serpents, Cockatrices, Lions, Leopardes, Bulles, Beares, wolues, Dogges, Swine, Beastes, teaching vs thereby to vnderstande, that their naturall inclination is, to deceaue, poyson, and destroye (as muche as in them lyeth)
Psalm.76. the faythfull and elect of God. But the Lord with his right arme shall defende hys little flocke agaynste the whole rabblement of these worldlings, whiche haue conspired against
Matth.20. him: he hath numbred all the heares of hys childrens
Luk.21 heades, so that not one of them shall perysh withoute hys
Math.10. fatherly will. He keepeth the sparowes, muche more will he
1. Pet.2. preserue them whom he hath purchased with the bloode of the immaculate Lambe. He wil keepe them vnto the houre appoynted, wherein the name of God shall bee glorifyed in his Sainctes. In the meane tyme let them worke theyr
Math.10 willes, let them enuye, let them maligne, let them blas-
Sapi.3. pheme, let thē curse, banne, betraye, whyppe, scourge, hange and burne: for by these meanes God will trye his electe as golde in ỹ furnace, and by these fruites, shall they also bring themselues to be knowen what they be, for all theyr shepes skinnes. For as he that in suffering patiently for the Gospell of God, is thereby knowen to be of Christe: euen so in
Psal.7. likewise is the persecutour of hym knowen, to be a member of Antichriste. Beside thys, their extreme cruelty shall be a meane, the sooner to prouoke god to take pitie vppon hys seruauntes, and to destroye them that so tyrannously entreate hys people: as we maye learne by the histories, as well in the bondage of Israell vnder Pharao in Egypte,
Exod. 13. as also in the miserable captiuitie of Iuda in Babilon:
Esd.3.13 where as, when the people of God were in moste extreme thraldome, then did the Lord stretch forth his mighty pow-
2. Mach.7. er to deliuer hys seruauntes. Though God for a time, suffer
Iacob 4. them to bee exalted in theyr owne pride, yet shall they not
1 Pet.5. scape hys vengeaunce. They are hys roddes, and when he
Apo.9. hath worne them to the stumpes, then wil he caste them in-
Heb 12. to the fyer: thys shall bee their fynall reward. Our dutie is
Iacob.2 in the meane while, patiently to abide the wil of god, which worketh all thinges for the beste.

Thus

Thus dealeth he wyth vs, partly for our trial, & partly also for our synnes, which we most greuously haue committed to the great slaunder of hys gospel, wherby ỹ name of God was euill spoken of amonge his enemies: for the whiche he nowe punisheth vs wyth hys fatherly corrections in this worlde, that we should not be dampned wyth the worlde. By thys meanes seeketh he hys sheepe that were lost, to bryng them home to the folde agayne. By this way seketh he to reforme vs, that we may be like vnto him, after the image of his sonne Iesus Christ, in all holines and righteousnes before hym. Finally, thys way vseth his godly wisdome, to make vs therby to know hym, & our selues in hym, that afore tyme had in a maner forgotten him, praysed bee his name therefore. And as for these Balaamites, which now do molest vs, commit thē to the handes of god, geue hym the vengeaunce, and he will reward them. Fal ye to prayer, and let these belly gods prate. For he is in heauen and slepeth not, that kepeth Israell. He is in heauen that made the seas calme, when the Disciples were afraid. Let vs now faithfully call vpon hym and he will heare vs. Let vs cry vnto the Lord for he is gratious and merciful. when we are in trouble he is wyth vs, he wyll deliuer vs, and he wyll glorify vs. If we come vnto hym, we shal fynde hym turned vnto vs. If we repent vs of our wickednes done against hym, then shal he take away the plague that he hathe deuised against vs.

2. Cor. 12.
Esdras. 36
Roma. 2.
i. Cor. i.
Luke. 15
Epheſi. 4
Oſe. 13.
Rom. 12.
phil. 2
Luke. 8.
Marke. 4.
pſal. 8.
pſal. 4.
Ieremy. 12.
Ieremy. 18

Let vs therfore earnestly repent, & bryng forth the worthy frutes of repentaunce. Let vs study to be hys, then shall we not nede to feare what these hypocrites do agaist vs, which with their pretensed holines deceiue the hartes of the symple, and abuse the authoritie of god in hys Prynces, causing them (by their procurement) to testify their ambicious prelacie, and to erect vp their Idole agayne wyth the Romish Masse. God in whose handes are the hartes of kynges, opē the harte of the Quenes hyghnes, to espye them out what they be, & so to wede them out, that they no longer be suffred to trouble the congregation of God, & to poyson the realme wyth Pope holy doctrine. God almighty for hys sonne Iesus Christes sake, deliuer the Quenes highnes and this her

Matth. 12.
Iob. 12
pro. 15. 22.
pſal. 24. 30 78.

church

realme, from these proude prelates, which are as profitable in the churche of Christe as a polecatte in the myddes of a warren of connies.

To conclude my brethern e. I commit you to God and to the power of hys worde, whiche is hable to establysh you in all truth. Hys spirite be with you and worke alway that ye maye be myndful of your dueties towardes hym whose ye are both bodye and soule. Whome see that ye loue, serue, dreade & obey, aboue all worldly powers, and for nothyng vnder the heauens, defyle your conscience before God. Dis-
Marke.6 semble not with hys worde: God wyl not be mocked: naye
Matth.10. they that dissemble with him, deceiue themselues. Such shal
Apo 5. the lord deny and caste oute at the laste daye: such (I say) as beare two faces in one hoode: such as play on both handes: such as deny the knowen truth: such as obstinately rebel agaynst hym. All such with theyr partakers shall the lord destroy. God defend you from al such, and make you perfecte
Iohn.16. vnto the ende. Your sorow shall be turned into ioy.

A letter sent to a frende of hys.

THe eternall God kepe you in hys feare. I haue me hartely commended vnto you & your husband, besechyng almighty god to preserue you in well doyng, and in perfect knowledge of hys Christ, that you may be sound faultles in the day of the Lord. I haue heard say that my frend is geuē ouer to vanity. It breaketh my hart, not only to heare that he so dothe, but also teacheth other, that it is vnhurtfull to go to all abhominations, whyche now stande in the Idoles temples. Neuertheless (deare frend) be not moued to followe synners: for they haue no inheritaunce with GOD and Christe. But looke that by goyng into the Idoles temple, you defyle not the temple of God, for lyghte hath no fellowshyp with darkenes: but looke what the Lord hath commaunded, that doe. For yf not goyng to church were without persecution, they would not learne you that lesson. But all thing that is swete to the flesh, is allowed of the fleshly. The Lord shal rewarde euery man ac-

lorvyng to hys worke, & he that leadeth into captiuity shal go into captiuity, and he that by the fleshly man is led in the flesh, shall of the flesh reape corruption. The lord Jesu geue you hys holy spirit, Amen.

Seke peace and ensue it. Feare god, loue god with al your hart, wyth al your soule, and wyth all your strength.

Your frend and all mens in Christ Jesus, R. Smith.
Scribled in hast from Newgate the. 12. of May.

To hys Wyfe.

THe God and father eternal, which brought a-gaine frō death our Lord Jesus Christ, kepe thee deare wyfe nowe and for euer, wyth thy Parentes and all thy frendes, Amen.

I prayse God for hys mercye, I am in the same state that you lefte me in, rather better then worse, lokyng daylye for the lyuyng GOD, before whome I hunger full fore to appeare, and receyue the glorye, of whyche I trust thou art wyllyng to be a partaker: I geue GOD most harty thankes therefore, desyryng thee of all loues, to stande faste in that fayth which thou hast receyued, and let no man take awaye the seede that almighty god hath sowē in thee, but lay hands of euerlastyng lyfe, which shal euer abide, whē both ẏ earth & al earthly frends shal perysshe, delyryng them also to receiue thankfully our trouble, which is momentane & light, & (as S. Paule saith) not worthy of the thyngs which shalbe shewed on vs: that we patiētly carying our crosse may attayne to ẏ place whether our Sauiour Christ is gone before, to ẏ which I beseech god of his mercy bring vs spedely. I haue bene much troubled about your deliuerance, fearyng much the persuasions of worldlings, & haue found a frend which wil (I trust) find a meane for you, if you be not alredy prouided, desiring you in any case to abide in the order as that my frende shall appoint in god. And bear wel in mind ẏ words which I spake at our departig, ẏ as god hath chosē vs̄ made vs worthy to suffer wt him, we may endeuour our selues to folow vprightly in

in thys our vocation, desiryng you to present my hartye commendations to all our frendes, and especiallye to your Parentes, kepyng youre matter close in anye wyse. Geue moste hartye thankes to my frende, whiche onelye for our cause is come to Windsor. Continue in prayer. Do wel. Be faultles in al thyngs. Beware of abhominations. Keepe you cleane from synne. Praye for me as I doe for you.

I haue sente you a piece of golde for a token, and moste entierlye desire you to sende me worde yf you lacke any thyng. The lord Iesu preserue you and yours. Amen.

From Newgate the. 15. of Apryll.

Yf you wyll mete wyth me agayn,
Forsake not Christ for any payne.

By your faithfull husband
Robert Smyth.

Letters of Maister Bartelet Grene, a gentleman and professour of the Lawe: who, for gods cause and the mayntenaunce of hys holy Gospel, suffred martyrdome, the. 13. of Januarye. In the yere of our Lord. 1556.

To hys dearely beloued in the lord Mystres Elizabeth C.

WOuld God (if it were hys pleasure) that with this letter I might send you my hart & mind, and whatsoeuer there is in me elles that pertaineth vnto god. So should I thynke it the best message & happiest letter ỹ euer I could wryte. But though I obtaine not my desyre, yet shal I not cease w̄ continual praier to labour for you, desiring almighty god to encrease ỹ which he hath long sith begon in you, of sober life & earnest zeale towards his religiō. In faith (as saith S. Paule) she that is a true widow & frēdles, putteth her trust in god, cōtinuing day and nyght in supplication and prayer: but she that liueth in pleasure is dead, euen yet alyue. And verely, a true widowe is she that hathe maried Christ, forsakyng the vanities of the world and lust of the flesh. For as the maried woman careth how to loue, please, and serue her husband: so ought the widowe to geue all her harte and soule, thoughtes and wordes, studies and labours, faythfully to loue god, vertuously to bring vp her children and household, and diligently to prouide for the poore and oppressed. Therfore Sainte Paule first instructeth a widowe how to behaue her selfe, that is (to beginne wher Paule leaueth) not to lyue in pleasure: then to watch vnto prayer as the onely meanes to obtaine al our desires, stedfastly laying vp all our trust in God, as Salomō right wel

i. Cor, 7.

i. Tim, 5.

psalm.34. well faith: first eschewe euill then do good. Of Anna a prais
Luk.2. is written, that she neuer went out of the temple, but serued
God with fasting and prayer night and daye: so well had
Iudith.8. she espoused Christ. Judith ware a smocke of heare contynuyng in fastyng, and had good reporte of al men. The next
care that belongeth vnto a wydow, is that she bring vp her
Ephes. 6. childrē and household godly, in the nourture and informacion of the Lord, wherof Sainct Paule sayth, if any widow
1.Tym 5. haue children or Nephewes, let them learne first to rule
their owne house godlye, and to recompence their elders.
The incontinency & couetеousnes of Phynees and Ophny
1.Reg.2 not corrected by Ely their father, prouoked gods wrāth vpō him & all his kynred. The ouer tender loue of Absolon
2.Regū.15 expelled Dauyd from his kyngdom. The vnrebuked sinnes
of Ammon encouraged Absolon to slea hys brother. Moste
1.Reg.3. manifest examples agaynst the parentes, for the offences of
their childrē. Contrariwise how greatly might Hānah reioyce ouer Samuell her sonne, whom she had brought vp
2.Reg.13 in the house of the Lord: what thanks should Tobias wife
3eReg.1 geue for her sonne Toby? How happy was Salomon to be
taught by the prophete Nathan? But aboue all wydowes,
thryse blessed was the happy mother of seuen sonnes, that so
3.Mach.7 had instructed thē in the feare of God, that by no torments
they would shrynke from the loue of hys truth. Of the laste
parte Sainct Paule sheweth: that a widow shoulde be chosen, if she haue nourysshed her childerne, yf she haue benе lyberall to straungers, yf she haue washed the saintes fete,
and yf she haue ministred to them in aduersitie. Herein it is
euident how earnestly Saint Paule would haue wydowes
bent towardes the poore, for that (as thoughe they onelye
had bene therfore mete) he apointed onely wydowes to ministre vnto the Saintes, and to gather for the poore. Which
vse also continued almost throughout the primitiue church:
that wydowes had the charge and gatheryng for poore men
and straungers.

Of your neighbours I nede not to put you in remembraunce, seyng you daily fede them wyth good hospitality,
by which meanes also many forreiners are of you relieued:
but of the poore almes houses & myserable prysoners here
in London, manye lackyng their libertye wythoute cause,

some

some vnder the colour of religion, some only kept for fees, and some on priuate mens displeasure. Alas that Christe so hungreth and no man wil fede hym: is so sore oppressed with thirst, and no man wyl geue hym to drynke: destitute of all lodgyng and not releued: naked and not clothed: sicke and not visited: emprisoned and not sene. In tyme paste, men could bestowe large summes of money, on copes, vestmēts, and ornaments of the church. why rather follow we not Saint Ambrose example, which solde the same to the reliefe of the poore, or Chrisostomes commaundement, whyche willeth fyrste to decke and garnyshe the lyuyng temple of God: But alas, suche is the wyckednes of these oure laste dayes, that nothyng moueth vs: neither the pure doctryne, the godlines of lyfe, nor good exāples of the auncīēt fathers. If in any thyng they erred, yf they haue written any thing that setteth forth sectes and dissention, that wyll their charitable children embrace, publish and mayntayne wyth sword fagotte and fire. But all in vayne: they striue agaynste the streame. For though in despyte of the truthe, by force of the ores of craftye persuasion, they maye bryng themselues into the hauen of hell: yet can they not make all men beleue, ✝ the bankes moue whiles the shyppe sayleth, nor euer shalbe able to turne the directe course of the streame of gods truthe. Our Lord Jesus Christe strengthen you in all pure doctryne and vpright lyuyng, and geue you grace, vertuously to bryng vp your children and family, and carefullye to prouyde for the poore and oppressed. Amen. At Newgate the. 20. of Janu. 1556.

Your assured, Bartelet Grene.

To my very louyng frendes and maysters, M. Goring, M. Farneham, M. Fletewode, M. Rosewel, M. Bell, M. Hussey, M. Calthorpe M. Boyer, and *other my Maisters of the Temple, Bartelet Grene wisseth health of body and soule.*

WEry frendes are they which are knit together wyth the knotte of Charity. Charity dothe not decay, but increase in them that dye faythfullye, whereof it follow

followeth that though we be absent in body, yet are we present in spirite, coupled together wyth the vnitie of fayth in the bond of peace, which is loue. How is he worthy ỹ name of a frend, that measureth hys friendship wyth the distance of place, or partyng of persons? If thy frende be out of sight, is thy frendship ended? If he be gone into the countrey, wilt thou cease to loue hym? If he be passed the seas, wilt thou so forsake him? If he be caried into heauen, is charity hyndred therby? On the one syde, we haue the vse of the fathers from the primatiue church, that gaue thākes for their frends that died in the fayth, to proue that charity died not wyth death. On the other side (saith Horace) *Cælum non animum mutant qui trans mare currunt.* What speake I of Horace? Saith not S. Paule the same thyng? For we are mēbers of hys body, of hys flesshe, and of hys blood: yea we are members one of another. Is the hande, or arme, foote, or legge, a member when it is dissenered from the body? How can we be members except we be ioyned together? what is ỹ line that coupleth vs but loue? when all thinges shall fayle, loue fayleth neuer. Hope hath his ende, when we get that we hoped for. Fayth is fynyshed in heauen. Loue endureth for euer: loue I say that procedeth of charity. For carnall loue (when that which he loued is lost) doth perysshe wyth the flesh. Neither was that euer but fleshly loue, which by distaunce of place, or seueryng of bodies, is parted a sunder. If loue be the end, or sume of the lawe: yf heauen and earth shal perisshe: if one iote of gods word shall not decay, why should we thynke that loue lasteth not euer? I nede not to wryte much to you my frends, neyther can I haue leysure now that the kepers are risen. But thys I say, if we kept Christes commaundement in louyng eche other, as he loued vs, then should our loue be euerlastyng. Thys frendshyp Paule felt when it moued hym to say, that neyther length nor bredth (meaning no distance of place) neither height nor depth should seuer hym from the loue of Christe. Wey well thys place, and mete it wyth Paules measures: so shall you finde, that if our loue bee vnfayned, it can neuer be ended. Nowe maye you saye, why writest thou this? Forsoth, to the end that if our frendshyp be stable, you may accomplysh thys the last requeste of

your frende, perfourme after my death the frendship we begaune in our life, that amitie may encrease, until god make it perfect at our next meting together. Maister Fletewode, I beseech you remēber Wittrance & Cooke, two singular mē amōges cōmon prisoners. Maister Fernhā & M. Bel & M. Dulley (as I hope) wil dispatche Palmer and Richardson, with his companions. I praye you M. Calthrop thinke on John Grene, an honest poore man, Trailord and Alice Apryce his accōplices. My Colin Thomas Witton, a scrivener in Lomberd strete, hath promised to further their deliverye: at the least he can instruct you which way to worke. I dout not but that Maister Boyer will laboure for the good wyfe Cooper (for shee is worthye to be holpen) and Gerard the Frenchman.

There be also diverse other wel disposed men, whose deliverance if ye will not labour for: yet I humbly beseech you to seke their relefe as you shall see cause: namely of Henry Apryce, Lancelote, Hobbes, Lother, Homes, Carre, and Buckingham a yong man of goodly giftes in wit and learning, and (saving that he is somwhat wilde) likely to do wel hereafter. There be also two women. M. Conyngham, and Alice Alexander, that may prove honest. For these and al other poore prisoners here, I make this my humble suite and prayer to you all my Maisters, and especiall good frendes, beseching you of all bondes of amitie, for the pretious bloode of Jesus Christe in the bowels of mercye, to render the causes of miserable captives. Helpe to clothe Christ, visite the afflicted, comforte the sorrowfull, and relefe the nedye. The verye God of peace guyde youre hartes to have mercye on the poore, and love faythfullye together, Amen. Thys present Monday, when I looke to die, and live forever.

Yours for euer.
Bartelet Grene.

Letters of that faythfull man of God John Careles, who by cruell impriſonmente and vnmercifull dealing of the papiſtes, dyed in the Marſhalſee and was buryed in the fieldes on a dunge-hill: and therefore is not vnworthye here to be placed amonges the Martyrs.

To my moſte deare and faythfull brethren in Newgate, condemned to die for the teſtimonye of Gods euerlaſting truth.

THe euerlaſting peace of god in Jeſus Chriſt, the cõtinual ioy, ſtrength & cõfort of his moſt pure, holy & mighty ſpirit, with the encreaſe of faith & liuely feeling of his eternal mercy, be with you my moſt dere & faithfull louing brother Timmes, and with al the reſte of my deare harts in the Lord, your faithful fellow ſouldiours, and moſt conſtant companions in bondes, yea of men condemned moſt cruelly for the ſyncere teſtimony of gods euerlaſtig truth, to ẏ full finiſhing of that good worke, which he hath ſo graciouſly begonne in you all, that the ſame maye be to hys glory, the cõmoditie of his poore afflicted church, and to your euerlaſting comfort in him. Amen.

Ah my moſt ſweete and louing brethren, & deareſt harts in the Lord, what ſhal I ſay, or how ſhal I write vnto you in the leaſt point or part, to vtter ẏ great ioye ẏ my poore hart hath conceaued in god, through ẏ moſt godly exãple of your chriſtiã conſtancie & ſyncere confeſſiõ of Chriſts verity? Truly my tong can not declare, nor my penne expreſſe ẏ aboundance of ſpirituall mirth & gladnes, that my mind & inward man hath felt, euer ſince I heard of your hartie boldnes, and modeſt behauiour, before that bloody butcher in ẏ time of al your craftie examinations, ſpecially at your cruel condẽnatiõ in their curſed Cõſiſtorie place. Bleſſed be god ẏ father of all

al mercy, & prayled be his name, for ý he hath so graciously performed vpō you his dere dareligs, his most swete & comfortable promises, in not only geuing you the cōtinual aide, strēgeth & cōfort of his holy & mightie spirite, to the faythfull confessiō of his christ, for whose cause (O most happie mē) ye are condēned to die: but also in geuing you such a mouth & wisdome, as al your wicked enemies were not able to resist, but were faine to crie peace, peace, and not suffer you to speake. As truly as god liueth (my dere brethrē) this is not only vnto you a most euidēt probatiō ý god is on your side, & a sure certaintie of your euerlasting salvatiō in him, but also to your cruell aduersaries (or rather Gods cursed enemyes) a plaine demonstration of their iust eternal woe and dampnation, whiche they shall be full sure shortlye to feele, when ye shal full sweetely possesse the place of felicitie and pleasure prepared for you from the beginning.

Therfore (my dearly beloued) cease not so long as ye be in this life, to praise the lord ✠ a lustye courage, for that of hys great mercy & infinite goodnes, he hath vouched you worthy of this great dignitie, to suffer for his sake, not only the losse of goods, wife & children, long imprisonment, cruel oppression &c: but also the very depriuation of this mortal life, with the dissolution of your bodies in the fyer. The whiche is the greatest promotion that god can bring you or any other vnto in this vale of misery, yea so great an honour, as the highest Angel in heauen is not permitted to haue: and yet hath the lord (for his deare sonne Christes sake) reputed you worthy of ý same, yea & that before me and many other, which haue both long loked & longed for the same. Ah my most deare brother Timmes, whose time resteth altogether in the handes of thy Lord, in a ful happye time camest ý into this troublesome worlde, but in a much more blessed houre shalt ý depart forth of ý same: so that the swete saying of Salomō, or rather of the holy ghost, shalbe ful wel verified vpō thee, yea & al thy faithful felowes: better is the day of death (saith he) then the day of birth. This saying can not be verified vpon euery man, but vpon thee my deare brother, and such as thou art, whose death is most precious before God, and full deare shal your bloode be in his sighte. Blessed be god for thee my deare brother Timmes, and blessed be god again ý euer I knew thee, for in a most happy time I came *Eccle. 7*

fyrst into thy company. Pray for me deare brother, pray for me that God wyll onte vouch me worthy of that great dignitie whereunto he hath nowe brought you. Ah my louing brother Drake, whose soule draweth nowe nygh vnto god, of whom you haue receaued the same, full gladde maye you be that euer God gaue you a lyse to leaue for hys sake. Full well will he restore it to you agayne in a thousand fold more glorious wyse. Prayse God good brother, as you haue great cause, and pray for me, I beseech you, which am so muche vnworthy (so great are my synnes) of that great dignity whereunto the Lorde hath called you and the reast of your godlye brethrē: whom I beseech you to comforte in the Lord, as you can full well, praysed be God for hys gifres, which you haue hartely applyed to the setting forth of his glory and the cōmoditie of his poore afflicted church. which thing shal surely redownde to your euerlasting ioy and comfort, as you shall most effectually feele or euer it be long, though the wycked of the world iudge farre otherwise.

Ah myne own hartes, and most dearly beloued brethren, Cauell, Ambrose, and both the Spurges: blessed be the Lord on your behalfe, and praysed be his name, which hath geuen you such a glorious victory. Ful valiaunt haue you shewed your selues in the lords syght, and ful faithful in your painfull seruice. Faint not but go on forward as ye haue most godly begonne, for great shal your reward be at ỹ end of this your trauell. Ah my good faithfull brethren al, what shal I say, or what shall I write vnto you, but euen the same that good Elizabeth did saye to her godly kinneswoman Mary the blessed Mother of Christe. Happie art thou (quoth that good woman) whiche haste beleued: for all thinges whiche the Lord hath spoken to thee, shall be fulfilled. So I saye to you (my deare hartes in the Lorde) happye are ye all, yea twyse happye shall ye bee for euermore, because ye haue stedfastlye beleued the moste swete promises which god the father hath made vnto you with his own mouth, in that he hath promised you (which are the faythful seede of the beleuing Abraham) that ye shal be blessed euer world wout end. The promises of God your sweete father as ye do beleue, so do ye beare record ỹ god is true. The testimony whereof ye haue

Luke. 1.

haue full worthely borne to the world, and shortly will full surely seale the same & your blood, yea euen to morow I to vnderstand. Oh constant Christians: oh valiaunt souldiers of the high Captaine Iesus Christ, who for your sake hath conquered the deuill, death, sinne & hell, and hath geuen you full victory ouer thē for euer more. Oh worthy witnesses & most glorious Martyrs, whose inuincible fayth hath ouercome that proud, sturdie, bragging prince of ỹ world, and al his wicked army, ouer whō ye shall shortly triumphe for euermore. Ah my swete hartes, the euerlasting treasures are full surely layd vp for you in heauē. The immeresslible and most glorious crowne of victory is already made and prepared for you, to be shortly clapt vpon al your happy heads. The holy Aungels of your heauenly father are already appointed to conduct your sweete soules into Abrahams bosome. All the heauenly host reioyceth alreadye, for that they shall shortlye receaue you with ioye and felicitye into their blessed fellowship. *Selach.*

Reioyce with double ioy, & be glad my deare brethren, for doubtles ye haue more cause then cā be expressed. But (alas) I that for my sinnes am left behinde, maye lie and lamente with the holye Prophet saying, woe isme that the daies of my ioyfull rest are prolonged. Ah cursed Sathan, which hath caused me so sore to offende my moste deare louing father, wherby my exile and banishment is so much prolonged. Oh Christ my aduocate, pacifie thy fathers wrath which I haue iustelye deserued, that he maye take me home to him in his sweete mercy. Oh that I might nowe come home vnto thee with my blessed brethren. Wel, thy wil (Oh Lord) be effectuoustye fulfilled, for it is onely good, & turneth al things to the best, for such as thou in thy mercyes haste chosen. *Psal. n. 119.*

And now farewell my deare hartes, moste happye in the Lord. I trust in my good God, yet shortlye to see you in the celestiall Citye, wherof vndoubtedly the Lord hath already made you free Citizens. Though ye be yet with vs for a litle time, your very home is in heauen, where your treasure doth remaine with your swete lord & redemer Iesus christ, whose calling you haue heard with ỹ eares of your harts, & therfore ye shall neuer come into iudgement, but passe from

death to life. Your sinnes shal neuer be remẽbred, be they neuer so many, so greuous, or so great: for your Sauiour hath cast thẽ all into ẏ bottome of the sea: he hath remoued them
Psalm. 103. frõ you as farre as the east is frõ the west, & his mercy hath much more preuailed ouer you, then is distance betweene heauen and earth: and he hath geuen you for an euerlasting possession of the same, al his holines, righteousnes, & iustification, yea and the holy ghost into your hartes, wherwith ye are surely sealed vnto the day of redemption, to certifie you of your eternal electiõ, and ẏ ye are his true adopted sõnes, wherby ye may boldely crie vnto god, Abba deare father, for euer more: so that nowe no creature in heauẽ, earth, nor hel shall be able to accuse you before the throne of the heauenly King. Sathã is now cast out from you: he him self is iudged
Gen. 3. & hath no part in you. He wil once more bite you by ẏ heele, and then he hath done, for at ẏ time you shal squise his head through your own good Christ, & so haue finall victorie for euer more. In ioyfull triumph wherof, ye shall swetely ascende into the place of eternal rest, whether your eldest brother Christ is gone before you, to take possession for you, and to prepare your place vnder the holy Alter, with Cranmer, Latymer, Ridley, Rogers, Hoper, Saunders, Farrer, Taylour, Bradford, Philpot, with many other, who will be full glad of your cõming, to see vi. moe of their appointed number, that their blood may so much the soner be reuenged vpon them that dwel on the earth.

Thus I make an end, committing you al to gods moste merciful defence, whose quarrell ye haue defended, whose cause ye haue promoted, whose glory ye haue set forth, and whose name ye haue constantlye confessed. Farewell for a while my dere hartes in the Lord: I wil make as much hast after you as I may. Al our deare brethren salute you. They praie for you and praise god for you continually. Blessed be the dead that die in the Lord, for they rest frõ their labours
Apo. 11 saith the holy ghost, and their workes followe them.

Your owne John Careles, a most vnprofitable seruaunt of the Lord, yet of hys great mercy, prysoner for his sake, abiding his further good pleasure. Pray, praye, praye.

To

To M. Greene, M. VVhittell and certaine other pryſoners in Newgate, condemned and ready to be burnt for the teſtimony of the Lord Ieſus.

THe euerlaſting peace in Ieſus Chriſt, the continuall comfort of his moſt pure & holy ſpirite, be with you my moſt deare and faithful brethren and ſiſters of Newgate, the Lordes appoynted ſhepe vnto the ſlaughter, to the good performance of the great and notable worke of the lord, which he hath ſo graciouſly begõne in you all: that ẏ ſame may redownd to the ſetting forth of his glory, and to the commoditie of his churche, and to your owne euerlaſting comfort in him. So be it.

Ah my dere harts, & moſt faithful brethrẽ & ſiſters in ẏ lord, what high laudes & praiſe, yea what humble and continuall thankes am I bould to geue to god oure father for you & on your moſte happie behalfe, who ſo mightely hath magnified him ſelf in you thus farforth, in geuig you his holy & mighty ſpirit, to ẏ conſtant confeſſing of chriſtes veritye, euen to the cruel condẽpnation, & I dout not but he wil do ẏ ſame to the death. Oh happie & bleſſed are you ẏ euer you were borne, that ẏ lord wil vouch you worthie of this great dignitie, to die for his ſake. Doubtles it is ẏ greateſt honour ẏ god can geue you in this life. Yea if they be ſo bleſſed of god ẏ die in ẏ Lord, as the holy ghoſt ſaith they be: how much more bleſſed & happie then are you ẏ die not only in the lord, but alſo for the lord. Oh that it were the good will of god that the good houre were now come, that I might go to you. Ah that my ſinnes made me not vnworthy of ſuch an excellent dignitie. *Apo. 11.*

Be thãkful deare harts, be thankful & reioice in ẏ lord: for mighty is his mercy towards you, & great is your rewarde in heauẽ, the which you like faithful perſons, haue plucked to you wᵗ a godly violẽce of an inuincible faith. Oh worthie warriours of ẏ moſt high captain: oh cõſtant confeſſours of ẏ euerlaſting verity: howe glorious a crown of victory ſhal you ſhortly receaue, which is prepared for al ſuch as docõnue to ẏ end? Oh you ſweete Saints of ẏ lord, how precious ſhal your death be in his ſight? Oh how dere are your ſoules

redemer, in whose hand they shal most ioyfully rest, and the paynes of death shall neuer touch you? Oh howe blessed shall you be, when Christe shall appeare, at the which tyme you shal receaue your bodies againe ful of immortalitie: Oh how ioyful shal you be, when Christ, according to his promise, shall knowledge you before his father & his holy Angels, as you haue most constantlye confessed him to be your Lord and only Sauiour before men?

Oh blessed Grene, thou meeke & louing lambe of the lord, how happy art thou to be appoynted to die for hys sake? A full deintye dishe arte thou for the lords own tothe. Fresh & grene shalt thou be in ỹ house of the Lord, & thy fruites shal neuer wither nor decay. Although ỹ go here forth sowyng thy good fruites with teares, the tyme shall come ỹ thou shalt reape ỹ ioy and gladnes, the fruites of euerlasting life, and that without ceasing. Be mery therefore and feare not, Luke. 12. for it is thy fathers will to geue thee a kingdome, whereunto he hath chosen thee before the foundations of the worlde were layde.

Oh happye Minister, thou man of God, how glad mayest thou be of Gods gracious fauour, which hath preuented thee in ỹ day of thy triall? Oh happy Peter, whose part thou hast wel played: therfore thy reward and portion shalbe like vnto his. Now hast thou good experience of mans infirmitie, but much more prose & taste, yea sense and felyng of gods aboundaunt bottomles mercy. Although Sathan desired to syfte thee, yet Christ thy good Captaine, prayed that thy Luk. 22 fayth should not faile. Gods strength is made perfect by thy weakenes, and his grace is sufficient for thee his dere child. Thine example did so encourage and strength thy pore brethren, that God is euery way glorified by thee, and shortlye wil he glorifie thee with him selfe, with that glory which he hath prepared for thee his elect dearling, before the worlde was made. Therfore reioyce and be gladde, for thou hast good occasion in finding such fauour in his syght.

This is most true (Oh my other brethren whō I do not knowe, neyther haue I heard much of you) happye are you that euer you were borne, and blessed be our god which hath geuen you such victorye ouer the bloody beast. Shortly shal Apo. 17. you be clothed in large white garmentes, and fyne raynes of

of rightwousnes, & so shall you follow the Lambe on mount Syon wyth new songes of myrth and melody, for your delyuery forth of Satans power and tyranny. God for euermore be blessed for you, and strengthen you to the end, as I doute not but he wyll: for he neuer fayled them that put their trust in hym.

Oh my deare and faithfull Sister Ioane Warner, what shall I say to thee? Thy triall hath bene great: thy victorye in Christ hath bene notable. Thou hast ouercome manye a sharpe shower & storme. Shortly shalt ꝑ arine at ꝯ hauen of quiet rest, & receiue a reward due to a cõstant Martyr. Thou shalt goe home to thy heauenly father, & possesse for euer the inheritance which Christ hath purchased for thee, where thy earthly parentes be, still lokyng for thee, whiche haue triumphed ouer Antichrist most victoriously. Oh blessed Parentes of happy children, which haue shewed such an example, as the like hath bene seldome sene. I salute thee deare Syster of lyke constant mynde: whose constant example is worthy of continuall memory. Praysed be God for you my owne swete Systers, which hath made you to playe suche wyse Virgines partes. He hath plẽtifully powred the oyle of hys spirite into the lampes of your fayth, so that the light thereof shall neuer be extincte. You shall enter wyth your bridegrome into euerlastyng ioy, wherunto you were chosẽ in hym from the beginning. *Math. 25*

Oh my deare bretherne and Systers, you blessed saints of the Lord, how much & how depely am I bound to praise god for you both day and nyght. Pray, pray for me (my dere hartes) for the tender mercye of God, that I maye be made worthy to folow your trace. Oh that I had runne the race of my lyfe, as farre as you haue done yours, and were as nigh my iorneyes ende as you be vnto yours. But alas, I lie lyke the lame man at the pooles side by Salambs porch, and euery man goeth into the place of health before me. But God wyl appoint me one, one day to put me in. I trust my Lord of Londons colehouse is empty, and all his officers idle. Therfore they muste shortlye fetche more shepe to the Shambles: for he is the common slaughter slaue of al England. But happy are you that are passed through the pikes, and deliuered out of his handes, and from all the aungels *Iohn. 5.*

of

of the darkenes of this worlde, whiche long tempted you in the wyldernes of the same: but now shal the aungels of god come and minister vnto you, for they are your seruantes to hold you vp in their handes, that you shall not hurte your
psal. 60. fote, no nor one heare of your head shal perish. They shal ca-
4. Reg. 2. ry you vp to heauē in a fiery chariot, though you leaue your mantell behind you for a tyme, tyll God restore the same to you agayne in a more ample and glorious sorte.

Thus in hast, as it doth appeare, I am constrayned to make an ende, committyng you all to gods moste mercifull defence: who euer haue you in hys blessed keppyng, desiring you all to remember me in your godlye and faythfull prayers, as I wyll not forget you in myne by gods grace. The blessyng of God bee wyth you all my deare brethern and Sisters. All our brethern and fellow prisoners here, haue them most hartely commended vnto you, and pray for you wythout ceasyng. God sende vs a mery metyng in his kingdome, Amen.

By your brother and vnfayned louer Iohn Careles prysoner, abidyng his most merciful wyll and pleasure. Praye, praye, praye.

To my deare and faythfull brother VV. Tymmes prysoner in Newgate.

THe euerlasting peace of god in Iesus Christ, with & cōtinual ioy, comfort, & strength of his swete spirit, be multiplied, & daly more & more encreased in your good hart (my most faythful & dere brother Tymmes) to the ful quietyng of your conscience, and beating backe of al the fiery dartes of the wycked, that you maye shortly receaue the glorious crowne of victory, and in the same tryumphe ouer all your enemies foreuermore, Amen.

I cannot expresse the exceedyng great ioy & consolation of my poore hart, considering the meruelous workes of God most graciously wrought vpō you, not only in provyng you & tryeng your faith by his great & huge crosses both inwardly and outwardly, but also in geuyng you so great consolation & constancy in the middes of the same. Faithful is god & true of his promises, who hath said that he wil neuer suffer his

his chosen children to be tẽpted above their strength, but in the middes of their temptatiõ wil make an outscape for thẽ, by such meanes as may make to his glory and their euerlasting consolation. My deare hart, great cause haue you to be of good comfort, for I see in you as lyuely a token of Gods euerlasting loue & sauour in Jesus Christ, as euer I perceiued in any man. In respect wherof I do cuẽ with my hart, loue, honour and reuerence you, beseching god for his glorious names sake, in ỳ bowels & blood of our lord and only Sauiour Jesus christ, to finish his good worke in you, as I doubt not but he wil do, according to his vnfallible promyses: yea I am wel assured therof, forasmuch as you haue so effectually receiued his holy spirite into your harte, as a pledge & sure seale of your eternal redẽption, & a testimonye of your adoptiõ in Christ Jesu. For which cause Sathan so sore enuieth you, that he hath now bente all his fierce ordynaunce against you, thinking therby vtterly to destroy the inuincible forte of your faith founded most firmely vpon the vnmoueable rocke christ, against the which, the deuil, sinne, nor yet hell gates shal neuer preuaile, *Selah*.

Therfore mine owne bowels in the lord, be not discomforted for this your conflicte, which doutles shal greatly encrease your crowne of glorye, triumphe, and victorye: but take a good hart vnto you, and buckle boldly with Sathan both in himself and in his suttle mẽbers. It is the very diuine ordinaunce of god, that all his regenerate children shalbe tempted, proued and tried: as we see by the exãple of our Sauiour Christe, who as sone as he was baptised, was straight waies led of the holy ghost into the wildernes, ther to be tẽpted of the deuill. But there got he such a glorious victory of Satan, that he could neuer since finally preuaile against any of his poore mẽbers, but in euery assaulte that he maketh either inwardly or outwardly, he getteth a foile and taketh shame: so ỳ now he rageth with al the spite possible, specially because he knoweth his tyme is but short. Saincte James testifieth that he is but a very coward, that wil sone flye if he be faithfully resisted. And as for his temptinge toles, the Lord hath made them manifest vnto vs, so that he cannot deceiue vs, though he assaulte vs: for as Sainte Paule saythe, hys verye thoughtes are not vnknowen to vs, as it dothe in you largely appeare, prayse bee the lordes

Iames. 4.

2. Cor. 2

Lordes name therfore.

You see deare brother, that now to molest you & suche as you are, ỳ be euen passyng frō this vale of misery, he hath but two waies, or two pieces of ordinance to shoote at you, wyth the whiche he cannot hurte you because you haue two bulwarkes to defend you. The first of these terrible gunnes that Sathan hath shotte at you, is the very same that he continually shooteth at me, that is to say feare and infidelity for the vglesomnes of death, & horrour of my sinnes, which be so many, greuous, and greate. But this pellet is easily put away with the sure shield of faith in the most precious death and bloodshedyng of our deare Lord and only Sauiour Iesus Christ, whome the father hath geuen vnto vs wholy to be oures for euermore, & wyth him hath geuen vs al things, as Paule saith: so that though we be neuer so great sinners, yet Christ is made vnto vs holines, righteousnes and iustification. He hathe clothed vs wyth all hys merites, mercies and most swete sufferyngs, and hath taken vnto hym al our misery, wretchednes, synne and infirmitie. So that if anye should nowe be condemned for ỳ same, it must nedes be Iesus Christ, which hath taken them vpō him. But in dede he hath made satisfactiō for thē to the vttermost iote: so that for his sake thei shal neuer be imputed to vs, if they wer a thousād times so many moe as they be. This do you most effectuously feele and know, dere brother, a great deale better then I can tel you, blessed be God therefore.

And now Sathan, seyng that he cannot preuaile wyth hys boistrous battery against this bulwarke of fayth, which doth so quenche al his fiery dartes that they can do you no harme, but rather do you good seruice to cast you down vnder the mighty hand of God, that he may take you vp by his only grace & power, & so you may render hym al the glory by Iesus Christ, (which thyng the enemy cannot abyde in no wise) therfore he shooteth of his other piece most pestilent, to prouoke you to put some parte of your truste and confidence in your selfe, & in your own holines & righteousnes, ỳ you might that way robbe god of hys glory, Christ of his honour and dignity of his death. But blessed be ỳ Lord God, you haue also a full strong bulwarke to beate backe

this

this pestiferous pellet also, euen the pure law of god, which proueth the best of vs al dãnable sinners in the sight of god, if he would enter into iudgement with vs, accordyng to ẏ seuerity of the same, & that euen our best workes are polluted & defyled in such sort, as the Prophet describeth them. Wyth which maner of speakyng, our free wyl Phariseis are muche offended: for it felleth all mans righteousnes to the groũde (I had lyke to haue sayd to the botome of hel) and extolleth only the righteousnes of Jesus Christ, which is allowed before god, & is freely geuen to all those that firmely beleue, as blessed be god you do. *Esay. 64.*

Ah my good brother Tymmes, Satan hath put his hand in a wrong bore when he beginneth to tempt you, either to vayne glory or mystrust: for you are an olde beaten souldiour, and haue had good experience of these maner of temptations both by your selfe & other, whom you know wel were the beloued of god. Be of good chere therfore, deare harte, be of good chere, for now Satan hath wrought al hys malice: he hath done al ẏ he can, and hath shotte of al hys last pieces wherẅ he had thought to haue done most mischief: but now he seeth he can not preuaile (ẏ strong tower of your fayth beyng so inuincible) he wyll plucke vp al hys tentes, and gette him to some other place to practise the like assaultes: and then wil the aungels of god come and minister vnto you ẏ most swete and heauẽly consolations of the holy ghost. To him therfore who is able to do exceding aboũdãtly aboue al ẏ euer we can desire or thinke, I do most hartely cõmit you, with al the rest of your godly prison fellowes, who comfort strengthen, and defend you wyth hys grace and mighty operatiõ of his holy spirit, as he hath hetherto done, ẏ you hauing a most glorious victory ouer the suttle Serpẽt and all his wicked sede, may also receiue ẏ crown of glory & immortalitie prepared for you before ẏ foũdations of ẏ worlde were laid, & is so surely kept for you in ẏ handes of him whose promise is vnfallible, that the Deuill, sinne, death, or hell shall neuer be able to depriue you of the same. The blessyng of God be with you now and for euermore, Amen. Pray, pray, pray, for me,

Your owne for euer.
John Careles.

To

¶ To my derely beloued in the lord Myſtres A. K.

THe euerlaſting peace of god in Jeſus Chriſt, the helpe, comfort, and aſſiſtaunce of his moſt pure and holy ſpirite, be wyth you my moſte deare Syſter, to the perfourmaunce of that he hath ſo graciouſly begon in you, that it maye be to hys glory, the profit of hys churche, and your eternall comfort in hym, Amen.

As I am ryght ſory at my poore hart (O worſhipfull Matrone) that any afflictiõs or paſſiõs of heauines ſhould trouble your godly and louing hart (vnto the which I wiſh vnfaincdly all godly ioye & quietnes) euẽ ſo am I glad and geue god moſt harty thankes, that he of hys great goodnes hath vſed me poore wretched miſer by any meanes, to bean occaſion of the increaſe of your godlye mirthe and gladnes. But O my good and faithfull Syſter, I ſee wherabout you go. You play wyth me as a good louyng mother doth with her vnwilling child. when it dothe any thyng at her deſyre, ſhe prayſeth it and maketh her ſelfe glad therof, that it maye take courage to do better, and be more willing againſt an other tyme. Euen ſo do you (right reuerend Matrone) make your ſelfe glad of my ſymple doinges, to comforte & encourage me, to cõtinue in that which is good, and to grow and go forwarde willingly in the ſame. God for Chriſtes ſake, geue me hys grace that in all thinges I maye ſatiſfye your godly expectation, that I may do ſome honour to hys heauenly doctrine.

And as you haue greatly comforted me with your moſt godly and louyng letter: euen ſo I beſeche you to aſſiſte me wyth your faythful and harty praier, as I dout not but you do, for I feele the preſent helpe therof, praiſed be God therfore. God make me thankeful for you my (deare Syſter) and alſo mindfull of my dueтye towardes you & all other the lordes elect children. Ah my deare and faithfull hart in the Lorde, how much and how depely am I bound to prayſe god for you, and to geue hym thankes day and night on your good behalfe: Oh happy are you that euer you were borne, ſy God wil ſo mightely be magnified in you. O bleſſed woman that ſo ſurely beleueſt and haſt ſo plentifully taſted of gods holy

ſpirit

spirit, that out of thy wõbe doe flow the ryuers of the water of lyfe: to whõ god hath made manifest ẏ myght of his merueious mercy, and hath geuen consolatiõ in the same, so that you are able of your own good experiẽce, to comfort others in all their afflictions: which thyng I can wytnes (I praise god therfore) in that I do depely tast & fele of the same. God for christes sake recompence the same & all other your good doinges, seuen folde into your bosome, as I doute not but he wil do, according to hys promise. God make me suche a one as you report me to be, that my frutes might take suche effect as you speake of. But (alas) I am a great, horrible, & most greuous sinner: therefore I feare me, god be angry & me for presuming to take his word in my mouth. God hide my sinnes from the sight of the world, that I be not a slaũder to his truth. But it is you (O dere daughter of Abrahã) whiche doe so loue & liue the gospel, that I & other are more confirmed in the truth therof by your good example. God hath at thys day in hys poore afflicted church, a sort of worthy women, which do him and his such seruice as is acceptable in hys sight. I speake of experience (I praise god therfore) and not to the ende to flatter you or any other, the lord is my witnes.

God for my sinnes hath taken from me the companye of godly learned men, to my great grief and heauy discomfort: but of his great goodnes & mercy he doth supply my spirituall lacke by ẏ good ministery of godly & vertuous womẽ. Of which faithful labourers in ẏ gospel, whose names are writtẽ in ẏ boke of life (my derely beloued Sister) you are not the least. The lord be thãked for you, & blessed be ẏ time ẏ euer I knew you: for your loue & faithful amity is to me a sure signe & seale of gods loue & mercy. Oh dere lord what am I vpon whõ ẏ shouldest vouchsafe to shew such great tokens of thine inestimable loue & kindnes? Oh faithful father, forgeue me my great ingratitude & sinnes. Oh let me be no lõger negligent in doing my duty towardes thy dere childrẽ, whiche thou haste lincked in loue wyth me, knitting oure hartes together in a perfecte bonde of Christian charitye, wherby all men may see that we are thy Disciples. O my good Syster, I would you knewe what ioy & cõfort I do fele in my good christ, at this present houre. God make you per-

partaker of the same: for this which I haue, partly commeth by you whom god hath vsed as his good instrumēt therto.

And where as you do most godly counsell me with S. Peter, to cast all my care vpon the Lorde, and to be careles, not only in name but also in effecte, specially in respecte of hym for whose sake I do suffer, and the syncere truth which I do professe: I thanke you hartely for your most godly and comfortable exhortation, and I entend by gods grace to follow the same as farreforth as he shall assist me with his holy and mighty spirit, wythout the which I can neither take thinges patiently, neither reioyce vnder ꝑ crosse as I ought for to do. Oh what great cause haue I to reioyce & be glad ꝑ god of his great mercy & infinit goodnes, wil count me wor thy to suffer for hys sake, & to beare hys swete crosse, wherwyth he doth meruelously begynne to fashion me into hys owne similitude and likenes, that in his glory I maye bee like him also? Oh how wel may I be careles in dede, as wel as in name, seyng ꝑ I haue cast my care vpon the lord hymself, who (I am ryght well assured by fayth) careth for me, & hath committed me to chrystes safe custody, which loueth me vnto the ende, and wyll not lose me, but wyll rayse me vnto lyfe at the last day. The lord is my lyght and my defence, of whom then should I be afrayde? The lorde is the preseruer of my lyfe, what can man then do vnto me? I am one of the lordes elect, who shal lay ought thē to my charge? The lord hymselfe doth iustifye me, who shall then condempne me? Sith Christ is myne and I am hys, what shal make me care full, or who shal separate me from his swete loue: which (as Salomon saith in his sweete songes) is mightier then the deathe? No, no, let the Tyrannes come when they wyll, I trust they shall fynd me ready and wyllyng to goe home to my heauenly father, whether my good brethern be gone before me wyth ioy, tryumphe, and victorye ouer the bloodye Beast and her Babilonicall broode: blessed be god therfore.

1. Pet. 5

psalm. 27.

Rom. 8.

Your swete examples of Helias, Daniel, and the Israelites, doe muche confirme my faith in Christ, although I be farre inferiour to any of them. But as you say full well, god himself is my father & doth loue me his prodigal sonne wyth an euerlastyng loue: sure I am therfore he wil not see

me

me lacke eyther for body or soule: for he feedeth the birdes & brute beastes, yea and men that be much worse then they, as you ful wel haue sayd. And further (my deare hart) where as you say that your heauines and sorowe is, when you call to remẽbrance my crosse, and double crosse etiab my good louing sister, let not my crosses make your good tender harte heuie, but rather be glad & reioyce with me that God of hys great mercye will repute me worthye to beare them for his sake. Sing psalmes with me of prayse & thankesgeuing, for God hath made me able to beare them pacientlye, if they wer a thousande times so many moe as they bee, as in deede my sinnes haue iustly deserued. wel is me ꝙ euer I was born, ꝙ he wouldе vouch me worthy to suffer at al hands, or al sorts of men for hys sake: or rather that it would please his goodnes to choose me poore caitiffe in whom him self would suffer: For the enemies doe not punishe me for my sinnes (as they might iustely doe) but they do persecute swete Christe in me, whose truth I do professe.

And now, as concerning the most comfortable doctrine of our eternall election in him, before the foundation of the world was laid: I do protest before God & man, that if euery heare of my head were a mans lyfe, I would willingly geue them all in the defence therof. Full litle wotteth our free wil men what they do, whẽ they go about so rashely to condẽne that doctrine. The Lord illuminate their mindes with the light of his holy spirit, that they may once see the truth therof, and leaue their kicking against the pricke. In dede deare frend, in the respect of thẽ and the peril which they be in, you and I both haue good cause to mourne, lament, and be sory, & to pray for them day & night, that the Lord if it be his wil, would conuert them. And whether their blindnes be of simplicitye (as I hope it is) or of wilful obstinacie (which thing is greatly to be feared) yet haue I no cause to be angry with them, for it is their own harme: where as mine should haue bene the like, if god had left me to my self, as he myght most iustly haue done: and for that I am as I am, his name only haue the prayse, and for hys sake I will alwayes seeke to do them good as much as lyeth in me. And what soeuer they haue sayd, or shall saye or do againste me, I doe and will as

hartely forgeue them al, as I would be forgeuen of god my great sinnes & trespasses. For sure I am that what soeuer he be, that hath any true tast or liuely felyng of the great mercye, loue, and kyndnesse of God towardes hym in Christe, he can not beare hate or displeasure agaynste anye thynge but synne & Sathā ẏ only author therof. Therfore, in that they doe talke so muche of loue, and let so little appeare in their dedes, it doth euidently appeare how litle taste and liuelye feelyng of the free mercye of God in Christe they haue. A weake fayth hath euer a colde charitie annexed vnto it, which is quenched with euery vnkinde worde.

Yours vnfaynedly, Iohn Careles.

To my deare Syster. M. C.

THe euerlasting peace of god in Iesus Christ, the cōtinuall ayde, strength, & comfort of hys most pure, holy, and mightye spirite, with the increase of faith and liuely feling of hys eternall mercyes, be moste effectuouslye wrought in your hart (my deare and faithfull Syster) to the full accomplishing of that good worke which the Lorde hath so graciously begonne in you, ẏ it may be to the setting forth of his glory, the comfort of hys poore afflicted church, and to your owne eternall consolation in hym. Amen.

I thanke God most hartely for you (my deare hart in the Lord) with all remēbrance of you in my prayers, as of duty I am bound, not douting but you do the same for me to my great ioy & comfort in the middest of my crosses, which daily do increase, yea and that in such sort that if the faythful god by your hartye prayer and others gods deare children, dyd not put to hys helpyng hand, I should surely syncke downe vnder thē. Ah good sister, begge hard of our deare father for me, that he would shortly tread Sathan vnder my feete, and ẏ I may play ẏ man in ẏ Lordes battel, as you bydde me, & be ioyfull in my Christ, what payne or peril soeuer I suffer. And reioyce wyth me (good sister) in the Lord, and let vs be mery in him, not only to chere ẏ good harts of al our faythfull frends, but also to anger ẏ cankered hart of Sathā that croked

croked Serpent our ancient enemy. For I know ỳ there is nothyng ỳ can greue his malicious mind more, thē ỳ myrth, gladnes, and hartye reioysyng of the childrē of God in their good Christ.

Ah my faythfull frend, if your good hart be heuye, who cā make mine light? If you be sory, who cā make me glad? But if you be mery and reioyce in ỳ Lord, there shal no trouble, make me sad or sorowful. Be of good cheare therfore my good sister, & comfort my swete brother. A. Oh ỳ I might once heare that he and his bridegrome were in bedde both together, and that he had taken a swete slepe in hys louers armes, as Iohn dyd vpon hys lappe on ỳ Maundie night. *Iohn. 13* Commend me vnto him most hartelye, and desyre hym for the Lords sake, to fulfyl my ioye & increase my crowne. Bid hym be mindefull of me in hys harty prayers, as I neyther will nor can forget hym in myne. Full deare is he vnto my soule. So are you my good sister (the Lord he knoweth) enē so are you: you haue so surely knitte me to you w̄ that bond of vnfayned loue, whereby you are lyncked to the chyldren of God. Oh blessed bonde of perfection, and true badge of Christes Dysciples. Oh true and vnfayned loue, wrought by hys spyrite in the hartes of all hys elect. This is to vs a true sygne and sure seale that we are the verye children of GOD. Thys loue is that flower that neuer shall fade, but florysshe daylye more and more, and bee made perfect in that place where fayth and hope shall haue no ofyce, but possesse for euer that which they haue here long looked for wyth patience. My deare hart, be of good cheare: for though our bodyes be here seperated a sūder for a litle time, yet shal ỳ lord bring vs together againe ere it be long, into a place of greatioy, where we shal dwel for euer. Yea god cā & wyll, if he see it good for vs, bring vs together agayn in this lyfe, that we maye haue a mery meting & further occasion to prayse hys holy name. He can worke wonders when hy m selfe listeth. Oh what it is to dwell vnder the defence of the most highest, and to sit vnder ỳ shadow of the almighty? *1. Cor. 13.* *Psa. 91.* The buggysh Byshops can not make such a one a feard, because they can not take awaye one heare from our head vntil god geue them leaue: which I am sure he wil not doe vntyl such time as he shall see it moste to hys glorye, and the profytte

of hys saínctes: and when that time is ance come, who wyll desire to tarie here any longer?

Thus deare sister, I haue scribled a fewe lines to you in haste: I will not say that it shalbe my last farewell, although it be very like in this life. Cõmend me to my good brethren M. Heath, Robert Cole, John Lydley &c. I would be glad to see them, & take my leaue of them, if they may do it without daunger, as I thinke they may: but in no wise let them not daunger thẽselues for that matter: sure I am we shall all haue a most ioyfull meting shortly. God strengthen you al in his truth, and make you instrumentes of hys glory, to defend the gospell of his grace against al sortes of enemyes therof. Amongest whõ, me thinkes I do forsee deare sister, the great plague that these frewill men shall poure vpon the poore afflicted Church of God: for without all doubt the
Apo. 12 Dragon wil make the riuer of reproch, which you now sustaine for the verities sake, a great floud or euer it be longe: but in the end they shall drinke it vp all them selues, as they now do that, which they spued forth against our blessed brethren, Bradford and Philpot. And yet the veritie doth florysshe, and shall spyte of the Dye, which greueth Sathan at the hart, & therfore he bestirreth him like a wode Liõ, knowing that his time is short. The lord deliuer vs frõ these poysoned tonges. Verely I can not tell whether I maye more lament my long tarying amonges these Ismalites, so geuen to malice, or the leauing of you and other my deare louers in the Lord, amonges them. The Lord be mercifull vnto his elect, and shorten these sorowful daies for their sakes, as he hath sayd he will. Farewel mine owne deare hart, farewell in the Lord Iesus christ, who poure his holy spirite plenteously vpon you, that by the mighty operation of ẏ same, you may daily more & more effectuously feele the sure certaintye of your eternall saluatiõ in Iesus Christ, that you may euer be able to comfort other with the same cõfortes, wherwyth you are comforted in him. To whose most mercifull defence I do hartely cõmit you now & euer more, Amen. The blessing of God be with you all now and euer, Amen.

Your owne poore brother John Careles, prisoner of the Lorde, abyding his good pleasure.

To

To my good Sister. M. C.



The peace of god in Jesus Christe, the eternall comfortes of his sweete spirite, be with you my deare and faithfull sister: to the full accomplyshment of that good worke whiche he hath most graciously begõne in you, that the same may be effectuall to ꝑ setting forth of hys glorye, and to your euerlastynge consolation in hym Amen.

My louing and faythfull syster in the Lorde, I thanke you for all your louing kindnes shewed vnto me, but specially for your godly remembrance of me in your feruent and faythfull prayers, and for your most godly and comfortable letter, wherby you do not only much encrease my ioye and comfort, but also put me in remẽbrance of my duty towards you. Blessed be the Lord our God, which of hys great mercy hath so beautifyed hys church in these our dayes, that euen vnto many godly women, he hath geuẽ most excellent giftes of knowledge and vnderstanding of hys truth, so that they are not only wel able to enforme their own consciences in al things necessary to saluation, but also most swetely to cõfort their sorowful brethrẽ & sisters that sustaine any trouble for the testimony of gods truth, yea & that which is more, euen in the middes of their greate conflictes of conscience. Of which most happye nũber of godly & vertuous women, my deare hart, you are one & that of the chiefest, being plentifully endewed w̃ the giftes of gods most gracious spirit, as it doth ful well appeare in your dayly doinges, God only haue the prayse therfore. For as much then as God hath geuen you the gifte to write, I shall most hartely desyre you to let me heare frõ you somtymes, be it neuer so litle, for truly I take great comfort & courage therby, specially in my poore conscience, which is sore assaulted of subeyll Sathan, & in a maner oppressed of my synnes. Pray deare syster, that god may geue me true, harty, and earnest repentance, and increase my fayth, for they are both the good giftes of God only, & farre passe the reache of my power to take at my pleasure. Therfore deare syster, if you wil helpe me to begge ꝑ same of oure

deare louing father, I am sure that he both can & will geue them me in his good time. And as for the feare of death or terrour of the iyer, I most hartely thanke my good God. I feele it not: only it is myne own sinnes and vnthankfulnes, which holdeth hard battel, & wageth strong warre againste me, which only goeth about to seperate me frō my good captayne Christ, that I should not enioye hys glorious victorye: but God being on my side (as I am sure he is) that can not continually preuaile agaynst me. Though God for a time permitte Sathā to take his pleasure on me, as he did vpon Iob, yet I doubt not but in the end all shall turne to my profite, through the merites of our Lorde and Sauiour Iesus Christ, to whose most merciful defence I commit you deare sister, with all the rest of the Lordes electe. Farewell in Christe.

Yours vnfaynedly, John Careles.
Pray, pray, praye, praye.

To my moste deare and faythfull brother in the lord. T. V.

THe euerlasting peace of god in Iesus Christ, with continuall ioy, comfort and quietnes of conscience, through the mightye operation of the holy ghost, be with you my most dearelye beloued brother, T. to the encrease of your crowne and victorye, nowe and euer, Amen.

I haue bene often times earnestlye minded to write vnto you (my deare hart in the Lord) syth I receaued your moste godly and louing letter: but the likelyhode & hope which I haue often since conceaued to see you & talke & you mouthe to mouth, hath caused me to forbeare, that loue hath so often prouoked me vnto. But sith mine expectatiō is not yet certifyed, nor (as farre as I can perceaue) is like to be in thys life: I can no longer forbeare ỹ scribling of these fewe lynes vnto you. The which I desire you to take in good worth: for as I haue done ỹ same altogether in hast, so is it ỹ contentes of an hart somthing troubled, and not altogether in so swete a securitie as it hath bene in tymes past, and I dout not but it shalbe so full wel agayne.

Ah my deare brother, if I should not now & then drinke with

wyth Chriſte of the bitter cuppe of inwarde afflictions, I ſhoulde to muche neglecte my dutye towardes you and o-thers my deare hartes in the Lorde, whom the mighty God hath made worthy to feele with Chriſt, the fellowſhip of his paſſions. But bleſſed be my God, and moſt deare louing fa-ther, which of his great mercy & infinite goodnes in Chriſt, wyl vouch me worthy wyth you & other of hys deare dear-lings, to cary as well the inward croſſe, which is moſt gre-uous and heauye, as the outward croſſe, which is ſo lyght & eaſy. I know there is an exceding waight of glory prepared for me, although Sathan now, by gods permiſſion, ſeketh all meanes poſſible to perſuade me to ỳ contrary, by caſtyng of hys cloudes & miſtes ouer me ỳ he myght darkē the lone of my deare lord & Chriſt, which dyed for me, yea & that whē I was hys vtter enemye, & by nature ỳ very chyld of wrath and perdition: but I know that the loue of my Chriſte be-ing ſo great, wyll burſt out agayne moſte gloryouſlye. Oh God, me thynkes euen now I feele it beginne to kyndle in my breſt mercyouſly. Praye for me deare hart, pray for me, that my ſoule maye ſweetely turne to her olde reſte agayne: for verelye Sathan hath made a ſore ruffelyng wyth her of late, that he myght haue bereft her of her vyrginitye, wyth the fornication of miſcreuſte and infidelitye. But I ſee wel, my God is faythfull (as Sainct Paule ſayth) and wyll not ſuffer her to be tempted aboue the ſtrength he wyl geue her. Praye for me deare harte I ſaye agayne, and prayſe LORD moſte hartely for hys greate mercy extended towardes me, as by your letter I vnderſtand you doe: I thanke you moſt hartelye therefore, and I promyſe you (by Gods grace) I wil neuer forget you ſo long as the breth is in my body, nei-ther can I though I would. 2. Cor. 4.

And now myne owne bowels in the Lord, I long much to heare of your ſtate, which I truſt be moſt happy & bleſſed. Gladly would I heare that the celeſtiall bryde grome were at home wyth you, and that in reſpecte of hys moſte bleſſed and cherefull preſence, you had caſte awaye all your mour-nyng garmentes. Oh that I myght once heare you hartely ſynge wyth the ſpouſe thys ſweete verſe: My delyght is to ſitte vnder the ſhadowe of my lone, for hys fruite is Can. 2.

full swete vnto my throte: he bringeth me into his wine seller: hys banner spreadeth ouer me his loue: hys left hand lyeth vnder my head, and hys ryght hand shal embrace me &c. Oh my deare hart, I am nowe constrayned to end for thys tyme, but god will send me an other I doubte not, to whose most mercifull defence I do hartely committe you.

Yours vnfaynedly, Iohn Careles.

To my deare brother, T. V.

THe euerlasting peace of god in Iesus christ, the continuall comforte of hys most pure & holy spirit, be with you my most deare frend and faythfull brother T. to the encrease of your fayth, & comfort of your sorowfull spirite, which is to the father a swete sacrifyce through Christe: for whose sake he wyll neuer despyse your humble and contrite hart, but doth fauourablye accepte the same, and wil in most ample wise performe the desyre therof to hys glory and your eternall comfort in hym.

In the middes of my manyfold crosses & troubles, wherin I am constrayned to flee vnto God for refuge & succoure by earnest and faythfull prayer, I can not forget you (my deare harte in the Lorde) but estemynge your state for myne owne. I doe poure forth my complaynte for you, as I doe for my selfe, and rather more, as I thynke presente neede doth require, desyring most hartely to heare of the good successe of the same in you. The Lorde God for hys great mercyes sake, accomplish my desire, as I doubt not but he wil, whē he seeth it good & most to hys glory, & to your comfort and commoditye. Oh that I myght once see you so mery in christ as you haue iust cause to be, & you might say with Dauyd: Awake my glory, awake Lute and Harpe, bryng forth the Psalter with the mery song, that I myght synge a new songe of prayse and thankesgeuynge vnto the Lorde for the lyghte of hys fauourable countenaunce, hys helpe and deliueraunce. Oh that woulde refreshe me as a most precious oyle, and gladden my poore harte, whiche is assaulted with

psalm. 57.

Psal. 45.

sorow

sorrow moe waies then one. I doubt not but the same shall by your meanes receiue much comfort, though for a tyme it doth mourne wyth you, that we may be made both glad together, yea and that with such gladnes as shall continue for euer. But in ỹ meane space (I say) most happye are you that so hartely mourne the absence of the brydegroome. If you were not a weddyng child, you could neuer doe it. Onely Christes true Disciples do mourne for his absence: therfore shal they doubteles reioyce at hys presence, which wil be so much more ioyful, by how much the absence is more sorowful. Therfore my good brother, take a good hart vnto you & be of good chere. Say wyth the prophet Dauyd: O my soule why art thou so heape, and why art thou so disquieted with in me? O put thy trust in god, for I wil yet gene him thākes for the helpe of hys louing countenaunce and because he is my god. Reade psalm. the. 41. and. 42. for your comfort, and consider that the holy king and prophet, at the making and first saying of theim, was euen in the same case that you are now in: but he stil comforted hymselfe with the swete promises of god: and so do you my deare harte, for to you they do as well pertaine as they did to him, and as surely shall they be performed vpon you, as they were vpon him: for he is one god and deare father vnto you both, and for his mercy, truth, and promyse sake, he must nedes make good vnto you all that he hath sayd. If his loue towardes you, stode in the respect of your owne meryte or worthines, you myghte well mourne, lament & complayne: yea you had good cause to doubt, feare, and mistrust. But seyng he loueth you onely for and in Iesus Christ, who is your whole holines, righteousnes, & redemption: lay away all mourning, lamenting and complaining: banishe from you all feare, mistrust and infidelitie, and know that as long as Christ dothe continue gods sonne, so long must the loue of the father continue towardes you immutable, and his good wil vnchangeable, & cannot be altered through any of your infirmities. For this is most true, that as long as the cause of any thing doth last, so long must the effect remain: but christ is the whole cause, why the father loueth you, and he also continueth for euer, then must I nedes conclude that the loue of the father continueth towardes you for euer, and (as the Psalmiste moste

Math. 9.

psalme. 42

ioyfully

ioyfully so often syngeth) hys mercy endureth for euer and euer. Thys is most true myne owne dere hart, although the Lorde for a tyme hyde it from your senses, that you myghte be the more earnest in prayer to hym for the feelyng of it, & also the more thankefull for it when he dothe geue the lively tast of it, as doutles he wil do or euer it be long: and then shall you bee well hable to comforte other in the same state that you are now in, with the same comfort wherwyth you are, and further shall be comforted of god.

Heb. 12. Therfore, lift vp your handes that are now a little fallen downe, and stretch forth the weake knees of your troubled mindes, which now mourneth with a godly mourning, and therfore shal it be full well comforted wyth that swete peace of GOD whiche passeth all vnderstandyng: and you

Eccle. 7 are sure alreadye to enioye the blessing that Christe gaue vnto the godly mourners of Sion vpon the mounte, at the fyrst sermō that he made. Oh happy. V. in whose mourning company I had rather be, then in the house of mirth & banketeryng of such as see not what cause they haue to mourne and be sory. But yet my good brother, vse a measure in thys your godly mournyng, and make not your sayt but trenos to much sory for you. Let the persuasions of such godlye louers as you do daily company withal, or rather the persuasions of the holye ghoste by them, moue you to some godly

Phil. 4 myrth and reioycing. Consider that you are commaunded of God by the mouthe of Sainte Paule therto. Reioyce in the Lord (saithe he) and I say agayne reioyce. Marke howe he doubleth the sentence, that we may perceiue it is a most earnest and necessarye thing he requireth. Obey the commaundement of God in this behalf: wherin as you cannot but highly please him, so I assure you, you shall very much reioyce my poore harte, and the hartes of other wyth pray for you wyth mourning teares, and make that cruell enemye Sathan and all your aduersaries sory, which will reioyce and laughe to see you mourne. Oh my good brother, let it manifestly appeare that the lorde of hys great mercye hathe hearde oure faythfull and hartye requestes for you. Oh howe would that reioyce me in the myddes of my troubles:

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Therfore now to conclude, because the darkenes constrayneth me to make an ende for thys tyme, I say my dere and faythful brother. M. in respecte of the greate cause you haue of your owne parte through Christ, and for the glory and honour of almighty GOD: the comfort, ioy, and reioycyng of your deare bretherne and Sisters in Christe: also your owne duety by the commaundement of GOD: and last of all to vexe, molest and greue Sathan wyrhal, reioyce in the Lord, and be most hartely glad in hym, who is wholy yours and you are hys and shalbe for euermore. *Selah.*

Farewell mine owne bowels in the Lord, and prayse GOD with ioyfull lippes and a merye harte, and praye for me his most vnprofitable seruaunt, which haue more cause concerning my self, to lament then any one man liuing: but my good bridegrome is presēt, & byddeth me cast away my mourning garmentes, and therfore I must nedes be merye with him: & so he biddeth you to be by my mouthe, for he is present with you, although for sorowe you cannot knowe hym, as Magdalen could not in the garden, vntil he spake vnto her. The Lord God speake the wordes of comforte in your hart, and open the eies of your mynd, that you maye perfectly perceiue and fele his blessed presence, and so reioice in the same for euermore, Amen. Cōfort your hart in Christ and cast your care vpon him, for he careth for you.

Your brother in the Lorde
abydyng his good pleasure.
Iohn Careles.

Vnto all the faythful flocke of Iesus Christ within ỹ city of Londō, which feare god vnfainedlye & seke to serue hym in suche holynes & righteousnes as is acceptable in hys syght: Iohn Careles wysheth the *eternall peace of God in Iesus Chryst, the continuall ayde, strengthe and comforte of hys moste holye spirit, wyth the encrease of faythe and liuely feling of his mercy, now & euermore, Amē.*

when

When I had with my selfe well waied and considered (right worshipfull citizens) the greate charge and burden that you haue borne and ben at, not only with me (which am most vnworthye of your liberall benefites) but also with many other the poore afflicted people of God, euer since the time that Tyranny last broke lose into this miserable land &c: I was euen ashamed and in conscience confounded to thinke of my great slouthe and negligence, yea ingratitude and vnthankfulnes towardes you, in not sowing some of these spirituall gyftes whiche God hath geuen me, emongest you, of whome I haue reaped so manifoldly your temporall benefites.

God for hys dere sonnes sake, forgeue me my great synne that in this pointe I haue committed against both him and you, desiring you also to do the same, and I will promyse you by gods grace, if he spare me lyfe, I will herefore the better performe my duety towardes you, my poore prayer alwais supplieng that, whych otherwyse I am not hable to performe. And in testimony therof, I haue here writen vnto you this simple admonition, the which I wene wil be my leaue taking of you and last farewel in this corruptible life, as by many likelyhodes it dothe appeare: wherefore I beseech you all to accept it in good parte as a sygne and token of some parcell of my good will towardes you. But what shal I write vnto you, or wherof shall I entreate that you alredy do not perfectly know? you haue had ẏ pure worde of God plentifully preached amõgest you: yea and the same sealed (praysed be god therfore) with good store of bloode. You haue also the blessed Bible, and al other good bokes of godly mens doings among you, so that I thynke you are ignorannt of nothyng that perteineth to the life of a perfect christian. Therfore I wyl not here take vpon me to teache you any thing, syth I know that ẏ most part of you perceiueth of the mind of God, as much or more then I do. But I wil now most hũbly pray you, & hartely beseech you, & that by the mercifulnes of god in Iesus Christ, and as we shal al assemble shortly before him, that you will in no wise do contrary to your knowlege, least your owne conscience become

also

also a swifte witnes at the great day against you. I wyl not meddle with secret maters, but speak of those things which be to much apparant, and yet not of all, but namely of one: the which as it semeth to be least regarded amongest you, so am I sure the same is yet most horrible odious in the sight of god that is to say, the beyng present wyth the papistes at any of their Antichristian and idolatrous seruice, whiche is not only a wicked dissemblyng of your fayth, and a verye outward denial of the gospell of God, but also a manifest committyng of idolatry wyth the wycked, and doth depely deserue gods heuy wrath and displeasure: which is not farre of, vnlesse you hartelye repente in tyme and turne to the Lord, comming cleane away from the filthines aforesaid, as he doth louingly call you.

Ah my dere hartes, what shal I say to you, or how shall I temper my pen to persuade you: Al the godly preachers that in tymes past haue taken paines amongest you, haue fully agreed and wholy concluded, yea and by the holy scriptures plainly proued, that it is not lawful for any of you to be personally present with the papistes at any part of their Antichristiã seruice. This haue they truly taught you: this hane they largely and learnedly written vnto you: and this haue they most godly confirmed w̃ their blood before you. What wold you haue more? Yea many a faithful hart hath folowed them, and to their power done the lyke, and yet (alas) all wil not now serue. Howe happeneth this (my dere frendes of Londõ) ỹ neither the louing admonitiõs of al gods good Prophets, nor the earnest warnings of hys deare witnesses and worthy Martyrs, wil take no place amongest you? Do you thynke that they haue not told you the truthe, but some dreame or vayne tale that shal not so come to passe? Do you thinke that they did but dallye with you to delude you, and to make you afraid of a flea bityng or vayne shadow, wher no nede of fear is? Certainly you shal find it otherwise shortly, if you so thinke, as you maye see if you wil, by experience of that which is already come to passe, euen as they did truly tel you in their preachyng or rather prophesye for youre forwarning. Be you sure the Lorde is no lesse myghtye to performe his word pronounced by these his fore runners,

be

before his latter comming: then he was true to poure forth his plagues vpō ꝧ Iewes prophecied both by Iohn Baptist & other hys forerūners, before hys first comming. Latymer, Rydley, Hoper, Rogers, Bradforde, Saunders, wyth the rest of their blessed bretherne that are fled or burned, are as well to be beleued in this pointe, as Helias, Esay, Ieremy or Iohn Baptist, in those thinges that they warned the world of. It is al one word which they al haue preached: & in the power of one spirit, that they haue ministred. And as verely as they were ꝧ lordes messengers to Israel for that age: so surely were these later sort the lordes ministers to warne England for this age, & I feare, the last that euer shalbe sent vnto it. But I aske againe, how happeth it, that you pretending to be of the flocke of Christ, do not now harken to the voyce of your head past our Christ, pronounced by hys seruauntes, to obey & follow it: Verely I feare me, because you be but wilde goates, & none of christes true elect shepe. For if you were Christes shepe in dede, you woulde surelye gene more regard to the voice of your shepeharde speakyng in his godly preachers, and not presume to follow straungers (as I here say you do) which entise you to lewdnes and backeloking from the plough, on which you had once layd hand: but Christ byddeth you remember Lottes wife.

Luke. 17

I here saye that there is amongest you nowe adaies, a sort of worldly wise men (whose doinges will proue folishnes before god one day, wout doubt) which haue so diligently sought ꝧ scripture, that they haue found out that whiche none of our good preachers euer coulde doe, thoughe their whole studye was only therin day and nighte. And what is that: Forsoth as some say, they haue found there, that it is permitted lawful for christian men that know the truth, to be presente with the papistes at their Anitchristian and idolatrous seruice, and that they maye cloke their knowe-ledge and dissemble their faythe, & seeke what shiftes they can, to saue their life, lādes & goodes, so that they do not vterly deny the truth in their hartes or by expresse wordes, in the way of recanting. Ah sirrha, haue they so: Yea Syr I warrant you they haue not had the Bible in their houses al

thys

this while for naught. They haue found one tricke to serue their turne whē the time of trial cōmeth, ẏ al our foolish preachers coulde not perceaue: for had they knowē that knacke, they would not so hedlong haue runne into ẏ fire as they haue done. But & your lene, I wil now a while talke with these worldly wise Diuines, which haue found out this hyd mystery, I myght say of iniquitie wel inough. I praye you my Maisters, Mallemongrel gospellers, where do you find that any faythful christiā, may dissemble the profession of his Maisters religion, to frame and fashion hym self lyke vnto the wicked world, where out the Lord hath chosen hym to serue hym in spirit & truth? You finde it belike in ẏ bottome of your bagges of gold & siluer, for in gods Bible boke, I am sure you finde it not, but altogether the contrary. You here there, how god doth byd you not to beare a straūge yoke w̄ the vnbeleuers, but to come out frō amongest them, & to seperate your selues frō thē: but many mens hearing wil not serue them on that syde. You here there also that God wyll spue out suche luke warme gentlemē as be neither hote nor colde, forth of his mouthe: but I weene you doe not belene it. well I saye no more, but marke the ende of thys geare. I will not denye but that you maye wryng and wrest some places of the holy scripture contrary to all the reste, to make them seme among the simple or carnall, as though they serued for your purpose: and euen so may the rankest heretyke in the world do to stablish his heresy withall. But surely in the ende such rakers shal receiue a heuy reward, which will be a great deale soner thē they wene, let them make as light of the matter in the meane space as they list. Apo. 3.

Ah what a great griefe is this, & how greatly to be lamēted in these our woful dais, ẏ so many which beare ẏ name of christiās, vnto whom it hath pleased the lord of his great goodnes & infinit mercy to reuele ẏ blessed knowlege of his holy & sincere word, and therto hath opened the eies of their minds, & illuminate their vnderstāding, wherby they do perceiue, al wel what is pleasaūt & acceptable in his sight, as also what is abhominable & detestable in ẏ same: do yet that not withstāding, not only leue ẏ good which they ought withal

their indeuour

vour to haue done, but also with a wicked boldnes do commit that euil, which they ought in no wise to haue done: that is, where as they ought by al godly meanes, to haue encouraged their christian brethrē, and Sisters to be strong in the lord, and boldly to confesse Christe, bearyng his crosse also with ioy and patience, and to auoyde al detestable idolatry, superstitiō, and wickednes, which is the right occupieng of their talent, and the very ende wherto God hath geuen thē the same: do contrariwise as much as in them lyeth, both by worde & wicked example, discourge their weake bretherne and Sisters from the bold confession of christes verity, that they shoulde not with ioye and patience beare Christes swete crosse: and also do prouoke, yea allure and draw thē to all kynde of idolatry, superstition, and wickednes, in beyng present with the papistes at their most horrible and blasphemous Masse and other Antichristian seruice. Whereby it is now come to passe (alas therfore) that the old prouerbe that
2. Pet. 2. S. Peter speaketh of, is found to true: the dogge is turned to his vomite agayne, and the Sowe that was washed, to her wallowyng in the mire, to the vtter destruction of many a one, vnles the lord of his great mercy geue them grace to repent and turne in time.

Oh world of wickednes, and cale most lamentable, that euer any man, to whome the Lorde hathe geuen any of hys good gifts, should now apply the same to the destruction of his christian brethrene and Sisters, for whome Christ shed his most precious blond. Alas that euer there shoulde be any such vnthankfulnes found amongest those that beare the name of gospellers. It had bene muche better for such, vnles they in time repent, that they had neuer knowen the gospell, then thus beastly to abuse their knowledge, not only to the terrible destruction of themselues, but also of many other simple soules, whiche woulde neuer haue bene pryset or partakers with the Antichristes at their Babilonical superstition, had it not bene for such tepting Serpents which haue subtely deceyued them vnder a pretence of knowlege. Oh miserable blynd guides and blynd leaders of the blind, who can sufficiently lament your wofull state, into ẏ which your worldly wisdom hath brought you, hath god for your ingra-

ingratitude so geuen you vp to your selues, ✠ you can nowe finde in your hart with your knowledge to go about to destroy that thing which you ought chiefly to edifie, I meane ✠ church of Christ wherof you pretend to be members, ✠ also to erecte and edifie the thing which (God he knoweth) you ought by al lawful meanes to pul down ✠ destroy, I meane the Synagoge of Sathā, or malignant church of Antichrist: Ful well am I assured (O you holow harted hypocrites) ✠ the pestilent papists thē selues, neither by feare nor flattery, coulde euer haue bene able to haue brought so many simple soules, that had some zeale to gods word, to the presence of their deuilyshe Idolatry, if you ✠ such lyke carnal gospellers, had not holpe thē aswel with your lying persuasions, as also with your deuelysh doings ✠ most wicked exāples. Therfore I must nedes say ✠ you haue shewed your selues to be greater enemies to ✠ church of Christ, ✠ dearer frends to the church of Antichrist then the very papistes thē selues be. Verely you are farre fitter instrumentes for the deuill to vse his disceate by, then the papistes, be they neuer so ranck: yea to saye the truth, you are a farre sweeter bayte to catche ✠ simple soules that do not suspect you, then ✠ fynest papists vpon the whole earth. For is not this a swete kind of gospelling (trow you) to the senses of the carnall man, to come ✠ tel him that is somthing feareful ✠ worldly minded with al, that he may by the word of God lawfully go to church, ✠ do al things outwardly as the papists do, only let his hart be towardes god, and al shal be well enough: yea and so he may liue ✠ be quiet ✠ saue his landes, ✠ goods, and do much good an other way many a day to come, when ✠ gospel shal come again ✠c: and (to make this bayte yet somthing more sweeter ✠ more subtiller to deceaue) to garnishe ✠ same with diuerse sayings and examples of the holy scriptures, which at the fyrst blush, before they be wel weighed, seme to make somthing for your purpose: thinke you (I say) that thys is not a swete slight of the subtill Serpent to deceaue the simple soules of carnall ✠ wauering minded men withal: Yes verely: for this is (as the Prophet Ezechiell sayeth) a sowing of pyllowes vnder al arme wholes, and bolsters vnder the heades of young and olde, to catch soules, and to lay the Ezech. 13.

conscience a slepe vpon. But when the tyme shall come that God doth waken them, then will such slepers say with the Prophet, woe be to thē that so haue done: woe be vnto such vngodly gospellers that gene such counsel vnto carnall mē, making them by euill meanes to seeke to saue their liues; wherby they are like vtterly to lose the same both in body & soule for euer. These be the enemies of the crosse that Saint *Phil.3.* Paule speaketh of, which with swete preaching & flatterying wordes deceaue vnstable soules. These do not choose rather to suffer aduersitie with the people of God, then to enioye the pleasure of synne for a litle season, estemīng the rebukes of Christe to bee greater ryches then all the treasures of *Heb.11.* Egipte, as good Moses dyd. But these godlesse hypocrites, *Matth. 8.* with the Gergesites, set more by their Porkettes then by the companye of Christe, and therefore haue they not onelye desyred hym, but also compelled him to depart oute of their coastes, and in hys stead they haue gently receaued ỳ Deuill and Antichriste hys eldest sonne, yea with all their force and might they haue brought him in againe as a good Swineheard to kepe their pigges of worldlye pelfe &c. Could the wicked papistes euer haue wrought their cursed feates as they haue done for the aduaūcing of their paultrye, and bryngīg the reaste of their tyrannye and cruell purpose to passe, had not these dissembling gospellers bene so applyable to their myndes at the fyrste dashe, and with theyr subtill persuasions bewitched the hartes of others to come to their wickednesse? No surely, they shoulde sooner for shame, dispaire, and distresse of minde, haue hanged themselues, as their predecessour Judas dyd: and therefore I dare accuse them all before God (excepte they repent) as accessaryes to the wilfull murther of all the Godlye Christian Preachers that haue of late bene putte to death wythin this Realme, and also of the soules of such as perish for lacke of true preaching.

Ah, now do I perceaue that it was not for nought that the Prophet so sore threatneth them with eternall damna- *Esay.30.* tion, when he cryeth, woe be vnto those shrincking children that seeke succour vnder the shadow of wicked Pharao. Oh wot is my harte for them, that euer they shoulde so slyde frō

the

the Lord their Instructour, and cause other to do the same. Yea the most mercifull Lorde hym selfe doth in his woorde bewayle them, and as it were mourne for them, saying: alas for these disobediente shrinckyng children, that they will take counsell withoute me: alas that they will take a secrete aduyse, and not oute of my spirite, and therefore heape they synne vppon sinne &c. Nowe tell me, O you vayne and carnall gospellers, that bee not onely content to playe the disobediente shrincking children your selues, but also as muche as in you lyeth, doe allure all other to dos the lyke, to the greate dishonour of GOD and destruction of your brethrens soules: tell me (I saye) where you haue that counsell and wicked aduyse? Verely oute of the spirite of errour and lyes: for oute of the Lordes spirite of truth you haue it not, for the spirite of God is alwayes consonante and agreable to hys woorde. Yea in his woord he commaundeth the true seruauntes of God to set themselues at libertye, and not anye longer to beare the straunge yoke with the vnbeleuers. But you contrarye wyse counsell them to become agayne the bondslaues of Sathan and his sonne Antichriste, seruyng their Idolatrye and superstition with their bodelye presence. You byd them beare still the straunge yoke of mens traditions and deuilyshe inuentions, with the vnbeleuers, tellyng them that there is honest fellowshyp betwene ryghteousnesse and vnrighteousnesse, and good companye betwene lyghte and darkenesse, and frendlye concorde betwene Christ and Beliall, and that the beleuer and the infidell may parte stakes well enough: that their bodye which is, or ought to be the tẽple of ẽ holy ghost, may agree with Images wel enough, whiche beforbidden by the word of God: yea and teaching them to worshippe the greatest Idoll that euer was vnder heauen: and therefore, whereas the Lorde by hys holye Prophet doth commaunde hys people to come oute from amongest them, and to seperate thẽ selues from thẽ, and to touch no vncleane thinge: you like tempting Serpents, do will them to thrust in them selues amonge the thickest of them, & to ioyne thẽ selues, which ought to be the mẽbers of Christes mysticall bodye, to the wicked members of Sathã. *Esay.30.*

2. Cor. 6

And not only to touch vncleane thinges, but also to behold, and outwardly worship them, yea to receaue into their bodies (which ought to be the temple of the liuyng god) ỳ most filthy Idoll, the straunge god Mauzim, the papistes God of defence, yea and there to retain him, vntil the Iakes receaue hym, which is a moze meter place foz hym then ỳ sanctifyed body of a Chzistian. Alas and weale away that euer anye man that beareth the name of a Chzistian, yea of a Gospeller and fauourer of Gods wozd, should become such a vyle slaue to Sathan, and to do hym such notable seruice in these perilous dayes: by ỳ meanes wherof he hath preuailed moze then he euer dyd in so shozte tyme, since the begynnynge of the wozlde.

Oh what deuyll hath bewitched you, you runnagates frō God, that you shoulde now doe hym such diligente seruice: whom you haue not only pretended to hate, but also promised at your baptisme vtterlye to forsake? Yea and that you shoulde nowe become suche pernitious enemyes to Chzist, whose woozde you haue so long pretended to loue, some of you nygh these .20. yeares? Haue you cleane forgotten what you professed and promysed vnto hym at your baptysme? Hath not the deuill seruauntes enough of the papistes and infidells to serue a woozke to suppresse Chzistes syncere religion, but he muste sende forth you to helpe hym, whiche of all other oughte to hynder his cruell enterprise? where bee your wittes become (oh you madde men) the which foz a little mucke of thys molde, wyl lose the precious parte of euerlasting lyfe? well, if you wyll needes playe the traytours agaynst God, and dissembling deuils, and runne hedlong into hell your selues, yet I praye you take not suche paines to drawe others wyth you, which by their wil would not come there. Goe not aboute to persuade them, that euil is good, that darkenes is light, and that soure is swete, Esay.5. least your woe and damnation be the greater. If he shal be sore punyshed that hydeth hys talente in the grounde, and doth none other man good therewyth, howe muche moze shall he be punished that occupyeth his talent to euill vses, and imployeth the same to the destruction of hys weake brethren, foz whom Chzist dyed? If it were better foz one Math.18. to haue a mylstone hanged aboute his necke, and to be caste

into

into the middest of the sea, then to offend one of Christes litle ones, yea though it were but by example: what then shall become of them that leade them forth of the waye to commit most strong and detestable Idolatry? If euill may not be done although good should come therof, then that euil may not be done wherof cōmeth nothing but innumerable euils both to bodye & soule, yea so many as a greate volume were not able to contayn thē, if they should be eyghtly described. I could make a great many of strong argumentes forth of ỳ scriptures, to proue the doings of these dissēblers both with god & man, to be deuilish & detestable, but these be sufficient to warne such as haue not their harts hardned: but as for the rest, I will say wyth S. John, he that is filthy let hym be filthy stil, and vpon their own heades be the peril of their perishyng. *Apoc. 22.*

And now againe to you my deare hartes, which by such haue bene deceaued, or are by feare or fragilitie fallen: to you I speake, and of loue I warne you, my deare and faithfull frendes of London, whom I loue in the Lorde, as I am no lesse bounde: I wouldе bee full lothe to be a witnesse agaynste anye of you all at the greate daye. I haue founde great kyndnes of you, God recompence you, and therefore dutye doth bind me, and loue doth compel me to call & crye vnto you to come away from that filthy whore of Babilon, and bie no more of her wicked wares. Meddle not with her marchaundyse at thys market tyme of Easter, for verelye her synne is alreadye ascended vppe into heauen, and hath also procured Gods plagues and vengeaunce shortlye to be poured vppon her: whereof you shall surelye be partakers, if you doe not in time repent your backeslidyng & shrinking from the Lord. Repent I say, repente for the tender mercy of God, and haue compassion vppon your owne soules before it bee to late. Trulye deare frendes, it is nowe no tyme to flatter with you, neyther can I laughe at your harme, whiche I see to be at hande, thoughe it be hydde from your eyes, as it was from the Jerosolimitanes, when Christe wepte full bytterly at their merye singing, &c. It is not the parte of a true harte to laughe with his frend when present perill is at hande, but rather to lament to see hym so me-

rye, when he hath moze cause to mourne. In whiche re-
specte, I am euen constrayned with weepyng teares to call
vnto you my deare frendes of London in generall, because
I will name no person, that you may yet take hede & know
the tyme also of Gods first visitatiō: foz sure I am that hys
seconde is harde at hande. Doe not you thinke to flee from
hys presence, foz hys heuye hand will finde you out, though
you should hyde your selues in the very bottome of hell, as
the Prophette Dauid sayeth. Thinke not then that these
Romyshe rockes whereinto you daylye creepe, can couer
you from hys fearefull face, when he shal beginne to cal you
to accompte foz the talent that he hath lent you. It is not
that your fayned excuse of feare and fragilitie of the flesh,
that shall excuse your follye and flying backe from hym. No
no, you will be euen spechles at that day, when euery bodye
shall spye howe you haue defyled your maryage gramente
wyth the superstitions of the whoze of Babilon, and howe
you haue wyth that greate harlotte committed foznication
in the body and spirite, agaynst your deare husband Christ,
whiche redemed you neyther with cozruptible gold noz sil-
uer, but with hys owne moste precious harte bloode, and
clensed you in the fountayne of water through his woorde,
that you myghte bee vnto him selfe a glozious spouse and
congregation, without spotte oz wzyncke in hys syghte.
Then will it appeare in the presence of Aungell, man, and
deuil, how lyke dogges you haue tourned to your vomitte
agayne, and as filthye swyne soyled your selues in the po-
pyshe mier pittes and dyzte of the Romyshe dzegges.
Repente therefoze I saye agayne, repente in tyme, and take
the earneste warnyng that GOD doth sende you by me
his poore messenger, willyng you to turne vnto hym before
it be to late.

Psal. 139

Apoc. 17.

1. Pet. 1.

Eph. 5.

But peraduenture you will saye, as the gestes dyd that
were fyrst bidden to the feaste, you can not so easelye forgoe
your farmes, your cattell, goodes and landes, your wyues
and childzen &c. O my deare frendes foz the Lozdes sake, lay
awaye these vayne, yea wicked excuses, foz verelye God wil
in no wise accepte them. Consider foz Christes sake, your
duty towardes God in these daungerous daies, wherin the
Lozde is willing to trye the chaffe from the good cozne, and

Math. 3.

to

to purge hys floze with his fanne, that is, his crosse, that he may bring the wheate into his barne, and burne the chaffe with vnquencheable fyer. You are called vnto a kyngdome that must be wonne with suffering on euery side. Into the which you must also enter (as S. Paule sayth) through many tribulations, temptations, and afflictions, in ỹ whiche you must trauell as straūgers & pilgrimes in thys wretched world, which is not our native countrey, noz ỹ place where we must rest for euer. Oh thē learne to leaue all things willingly that you do here possesse, and lift vp your mindes alwayes to the heauenly habitation, where you shal continually remaine in ioyes vnspeakeable. Repose not your felicitie in ỹ pelfe of this world, which shortly shal perish & come to nought: but set your harts ioy vpon the liuing god, who in Christ & for his sake, hath geuen him self wholy to be your portion and inheritance for euer, & therefore of ryght ought you with gladnes to geue your selues wholy vnto him, both in body and soule. But that do you not so long as you seeke to serue two Maisters, which yet you can not do as Christe affirmeth, though you cloke, colour, and counterfeite neuer so much. Do you thinke it but a smal thing for the Lord god hym selfe, euen the mighty Iehouah, to geue him selfe wholye to be your owne good God and moste deare louing father? Do you thinke it but a light matter that he hath geuen for you enē to ỹ death of the crosse, his own onely dere sonne Iesus Christ, in whō was & is all his whole pleasure & delite, yea and ỹ whē you were his very enemies: by ỹ whiche gift he hath geuen you al thinges both in heauen & in earth? Do you esteme it but a trifle ỹ he hath geuē you ỹ holy ghost, by whose power & mighty operation you are made the very sonnes of god, and coheyres annexed with Christ of al your fathers goods and possessions? But peraduenture you will aske me, who doth not seriously regard all these afozesayde most precious giftes? Verely I say ỹ none of you al doth regard thē, that do not wholye geue ouer your selues agayne to serue him, yea and that in suche holynesse & ryghteousnesse, as is accepted before hym. For if you did duly consider the depthe of hys aboundaunce bottomeles loue and mercye in Iesus Christe, you woulde so loue hym agayne, that you woulde boldly burste out and saye with S. Paule,

Act. 14.

Matth. 6.

who is he, or what is it, that shalbe able to seperate vs from the loue of God in Iesus Christ our Lord? Rom. 8. Read the whole Chapter and the. 11. and. 12. to the Hebrewes, for your comfort.

But I knowe that some of you will saye, doth none loue god and serue hym trulye, but such as lye in prison or gene their liues for hys sake? Then God helpe vs, for verye fewe shalbe saued. In dede deare frends, euē so our sauiour christ doth say: many are called but fewe are chosen: and straite is the gate that leadeth to lyfe, and fewe finde it. And in an other place Christ calleth his true Church a little flocke. And as concerning the fyrst parte of your question, Christe doth also make you a playne & direct answere, saying: that whosoeuer will be hys Disciple, must nedes take vp hys crosse & follow him. And againe, he that loueth father, mother, wife, or children, goods or landes, or yet his owne life more then me (saith he) is not worthy of me. And S. Paul affirmeth to you plainly, that al without exception, that will liue Godly in Christ Iesu, must suffer persecutiō. And in an other place he saith, to you it is geuen not only to beleue in Christ, but also to suffer for his sake. Now tell me I pray you, whether these textes of Scripture do not proue that all suche as will not gladlye suffer with Christe, doe neither loue him, nor serue hym, nor yet be any of his Disciples? Say what you will, and thinke what you liste, yet shall you finde this full true, that all suche as will not suffer with Christ here, shall not reigne with him elsewhere, neither is it meete that they shoulde.

Math. 22. *Math. 7.* *Luk. 12.* *Math. 16.* *Math. 10.* *2. Timo. 3.* *Phil. 1.*

But now me thinketh I heare some of you saye to me, why Syr we do suffer with Christ as it becommeth Christians, in helpyng you to beare ẏ crosse with our liberal relief. If we had loued oure goods more thē we do Christe, as you seeme to laye to oure charge, then woulde we not haue bestowed so muche of them vppon you and other, as we haue done, yea and daungered our selues to bryngе it to you, &c. In deede deare frendes, in thys poynte I muste nedes confesse that you haue done youre dewtye towardes vs: the Lorde GOD graunte you to doe the reast belonging to him aswell, for verelye thys is not all that GOD dothe at this time requyre of you, as all thole good

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men and women can tel, that haue as largelye sowed the frutes of faith amongst vs, as any of you haue done, and yet neuer came at any of Antichristes seruice. God will not be answered with a piece of your goodes, sith you haue promised to forsake all for his loue. You must not play the part that Ananias and Saphira his wife dyd, for the holy ghoste will not suffer himselfe to be dissembled withall: therfore be warned by that example. Also, God doth not thinke it sufficient that you do forsake all your goodes and landes, but doth loke that you should suffer in your owne persons also for his sake, yea the very losse of your lifes if he so permitte. And but reason, sith Christ did not onely geue vs the giftes of his grace and all other good thynges that we doe here possesse, but also his very lyfe, yea & that whē we were his verye enemies. He gaue vs that freely which was his own, and shall we thinke scorne to render vnto him againe that which is his, and but for a tyme lent vs, specially seing that we shal receiue the same in a far more glorious wise? Leaue it we shall shortly, wil we, nil we, and God he knoweth in what horrour, feare, or trembling. And were we not better then to wishe the same taken from vs by suche meanes as myghte not onely make moste to the setting forthe of gods glory, and the cōmoditie of his church: but also to our own euerlasting ioy & comfort, being certified by the same, that we be the true seruantes or rather ý chosen childrē of god, whose death is ryght dere & precious in his sight? Ah why do we not & the Apostles, desire to be reputed worthye to suffer for Christs sake, seing the same is ý greatest dignity & highest promotion that god can bring vs vnto in this lyfe, yea and an honour that the hyghest Angel in heauen is not permitted to haue? Oh lord that the crosse whiche is nowe come amongest vs for the trial of our faith, should seeme a straūge thing vnto vs; that professe the name and gospel of Christ, whereas in very dede we should be most familyarlye acquainted therwith, as with our inseparable companion in this lyfe? Loke vpon all the holy patriarkes & prophetes before the comming of Christ: looke vppon al the apostels, Martyrs, Virgines, and confessours since the comming of Christ, and tel me if any one of them all dyd not cōtinually vary the crosse as long as they liued, and al in a maner in the ende

Act. 5.

ende died for gods sake: yea moste chiefly of al, looke vpon Iesus Christ himselfe, the very dere and only sonne of god, and tell me if all hys lyfe and deathe was not full of moste painfull and bitter crosses: and will you loke to be hys disciples, & yet thynke scorne to beare your crosse wyth hym? Disdaine you to drinke of that same cup that your lord and maister hath done before you? will you loke to enter into the kingdom of god, otherwise thē all other haue done that are gone before you? I pray you shew me your priuiledge & tell me where you haue this prerogatiue aboue the rest of your bretherne, yea aboue the sonne of god himselfe, concernyng hys humanitie.

My deare frendes and faithfull louers of London, bee not deceyued with seifelone and your owne fleshlye imagination, for at one word this is true, euen as God in heauen is most true, that if you do not forthwyth & euen oute of hande flie from that filthy whore of Babilon, and all her abhominable Idolatry and superstition, you shal surely perishe wyth her in the plagues that god shal shortly poure vpon her. And furthermore I say, that if you wyll not here willingly suffer with Christ for the testimony of his euerlasting truth, you shall suffer with ỹ world here for your own wickednes, and then shall you not raigne wyth Christe in glory at his gracious commyng: vnto the whiche I hope now it be not very long. For thys is the firme decree and purpose of the immutable God reueled in hys euerlasting worde, that al they which will liue godlye in Christe Iesu, must suffer persecution, and that euerye one of his elected sonnes shalbe scourged, proued, & tried, as gold in the furnace or fire. And these wordes of Christ shall continue for euer, and be most effectuously fulfilled, that whosoeuer shal be ashamed of hym, or of his word amongest this sinful and adulterous generation, of hym wil the sonne of man bee ashamed before his father and hys aungels, and he that goeth about by such wycked meanes to saue his life, shal surely lose it for euermore.

2. Timo. 3.

Marke. 8.

Therfore deare hartes, loke to your selues in time, and cōsider your callyng. Lay away al vayne excuses, for verely they wil not serue for your discharge when he shal come

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that will rewarde euery man after the workes of their bodies: but he will require of you in thys poynte, all that he hath cõmaunded you, as he afore hand hath told you bothe plainly and often enough: God gene you grace to take it as a warning. And if you fele your selues to weake to confesse gods truthe before the tyrannes, then for your refuge, the Lord hath genen you leaue to flye from place to place, and that is the vttermost that he will permitte you to do: which doing yet is a good confession of Christ and his verity before the wycked world. Oh that you would follow the good example of a great nũber of your godly neighbours, which are graciously escaped ẏ snares of Satã, & are nowe where they serue the Lord with a safe conscience, and enioy ẏ right and free vse of hys worde and sacramentes: followe them for the lordes sake, & get you hastely out of Sodom, for surely the lorde is vtterlye minded to destroy it. Lynger not as Lothe did, if you loue your owne liues, lest you find not altogether so much mercy at ẏ lordes hands as he did: for verely you haue tempted him to farre alredy, & haue to much despised his long suffering, lenitie and gentlenes, whiche ought to leade you to earnest and hartye repentaunce. He hath mercifully forborne you these ẏ. yeres past and more: if he fynd no fruite in you shortly, make reckening to be pulled vp by the rotes euery mothers sonne of you: for the axe is alredy laid at ẏ rote of Englãd, as it was by ẏ Romains at the roote of the Jewes, when John Baptiste began hys preachyng. I pray god that we fele not the sharpe stroke of it as they did. Pray, pray, pray, and repent in time: conuerte to the lord that he may heale your backslidings before your woundes be vncurable.

I could here say much more, but time will not suffer me. I trust this shalbe sufficient to al such as haue any sparke of faythe, loue, or true feare of God. As for the rest, they are as apoint with themselues: whatsoeuer any man either write or say, thei will surely disseble one way or other to saue their pigges, yea thoughe they doe but put their names in the Popes bookes. Wel, yet saye not an other daye but that

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ye were warned and though it were but by a poore symple man, yet it was by him that wisheth wealthe to all youre soules, & one that in this pointe hath told you the truth, and he trusteth shortly you shal see him seale the same wyth his blood thrꝛough the helpe of the good prayers of all you that truly repẽt and mind vnfainedly to turne the lord in time. As for the rest, I wil pray for them, but let them kepe their owne praiers to themselues in goddes name, for I wil bee no partaker wyth them, sith I know the same is turned vn to sinne. Thus with most harty thankes for all your benefites and manifolde kindnes shewed vnto me & my poore brethren, beseching god to recompence the same seuen folde into all your bosomes, as I doubt not but he wil, according to his vnfallible promises; I do hartely cõmit you al vnto gods most merciful defẽce, who euer haue you al in his blessed kepyng, Amen. The blessyng of God be ẅ you al, Amen.

Your poore, daily, and most bounden Orator Iohn Careles, prisoner of the Lorde in the kinges Bench, at all tymes abiding gods moste mercifull will and pleasure. Pray for me for gods sake, as I wil neuer forget you by gods grace.

To hys VVyfe.

AS by the great mercye of God, at the tyme of hys good wyl and prouidence appointed (my dearely beloued wife) you and I were ioyned togeether in the holy and christian state of godly matrimony, as well to our great ioye and comfort in Christe, as also to the encreale of his blessed churche and faithfull congregation, by hauyng lawful children by and in the same, with the which God of his mercy hath blessed vs, praised be his name therfore: euen so now, by his merciful wil and deuine ordinaunce, the tyme is come (so farre as I can perceiue) wherinne he wyl, for his glory and our eternal comfort, dissolue the same and separate vs asunder agayne for a tyme. Wherfore I thought it good, yea and my bounden duetye, by this simple letter to

to prouoke, stirre, and admonish you, to behaue your self in all your doinges sayinges, and thoughtes, most thankfully vnto our good God for the same. And therefore (my deare wyfe) as you haue hartely reioyced in ꝑ lord, & oftētimes geuen god thankes for his goodnes in bringing vs together in his holy ordinaunce: euen so now I desire you, whē thys tyme of our separation shal come, to reioyce with me in the lord, and to geue him most harty thanks, that he hath (to his glory and our endles commoditie) separated vs agayne for a little time: and hathe mercifullye taken me vnto him selfe forth of this miserable world, into his celestial kingdom: beleuing and hopingalso assuredly, that God of his goodnes, for his sonne Christes sake, will shortly bryng you & youre dere childrene thether to me, that we may most ioyfully together sing praises vnto his glorious name for euer. And yet once again I desire you for ꝑ loue of god, & as euer you loued me, to reioyce with me, and to geue GOD continuall thankes for doing his most mercifull wil vpon me.

I heare saye that you doe oftentimes vse to repete this godlye sayinge, the Lordes will be fulfilled. Doubtles it reioiceth my poore hart to heare that report of you, and for ꝑ Lordes sake vse that godly praier continually, & teach your children and family, to say the same day and nighte: and not onely to say it wyth your tonges, but also with your hart & mind ioyfully to submit your wil to gods wil in very dede, knowing and beleuing assuredly that nothing shal come to you or any of yours, otherwise then it shall be his almyghty & fatherly good will & pleasure, & for your eternall comfort and commodity. which thing to be moste true and certaine, Christ testifieth in his holy gospell, saying: are not .ij. little sparrowes sold for a farthing, and yet not one of them shal perish without the wil of your heauenly father: And he concludeth saying: feare not ye therfore, for ye are better thē many sparowes. As though he should haue said, if god haue such a respecte and care for a poore sparrow, whiche is not worth one farthing, that it shal not be takē in ꝑ line twig, nette, or pitfall, vntil it be his good wyll and pleasure: you may be wel assured that not one of you (whom he so dearely loueth, that he hath geuen his only dere sonne for you) shal *Math. 10.*

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perish, or depart forth of this miserable life without his almighty good will and pleasure.

Therfore deare wyfe, put your truste and confidence wholy and only in him, and euer pray that his wyll be fulfilled and not yours, excepte it be agreeing to his wil, the which I praye GOD it may euer bee, Amen. And as for worldly things, take you no care, but bee you well assured the Lorde your deare God and father wyll not see you nor yours lacke, if you continue in his loue and childly feare, and kepe a cleare conscience from al kind of idolatry, superstition and wickednes, as my trust is that you will doe, although it bee with the losse and daunger of this temporall life. And good Margaret, feare not them that can but kil the bodye (and yet can they not do that vntill God geue them leaue) but feare to displease him that can kill both body and soule, and cast them into hel fire. Let not the remembraunce of your children kepe you from God. The Lorde hymselfe wil be a father and a mother, better then euer you or I could haue bene vnto them. He himselfe will do al things necessary for them: yea as much as rocke the cradell if nede be. He hath geuen his holy aungels charge ouer them, therfore cōmit them vnto hym. But if you may liue with a cleare conscience (for els I would not haue you to lyue) and see the bringyng vp of your children your self, loke that you nourcure them in the feare of God, and kepe them farre from Idolatry, superstition, and all other kynd of wickednes: and for gods sake helpe them to some learning, if it bee possible, that they may increase in vertue & godly knowledge, which shalbe a better dowry to mary them withal, then any worldly substaunce: and when they be come to age, prouide them such husbandes as feare god, and loue hys holye worde. I charge you take heede that you matche them with no papistes, and if you lyue, and marrye agayne your self (which thing I would wishe you to do if nede require, or els not) good wyfe take heede howe you bestowe your selfe, that you and my poore children be not compelled to wickednes. But if you shalbee able well to lyue gods true widowe, I would counsell you so to lyue stil, for the more quietnes of your selfe and your poore children. Take hede Margaret & play ỹ wise womās part. You haue warning by other if you

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wil take an example. And thus I committe you & my swete childzen vnto gods most merciful defence. The blessing of god be with you, & god send vs a mery meeting togeither in heauen. Farewel in Christ, farewel myne own deare harts all. Pray, pray

To my deare Syster. M. C.

THe euerlasting peace of god in Jesus christ, the cõtinuall comfortes of his most pure and holy spirit, be with you (my deare and faithful louing Syster) and comforte your harte with the plenteous consolation in Christ, that with the aboundance of the same you may (according to your old custome) comfort me in my sorowful estate, that I may be occasioned therby to praise the lord with and for you and other his deare childzen, Amen.

Albeit my dere & faithful louing Syster, ỹ it were now my part & very duty to shew my self to cõfortable & ioyful in god for ỹ greate triũphe & glorious victory ỹ he hathe so graciously genẽ vnto his dere & faithful child good M. Philpot ỹ you & al other (whose sorowes I dare saye are much encreased) might be solaced by ỹ same: yet (alas) such is my losse & lack of him, ỹ I cãnot but so sore lamẽt ỹ same, ỹ I feare me I shal not onely discõfort you therby, but also displease god, which for my sine hath takẽ him away. And thoughe it had ben both mine honesty & duty, seing my self to be in so much sorow, to haue kept ỹ same to my self, & not to haue encreased yours therwith: yet could I no lõger forbeare but to cõmunicate some part therof, to ỹ ende ỹ you might communicate again to me either your ioy or sorow, whether so euer you haue most store of. If your ioy in christ haue ỹ victory, as doutles it ought to haue in ỹ respect of gods glory, which is so mightely set forth by his swete saint: thẽ I pray you come to me as shortly as you can, & cõmunicate some part therof vnto me, whose froward and stubborne harte cannot yet be tõtent to preferre the good wil & glorye of god, before myne own wil & cõmodity, as I ought to do. But if sorrow in you haue gotte ỹ vpper hand (as in very dede it doth begiune to do in me) good Syster come & speake with me so sone as you can, ỹ we may measure our mourning togeither, and in cõforting one an other, may be both cõstrained to forget our sorrowes, & praise god for him, who is now synging in solace &

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hys swete companions that so constantly went before hym, loking and wishing for vs two, I dare wel say: god graunt vs grace to follow their faith and foresteppes vnto the end, Amen.

Ah my dere harte, me thinkes I am like a vessel of wine, that after it hathe bene tumbled and tossed to and fro, if it should not haue a vente, would burst in pieces: Euen so the takyng away of this very man of god (whose swete cōfort my poore sonle doth lacke) so tosseth and tormoileth my poore heuy harte, that excepte I shoulde, as it were wyth a vent, expresse the same to god wyth weping teares, and opē the same to you wyth wordes and letters: I thinke verely it would burst in pieces: which thyng were to me most happely welcome, so that god were pleased therewithall. Oh, yi nature wil so worke in a wycked worldlyng, to make hym hartely to lamēt ỹ losse of his frende, by whose death he doth yet obtaine diuers commodities: howe can it be but the tender harts that be mollified with the good spirit of god, must nedes bewayle the taking awaye of those deare hartes, by whose death they are depriued of so many heauēly benefits, which so farre without comparison do passe al earthly treasures: Ah deare hart, I neuer wiste what the benefit of that worthy Bradford was, vntil now that I feele the wante of hys deare fellow Philpotte, which full oft poured the precious water of lyfe and comforte vppon my poore afflicted sonle. But now (alas) for my great ingratitude, negligence & other my great sinnes, god hath taken them bothe from me: I shal no more hear thē in thys life (the more is my sorrow) declare vnto me ỹ most cōfortable message of gods great mercy towards me. Their worthy writings (alas) shal no more bring me the most ioyfull newes and mery tidinges of the Gospel, to tel me that al my horrible sinnes and offences are freely forgeuē me. Oh my great losse which maketh me much to lament, and so vexeth and tormenteth my minde, that I cannot wel tel what I write. Oh true token of gods terrible wrath agaynst me, in takyng away suche precious iewels of comforte from me. But iust is the iudgement of god against me for my synne, which haue largely deserued to be depriued of their swete and comfortable company, not one-

ly in

ly in thys life, but also in the lyfe to come. But yet I know the Lord wil not so do, but of his great mercy he hath taken thē at thys time frō me, ꝑ I might make the more haste with harty desyre, to be dissolued & to be with them. Oh gracious god, how much is thy mercy? How meruelous is thy louig power, & how great is thy goodnes and the aboundance of thine exceding kindnes, which turnest all things to thy glory & the commoditie of thy chosen children? Oh make me so much to reioyce in the respecte of thy glory, whiche thou so mightely hast magnifyed in thy swete Martyrs, that ꝑ same may sone swallow vp my deserued sorrowes, Amen. Commend me to my good sister. C. and bring her with you if you can. John was wonte to cōfort Mary: but now good swete Maryes come comfort John.

Written in hast with plentifull teares, by your own in Christ, John Careles.

To my dere & faithful brother, Augustine Bernher.

THe peace of god in Jesus Christe, the helpe, comfort, and assistance of his eternal spirit, be with you my dere and faythful brother Augustine, and with al the rest of my good brethren & sisters of ꝑ houses of Barterley, & Mancetur (which mourneth for ꝑ miserye of gods people) to your euerlasting consolation in him, Amē.

Right glad I am to heare (my deare & faythfull brother Augustine) that god of his great mercy & infinite goodnes, hath yet so graciously deliuered & preserued you out of your enemies hands, beseching almighty god also, from the bottome of my hart, to be your continual defence vnto the end, as hetherto he hath most graciously bene, that you may both liue & die to gods glory, the cōmodity of his church, & to the encrease of your own euerlasting ioy & comfort in him.

Know you dere brother ꝑ I haue receaued yo ur letter, for the which I hartely thanke you. Indede I thinke it verye short, although it semeth somthing sharpely to rebuke me in the beginning, for the breach of my promyse in not writing to you of this long time. wel brother, I am cōtent to beare it with patience, cōsidering that you are troubled otherwise (the Lord cōfort you and al heuie harts) neither wil I spēd ynke & paper for my purgatiō in this point. God he knoweth whether I be so mindles of my promise as it appeareth

in your sight I am. Your request I will truly performe to the vttermoste of my power, as gladly as any poore wretch shall doe in the worlde, and I thanke GOD I haue done no lesse of longe tyme. And as my poore prayer shall be a handmayde to wayte vppon you whiche waye so euer you ryde or goe, so I beseche you that my simple counsell maye take some place in you, in thys time of your pilgrimage, whiche you passe in no small parell: GOD keepe and preserue you for his names sake. I doe not disalowe, but muche prayse and commende your hartye boldenesse in puttyng your selfe in praise, when any one of Gods people needeth your helpe in anye poynte. But yet I would not haue you thruste your selfe in daunger, when you can doe them no good, or at least wyse when they maye well enoughe spare that good you woulde doe them. For if you shoulde then chaunce to bee taken, you shall not onelye bee no comforte vnto them, but also a greate discomforte, adding sorrowe vnto their sorrowe. I doe not persuade you to absente your selfe from anye place where your presence of necessity is requyred, for in all such places, I know, GOD will preserue you, as he hath hetherto wonderfullye done, praysed be his name therefore: or if it shal please him to permitte you in any such place to bee taken, I know he will moste sweetelye comforte your conscience with this consideration, that it is the verye prouidence and appointmente of GOD that you shoulde there and then bee taken vppe for a witnesse of hys truth vnto the worlde: but I can not allowe you, nor bee contented that you shoulde rashelye or negligentlye thruste your selfe into that place where your wicked enemies doe continually haunte, yea and laye waite for you, when no necessitie of your selfe nor of anye other of Gods people doth require your companye. If they neede anye of your Godlye counsell, you maye write vnto them that thing that you thinke good: whiche, I dare saye, will be sufficient vnto them. For (continuall thankes and prayses bee geuen vnto the euerlasting God) there is none of those that be cruellye condemned for Gods truth, that now be weakelinges: for they haue manfully passed through the pikes, and they haue boldely abidden the brunte of the battel, and therfore I recken ẏ worst is past wᵗ thᵉ alreadie. So that nowe and then a Godlye letter from you to them,

shall

shall doe as muche good as youre companye shall doe, and perchaūce moze too. Foz writing sticketh longer in the memozye then wozdes doe: yea thoughe your letters were as shozte to them, as your laste was to me, so that the same bee somethyng swéter and not all thing so sharpe.

This (deare bzother) is the simple cousel which I would gladly haue you obserue, partely foz that I hartely pzay foz your preseruation to the commoditie of Chzists church, and partly foz ẏ I vnfainedly wish the peace, comfozt, & tranquilitie of your own conscience, which I know will be quickly ready to accuse you, if you do any thing wherein you haue not the wozde of God foz your warrante. Foz in a glasse that is cleere, a small mote wil sone appeare: euen so ẏ good conscience of Gods chosen childzen being moze cleere then Chzistall, wil quickely accuse them at the leaste faulte they do commit, where as the wicked wozldlings haue their conscience clogged and cozrupted thzoughe the custome of sinne, that they can not once see noz perceaue their owne shamefull deedes and wicked wozkes, vntil GOD set the same befozs them foz their vtter destruction, and then dispayze they immediatly. But seing ẏ god hath geuē you a cleere conscience & a pure, sharpe, quicke, & liuely light in your soule, I wold wishe you to beware that you do nothing vnaduisedly, but vppon a good grounde. Foz an accusing conscience is a soze thing whē death doth approche, & then Sathā wil not sticke to tel you ẏ you haue to much tēpted god, whē peraduēture you haue done nothig so at all. Foz this cause (I saye) partly I haue thought it good to admonish you (as I haue done often) to be circumspecte, according to the counsel of Chzist, which biddeth you beware of men. Other thinges I haue not foz to wzite, foz I know this bearer can certefye you of al things at large, better then I can declare it by wzityng. *Math. 10.*

I beseche you good Augustine, helpe me fozwardes with your hartye pzayers, foz I truste I haue but a smal time to tarye in this troublesome wozld. Doctoz Stozye tolde oure Marshal ẏ we should al be dispatched so sone as he came frō Oxfozde, whether he & other bloodye butchers be gone to make slaughter of Chzists sheepe, ẏ lye there appointed to be slaine. God foz Chzistes sake put them and such lyke, besides their cruell purpose, if it bee his good will and pleasure: Amen

Amen good Lord. I praye you doe my moste hartye commendations to my deare sister and faythfull frende, good Mystres Mayde Glouer. I beseche GOD be her comfort, as I doubte not but he is. I am very gladde to heare that shee doth so ioyfullye and so patientlye beare thys greate crosse that God hath layde vppon her. I praye GOD strengthen her, and all other hys deare Sainctes vnto the ende, Amen. Commende me vnto my deare and faythfull Sister Elizabeth. B. I thanke her moste hartelye for my napkin, and so I doe you deare brother, for my sherte. Truelye that daye that we were appoynted to come to oure aunsweare before the Commissioners, whiche had sente worde the same morning, that they woulde come to the Kynges Benche by viii. of the clocke, and the house and all thinges were trymmed and made ready for them: I gotte that sherte on my backe and that napkin in my hande, and me thought that they dyd helpe to harnesse me and weapon me well, to goe fighte agaynste that bloodye beaste of Babilon. And truste me truelye, if they hadde come, I woulde haue stryken iij. strokes the more for your two sakes, as well as GOD woulde haue abled me to haue sette them on, as by Gods grace I will not fayle to doe at the nexte skirmyshe that I come to: wherefore I praye you praye for me, that I maye be stronge and hardye to laye on good loade. Oh that I myghte so strike hym downe, that he shoulde neuer be able for to ryse agayne: but that stroke belongeth only vnto the Lord to strike at his comming, the whiche I truste will be shortly. Oh hasten it good Lord, and shorten these sorowful and sinnefull dayes, for thy greate mercyes sake. Fare well my deare and faythful brother: the Lord defend, kepe, & preserue you from the power of your enemies visible and inuisible, and sende vs a moste ioyful and merye meting here or elswhere, as it shall please hys goodnes to appoynt vs. In the meane space I shal most earnestly desire you to pray for me, for I neuer had more nede in my life: and doubtles you shal neuer want my poore prayer, if it shal please god to accept the prayer of so synnefull a wretch as I am. The Lord impute not my synnes to me, for Iesus Christes sake, vnto whose most mercifull defence, I do most hartely cõmit you. The blessing of God be with you now and euer, Amen. I

praye

pray you do my most harty commendations vnto M. John Glouer. I do not forget him in my daily prayers, & I trust he doth remember me.

Your pore brother alwaies mindful of you in my prayer, Iohn Careles pryſoner, abyding gods pleaſure.

To my deare brother Harry Adlington pryſoner in the Lolardes Tower.

THe euerlasting peace of GOD in Jeſus Chriſte, the continuall ayde, ſtrength, ioye, and comforte of hys moſte pure, holye, and mightye ſpirite, with the encreaſe of fayth and liuelye feelyng of hys mercyes: bee moſte effectuouſlye wrought in your hart, my deare and faythfull louing brother Adlington, and in the hartes of all your other Godlye pryſon fellowes, to the full finiſhyng of that good woorke, whiche the Lorde hath moſte graciouſlye begonne in you: that the ſame maye be to the ſetting forth of his glorye, the commoditye of hys poore afflicted Church, and to your owne eternall ioye and comforte in him. Amen.

My moſte deare and faythfull louing brother in our Lord, I with al the reſt of my louing brethren here with me, do moſte humbly & hartely commende vs vnto you, with al faythfull remembrance of you in our daily prayers, geuing god earneſt thankes on your moſt happy behalfe, for that he hath geuen you ſuch hartye boldneſſe and Chriſtian conſtãcye in the faithful confeſſion of his euerlasting verity. Bleſſed bee God for thee my dearly beloued brother, which hath vouched thee worthye of ſo greate dignitie, as to ſuffer for hys ſake and the ſetting forth of his glorye. Oh gladde in hart mayeſt thou bee, to whom it is geuen, not onelye to beleue in thy Lorde and Chriſte moſte liuelye: but alſo to ſuffer for hys ſake, as one of hys ſeelye ſheepe appoynted to the ſlaughter. Be of good comforte therefore my good

brother, for your callynge vnto the crosse of Christe, was after a meruelous sorte. Surelye, it was only the Lords appoyntmente, and therefore he will well performe hys owne woorke in and vppon you, to the greate magnifyng of hys glorye, and comforte of your brethren: whose hartes are mightelye refreshed, to heare howe hartelye you haue behaued your selfe hetherto. Thys presente daye I receaued a letter from you, at the reading whereof my brethren and I were not a litte comforted, to see your conscrence so quieted in Christe, and your continuance so stedfaste in him: whiche thinges be the speciall giftes of GOD, not geuen vnto euery man, but to you his deare dareling, elect, and chosen in Christe, and suche as you be. And where as you do require to know my simple minde concerning your aunsweare vnto Doctor Storye and the Chauncelour: truly I saye you did aunsweare them very well: for there are but two Sacramentes in deede: that is to saye, the Sacrament of Baptisme, and the Sacrament of the bodye and bloode of Christe, as you haue full well aunsweared them: praysed be God for hys good giftes, who choseth the weake to confounde the stronge, and the foolyshe to confounde the worldlye wyse. If, when you come before them againe, they doe aske you what a Sacramente is, saye you that a Sacramente, being ministred according to Christes institution, is a visible signe of an inuisible grace, and hath the promyse of Gods mercye annexed vnto it, auaileable to all suche as doe worthelye receaue it, and not vnworthelye worshippe it: as they woulde haue vs to doe, contrarye to Gods commaundemente. And these properties belonging to Christes true Sacramentes, can not be applyed vnto anye one of those fiue Sacramentes whiche they haue inuented of their owne braine, since Antichriste beganne to reigne, to blinde the people with all.

I perceaue deare harte, that vpon fridaye they do entende to condempne you and to geue you your iudgement. Therefore I thinke they will haue no greate reasoning with you, but bydde you aunsweare them directlye, eyther

yea

yea or naye, to all suche thinges as they haue to charge you with all, whiche they haue gathered of you since you came into their cruell handes. But if they will needes make manye woordes with you, because you are but a simple man, and therefore perchaunce they will be the busier with you to trouble you with manye questions to comber your knowledge, and then seeme to triumphe ouer you and that truth that you doe holde: if (I saye) they doe thys, as perhappes for some euill purpose they will: then bee you so plaine and shorte as you can, saying roundlye vnto them these or suche lyke woordes as nyghe as you can. Bee it knowen vnto you, that I in all pointes doe beleue as it becommeth a true Christian, and as I haue bene truelye taughte in the daies of that good Kyng Edwarde, of suche godlye Preachers and Prophetes sente of GOD, as haue sealed their doctrine with their bloode: from whom I will dissente in no poynte: for I am a poore man without learning, but am commaunded of GOD to followe the counsel of his constante Preachers, and so doe I entend to doe, god geuing me grace and assistance thereto. As for you, I know you to be none of Christes shepeheards, but rauening wolues whiche come to kill and scatter the flocke of Christe, as the Lorde sayde you shoulde: and doth will vs to beware of you and your poysoned doctrine, bidding vs to iudge you accordyng to your fruites, whereby all men maye see and knowe what you bee, that will not be wilfullye blynd. But the good shepeheardes haue geuen their liues for the defence of Christes flocke: and I am commaunded to followe their fayethfull and Godlye example, and to confesse with them one truth, euen to the fyre, if GOD shall see it good: and thys as a true Christian, I haue hetherto done and hence forth by Gods grace entende for to doe. And if for the same, GOD shal suffer you to take away my lyfe, as you haue done theirs, I am contented therewith: hys will bee done, for that onelye is good. But of thys be you sure, the Lorde wil shortelye call you to accompte for all the innocente bloode that is shedde with in thys Realme:

which you haue brought into a most wofull case, and made many a heauye harte in the same, and moe I perceaue you will make, so long as the Lord for our sinnes wil suffer you to prosper, and vntill the time that your owne iniquitye be full rype. But then be you sure, the Lord will sitte in iudgement vpon you, as well as you do now vpon his Saincts, and will reward you accordyng to your deserunings: to whō with my whole harte I commit my cause, and he will make aunswere for me, when the full tyme of my refreshyng commeth. In the meane space I will keepe silence with thys that I haue sayde, trustyng that I haue sufficiently discharged my conscience in confessing my fayth and religion to you, declaring of what Church I am, euen of the catholyke Church of Iesus Christ, which was wel knowen to be here in [illegible] glande in our late good Kings dayes, by two speciall tokens which can not deceaue me, nor suffer me to be deceaued: that is to say, the pure preachyng of his holy worde, and the due administratiō of the holy sacramentes: which is not to be sene in your Romyshe church, and therfore it can not iustly be called the Church and spouse of Christ. I beleue in the holy Trinitie, and al the other articles of the Christian faith contained in the three Credes, and finally al the canonicall Scripture to be true in euerye sentence. And I detest al sectes both of the Arrians and Anabaptistes, or any other that diuide them selues frō the true church of Christ, whiche is his mysticall body, the ground and piller of truth, and the very house of ỹ liuing God. And if for these thinges you take away my life, and make your selues giltye of my blood, you may: for I am in your handes, as the shepe brought to the Shambles, abyding the grace of the Butcher. And bee you sure, your iudgement slepeth not, but when you crye peace, peace, and all is safe: then shall your plagues beginne lyke the sorowes of a woman trauelyng with child, accordyng to Christes infallible promise. 1. Thes. 5.

This kinde of aunsweare my deare harte, it shall bee beste for you to meke, and by Gods grace, I doe entende to take the same order my selfe in tyme to come, when the Lorde shall vouche me worthye of that greate dignitye, wherun-

whervnto he hath called you. And if they shall laugh you to scorne, as I know they wil, saying thou arte a foole and an vnlearned asseheade, and arte able to make aunswer to nothing &c: care not you for it, but stil cõmmit your cause vnto god, who will make aunswer for you, and tell them that they haue bene answered again & again of diuers godly and learned men: but al wil not helpe, for you haue one solution for all maner of questions, euen a faire fyre and fagots, this will be the ende of your disputations. Therfore I pray you to trouble me no more, but do that which you are apointed, whē god shal permitte the time. I am no better thē Christ, his Apostels, and other of my good bretherne that are gone before me. This kind of answer wil cut their combes most, and edify the people that stand by, so that the same bee done coldly with sobrietie, mekenes, and patience: as I heard say our swete bretherne Thomas Harlād & John Olward did at Lewes in Sussex, to the great reioycing of ỹ childrē of god ỹ were in those parties: & I heare say, ỹ they were dissolued from this earthly tabernacle at Leawes on Saterday last, & wer condēned but ỹ wednisday before: so that we may perceiue ỹ papistes haue quicke worke in hand, that they make such haste to haue vs home to our heauenly father. Therfore let vs make our selues redy to ride in the fiery chariot, 4. Reg. 2. leauing these sory mantels and old cloke behinde vs for a little time which god shal restore vnto vs againe in a more glorious wise. My good brother Harry, you shal vnderstād ỹ bragging Iohn. T. hath begilde his kepers (who trusted him to wel) and is runne away from them, & hath brought the poore men into great daunger by the same. The one of them is cast by the Councels commaundemēt, into the gate house at Westminster, the other is fled forth of the countrey for feare. Thus you may see the fruites of our freewil men, that made so much boast of their owne strength. But that house which is not builded surelye vppon the vnmoueable rocke, wil not long stand against the boistrous windes and stormes, that blow so strongly in these dais of trouble. But my derely beloued brother, blessed be god for you and suche as you be, which haue plaied ỹ partes of wise builders. You haue dygged downe paste the sande of your owne naturall strength

strength, & beneath the earth of your own worldly wisdom, & are nowe come to the harde stone and vnmoueable rocke Christ, who is your only keper: and vppon him alone you haue builded your faith most firmly, without doubting, mistrust, or waueryng. Therfore neither the stormes nor tempestes, wyndes nor weathers that Sathan and all his wily workemen can bryng against you, wyth the verye gates of hel to helpe thē, shal euer be able once to moue your house, much lesse to ouerthrowe it: for the lord god himselfe (and no man) is the builder thereof, & hath promised to preserue and kepe the same safe for euer. Vnto hys most merciful defence therfore, I do hartely commit you and all your good company, desiring him for his swete sonne Jesus Christes sake, to confirme and strengthen you all, that you maye bee constant vnto the very ende: that after the finall victorye is once gotten, you maye receiue the inmercessible crowne of glory, of gods free gift through hys greate mercy in Jesus Christ our alone Sauiour. To whome wyth the father and the holy ghost be all honour, glory, prayse, thankes, power, rule and dominion for euer and euermore, Amē. The blessyng of God be wyth you all.

Iohn Careles.

¶ *To my faythfull and louyng brother* VVilliam Aylsebury.

THe euerlasting peace of god in Jesus Christ, the continual aide, strength & comforte of his most pure, holye & mighty spirite, with the encrease of faith and lively feelyng of hys mercye: be wyth you my deare and faythfull louyng brother w. Aillsebury, to the increase of hys good gyftes in you, and the full finishyng of that which the Lorde hath so gratiouslye begonne in you, that the same maye bee to the setting forth of his glory, the commoditye of hys poore afflicted churche, and to your owne euerlastyng comforte in hym. Amen.

Albeit, my dere harte in the lord, that at this very present, my sorye slowe hande is something pestered with writyng, to please my frendes which daily cal vpon me for the performance of my promise and duety towardes them, by the

the meanes wherof I cannot now wryte vnto you in so ample maner as I fayne would: yet lest by my to long silence, my great ingratitude for your loue and godly letters, shuld to muche appeare, I haue here in haste scribled these fewe wordes vnto you, desiring you to accepte the same in good parte, vntyl the Lorde shall sende me a more conuenient tyme to expresse my good will and bounden dutye more largely vnto you, promisyng you in ye meane space, that my poore praier shal supply ye which wanteth otherwise: as I trust you do not forget me in yours, for verely I haue great nede of it. My deare brother, I thanke you most hartely for your godlye, louing, and moste comfortable letters, in the which I do euidently perceiue the precious gyftes of God wherwith you are plentifully endued: the Lorde be praised for you, and from the bottome of my harte I do reuerence his spirite in you. Wherfore my good brother, bee not negligent in the talent that God hath delinered vnto you: but diligently applye the same, as I knowe well you doe, that the Lorde may receiue his owne wyth vauntage, and you the rewarde of a faythfull seruaunt at the tyme of hys most ioyefull returne. Truely I wyl not speake it to flatter you, neither would I prouoke you to vaine glory, but I wyll saye as I see iuste cause, that god hathe aboundantly blessed you with the swete knowledge and pure vnderstandyng of his holy worde. Be alwaies thankefull vnto god I charge you, and humble and meke in your owne sight, that GOD onely may haue al the glory from the bottome of your harte: And loke that you be very circumspect in al your life & conuersation, that ye light of your good workes may so shine before men, that they may be occasioned to glorify your heauenly father on your behalfe. Be diligent in your doings, and quick & trusty in al your Maisters busines ye you go about, that by al meanes you maye do honour to ye doctrine of our Sauiour Iesus Christ. Remēber that Sathan nowe wyll haue greater spite at you, then at many other, because you are such a mortall enemy to his kingdome on enerye syde. Therefore bee you sure he will nowe lie bitynge at your heele, to see if he can geue you a fall anye manner of waye. that he myght make the truth of that godly doctrine, which you constantly confesse, to be slaundered by ye meanes ther-

of. I

2.Cor.2. I knowe well that Sathans thoughtes are not hidde from you. I doubt not but you will be more circũspecte thẽ I can declare: notwithstanding I thought it my bounden duty to warne you, as one whom I love as myne owne soule, wyshing you all the good I can possible. Commend me vnto my deare frend John Manning and thanke him for his manifold kindnes. I am much to blame for him: but if the lord do spare my lyfe a litle longer, I wil write something to him for a remembraunce when I am gone. Desire hym to praye for me, as I do not forget hym. I haue sente you youre writinges agayne wyth thankes. I pray you write me a copye of that, cõcerning the Trinitie: for I lyke it meruelous wel, it is so briefe & pithy. I haue no leisure to write it, yet wold I fayne haue it: as knoweth the lord GOD, to whose moste merciful defence I do hartely committe you, wyth my good brother John Manning: that he with his grace and spirit, wil guide you both, with al ỹ rest of his deare children vnto the ende, Amen. The blessing of God be with you nowe and euermore, Amen.

Your owne vnfainedly Iohn Careles prysoner of the Lorde. Pray, praye, praye.

To my most faythefull and deare brother, T. V.

THe euerlasting peace of god in Iesus Christ, the continuall comfortes of his moste pure & holy spirit, be with you my deare and faythfull brother. T. and in all thinges make you ioyfull throughe the liuelye feeling of hys fatherly mercy and godly prouidẽce for you: that you hauing daily more and more ỹ sure sense of ỹ same, may be able of your owne good experience, perfectly to comfort me and all other with the same comfort which you haue, and further shal receiue of god: who blesse and kepe you now and euer, Amen.

I

I cannot expresse (my deare harte in the Lord) howe my ioyes do increase to see how god of hys great mercye dothe daily adde vnto his true church and poore afflicted congregation, such as he in Christ hath elected to saluation, before the foundation of the world was laid: of which most happy nũber preserued only by his free mercy and grace, the lorde (no doubte) hath chosen, and doth recken you for one, and hath registred your name in his booke of life, where it shal remaine for euer, and that so sure, that neither Sathan, deathe, sinne nor hell shall euer be able to blot or scrape out the same: thoughe for the further proofe and triall of your faith, god many times suffreth the same to appeare to your senses farre contrary. Reioyce therefore, and with gladnes geue god most humble prayse and harty thankes that euer you lyued to see this day, in the which he hath surely sealed you with his holy & mighty spirite, vnto ỹ day of your final redemption and most happy deliueraunce from all corruption. God make ỹ same certayn vnto you, by ỹ true testimony of the holy ghost in your hart: whose witnes vnto your spirit that you are the adopted sonne of God, is more sure and certain, then al the outward oracles in the world. And as this most true & heauenly doctryne doth bring al mirth, ioy, peace, and quietnes vnto a christian conscience: so doth it set Satan in a most sore rage & malice against the same: for that auncient enemye of ours cãnot abide, that we shoulde altogether hange and depend vpon god our most deare father with full trust and confidence. He woulde not haue vs thoroughly persuaded of his great loue & kindnes towards vs: yea of his most fatherly care & prouidẽce for vs his dere childrẽ. For the enemy knoweth that whosoeuer hath faithfully conceiued this true opinion of God, shall by the same be allured, yea forced and constrained to set all his loue and hartes delighte vpon the lorde agayne, and in respect of the same onely, be willing to serue him in true holines and righteousnes all the dayes of hys lyfe: yea of loue and childlye feare, seke to please him, be lothe to offend hym, & redy with good wil to suffer all thyngs for his sake: which be ỹ points and properties belonging to the lordes elect.

Therefore, aboue all thinges, Sathan seeketh to darken

ken and make dymme this doctryne of oure saluation: yea cleane to quenche it out if he could, and to bryng vs from this persuasion of gods spirite, vnto distrust and infidelitie, which is the very roote and fountayne wherehence al other wickednes doth spryng: for whatsoeuer is not done of thys faith and godly persuasion, is sinne in the syght of god, how glorious soeuer it doth appeare in the syght of men. Let vs therfore aboue all thinges, praye for the encrease of faythe, by the lyghte whereof we doe perfectlye see in oure good Christ, God to be presently ours, with all that euer he is or can be, and shall be for euermore. Let vs hold thys faste, as the sure shoteancker of our soule: and though Satan styre vp neuer so many stormes and tẽpestes of trouble and persecution, or neuer so many foule and foggy mistes of darkenes and heresies, yet shall our shippe sayle in safety: for god himselfe is our lodes man, and his holy and mighty spirite is the Maister marriner, and both can and wil guide & conduct vs into the hauen of health and port of euerlasting safegard. Therfore let vs say with Dauid, that though ỹ waues and ragyng surges of the seas be meruailous, yet the Lord is more mighty and meruailous, and can stylle them wyth a word. Alas, I am here constrained to make an ende euẽ in ỹ middest of my letter, & truly I haue bene faine by occasiõs ỹ hath come, to lay aside this letter vi or vij. tymes since I began. Therefore take it in good worth as it is, & an other time I trust to finishe the same to your comfort, and to the accõplishyng of my dutye towardes you, to whome I doe owe my selfe and all that I can doe: as knoweth God, to whose most mercifull defence, I doe hartely commit you my deare brother T. & al ỹ rest of his deare darlinges, whom I loue as myne owne soule, and thanke God for your loue to me. The blessyng of God be with you all, Amen.

Yours vnfainedly Iohn Careles, prysoner of the Lorde at all tymes abyding hys moste mercyfull wyll and pleasure. Pray for me for gods sake: as I wyll neuer forget you.

To my most deare and faythefull bro-
ther, T. V.

The

THe euerlastyng peace of god in Jesus Christ, the continuall ioy and comforte of hys moste pure, holye, and mightye spirite, with the encrease of faith and liuely feling of his mercy, be wyth you my deare hart in the Lorde, and faithful louyng brother. T. W. to the ful accomplishing of that good worke which he hath so graciously begonne in you, that the same, by al meanes, may be to the setting forth of his glory, to ỹ cõmoditie of his poore afflicted congregation, and to the swete cõfort and quietnes of your conscience in hym now and euermore, Amen.

With such due honour, loue, and reuerence, as it becommeth me to beare vnto the swete saintes and dearely beloued children of god, I hane me most hartely cõmended vnto you, my dere brother W. wyth al earnest and faythful remẽbrance of you in my daily praiers, thanking God right hartely that you do likewyse remember me in yours, assuryng you that my poore harte dothe dailie feele greate consolation thereby, GOD onely haue the praise for the same and all other his benefites. Ah my deare harte in the lord, well is me that euer I was borne, that God of hys great mercy and infinite goodnes hathe vsed me moste miserable wretche at anye tyme, as his instrument to minister anye thyng vnto you either by worde or writing, that might be an occasion of your ioye and comforte in the Lorde, and a prouoking of you to praise and thankesgeuing vnto GOD for the same, as your most louing and godlye letter seemeth to importe. Oh happie am I that the Lorde hathe appointed me vnto so good a grounde to sowe his seede vpon: but much more happy are you whose harte ỹ lord hath prepared and made so meete to receiue the same so effectuouslye, geuing thereto the sweete showres and heauenlye dewes of hys grace and holye spirit, that it may bring forthe fruites in due season accordingly: the encrease wherof we shal shortly reape together with perfect ioy & gladnes, & that continually. Therfore (my deare brother) I say vnto you as good Elizabeth did to her dere colin Mary: happy are you, & happy shal you be for euermore, because you haue beleued. The most swete & faithful promises of your redemer Jesus christ *Luke. 1.*

you

you haue surely laid vp in the treasury of your hart. His cõfortable callinges you haue faithfully heard: his louing admonitions you haue hymbly obeyed, and therfore you shall neuer come into iudgement: your synnes shal neuer be remembred: for your sauiour hath cast them all into the bottome of the sea: he hath remoued them from you as farre as the East is frõ the west, & hath geuen you for an euerlasting possession his iustification and holines: so that now no creature neither in heauen nor in earth shalbe able to accuse you before the throne of the heauenly kyng. Satan is now iudged: he is now cast out frõ you: he hath no parte in you: you are wholy geuen vnto Christ, which wil not lose you: your stedfast fayth in him hath ouercome that sturdie & braggyng prince of the worlde: Christ hath geuen you the final victory ouer him and al his army, that they shal neuer hurt you. What would you haue more? Oh my deare hart, how great treasures are layde vppe in store for you, and howe glorious a crowne is already made & prepared for you?

Miche.7
Psal.103.

And albeit the holy ghost doth beare witnes of all these thynges in your hart, & maketh you more sure and certayne therof, then if you had all the outward oracles in ỹ worlde: yet I beyng certainly perswaded & fully assured by the testimony of gods spirit in my cõscience, of your eternal & sure saluatiõ in our swete Sauiour Iesus Christ, haue thought it good, yea and my bounden duty, not only at this tyme to write vnto you, and to shew my ioyfull hart in that behalf: but also by the worde and commaũdement of Christ, to pronounce and affirme in the name and worde of the heauenly king Iehouah, and in the behalfe of hys swete sonne Iesus Christ our lorde, to whome all knees shall bowe, whom al creatures shall worship: and also by the impulsion of the holy ghost, by whose power and strengthe all the faythfull be regenerate: I do I say, pronounce to thee my deare brother. T. M. that thou art already a citizen of heauen. The lord thy God in whom thou doest put all thy trust, for hys deare sonnes sake in whome thou doest also vndoubtedlye beleue: hath freely forgeuen thee all thy synnes, clearely released all thyne iniquities, and fully pardoned all thyne offences, be they neuer so many, so greuous, or so great, and

wyll

will neuer remember them any more to condemnation. As truelye as he liueth, he wil not haue thee die ỹ death, but hath verely determined, purposed, & eternallye decreed, that thou shalt liue with him for euer. Thy sore shalbe healed, and thy woundes bound vp, euē of him self for his own names sake. He doth not nor will not loke vpon thy synnes in thee: but he respecteth & beholdeth thee in christ, in whō thou art liuely grafted by fayth in his blood, and in whom thou art most assuredly elected and chosen to be a swete vessell of his mercye and saluation, and waste thereto predestinate in him before the foundation of the worlde was layde. In testimonye and earnest whereof, he hath geuen thee his good and holye spirite, which worketh in thee, fayth, loue, and vnfayned repentance, with other godly vertues, contrary to the corruption of thy nature. Also he hath commaunded me this daye (although a most vnworthy wretch) to be a witnesse hereof by the ministerye of his holy woorde, grounded vppon the truth of his most faythful promises: the which thou beleuig, shalt liue for euer. Beleuest thou this my dere hart? I know well thou doest beleue. The Lord encrease thy fayth, & geue thee a liuelye feeling of all his mercyes: whereof thou arte warranted and assured by the testimonye of the holy ghoste, who confirme in thy conscience (to the vtter ouerthrowing of Sathan and those his most hurtful dubitations, wherby he is accustomed to molest and vexe the true childrē of god) all that I haue sayd: and by gods grace I will, as a witnes therof, confirme & seale the same w̄ my blood, for a most certaine truth. wherefore (my good brother) prayse the Lorde with a ioyfull hart, and geue hym thankes for thys his exceding greate mercye, casting awaye all dubitation and waueryng, yea all sorrowe of harte and penslineneſſe of minde: for this the Lord your God and moste deare and louing father, commaundeth you to do by me, nay rather by his own mouth and worde pronounced by me. But nowe my deare brother, after that I haue done my message, or rather the Lordes message in deede, I could fynde in my hart to write ỹ. or. iỹ. sheetes of paper, declaryng the ioye I beare in my hart for you, myne owne bowels in the Lord: yet the time being so shorte (as you do wel knowe) I am here constrayned to make an ende, desiring you to pardon my slacknesse,

and to forgeue my great negligence towardes you, promising you still that so long as my poore life doth last, my prayer shall supplye that my penne doth want: as knoweth the almighty god, to whose most mercifull defence I do hartely commit you & all other his deare children, as wel as though I had rehearled them by name, desiring them most hartely to remember me in their harty & daily prayers, as I know right well they do: for I fecle the daily comfort and commoditie therof, and therfore I neither will nor can forget them nor you or any such like. The blessing of God be with you all, Amen.

Yours for euer vnfaynedlye, John Careles, still carefull for you, prisoner for the testimony of gods euerlasting truth, abiding his most blessed will and pleasure. Pray. p. p. p.

To my deare frend and faythfull Syster, Mystres Marye Glouer.

THe same euerlasting god and most gracious good Lord, that blessed Abraham, Isaac, Jacob & Joseph, and comforted them in al their crosses, troubles, & manifolde afflictions, yea & preserued them & prouided for the in al extreme parell, daunger, and necessities: bless, comfort, preserue and kepe you, with al your swete children and familye (my deare frende and faythfull Sister in the Lord, good Mystres Mary Glouer) with and by the power of his holy and mighty spirite, our eternal comforter nowe and for euermore, Amen.

Ah my deare frende, what shall I saye, or howe shall I comforte you in thys great crosse that GOD hath layd vpon you, in taking home to hym selfe, those his blessed Sainctes whom he for a time lente you? Verelye I am afrayde least I shall renewe your sorrowes in speaking of them. But my deare hart, let that bee farre from you: rather now with them reioyce in GOD for their greate glory, triumphe and victorye, euer submitting with all meekenesse your will vnto his, whiche onely is good and worketh all

thing

thinges for your beste: of whiche thing if you bee fullye and throughly perswaded, you can by no meanes lacke spirituall ioy and comforte. wherof in fewe wordes I wil something saye, although I doubte not but you knowe it alreadye, though perhappes now sorrow doth a litle darke the same, as at times it hath done in many good men: but fayth is of such force and power, if it be vnfayned, that it will with Jonas, forth of the whales bellye, crye vnto the Lorde, and bring from him the comfortes of his spirite and promyses: whiche chiefelye do consiste in that whiche is rehearsed in the fyrste commaundement. Heare Israell (sayth the Lorde) I am thy Lord GOD, and thou shall loue me &c. Beholde with a stedfaste and liuelye fayth, this swete saying and commaundement of God. He biddeth vs heare, & geue credence. To what I pray you? Forsooth that he of his goodnes hath geuen him selfe wholye vnto vs, to bee ours owne peculiar and proper possession for euer, as the Prophet Dauid doth pleasauntlye syng: The Lord him selfe (sayth he) is my portion and enheritaunce: my lotte is fallen vnto me in a happye grounde &c. Oh gracious GOD, what a thing is this, that the greate Lorde Jehouah, that omnipotente GOD whiche made heauen and earth, the sea and all that is therein, vppon whose prouidence all thinges doe depende, at whose onelye becke, both Aungell and deuill muste bee fayne to obeye: Oh Lorde (I saye) what a thing is this, that he will vouchsafe to geue him selfe wholye to be ours, with all that euer he maye bee? Oh what are we moste vyle dounge, earth, and ashes, yea most wicked caitiffes and horrible sinners, that he woulde vouche vs worthye of this greate benefite, whiche can not bee expressed wyth the tounges of men or Aungels? Thys muste we now nedes thynke and beleue of GOD, or elles we doe moste wickedly transgresse the greate and fyrste commaundemente. But doe we obeye, and beleue that thys is true? So shall we of force by the same bee constrayned to fulfyll the seconde parte, that is to saye, loue hym wyth all oure harte &c. For whoe, seeing the goodnesse of GOD towardes hym in Jesus Christe (for whose sake onelye he hath geuen hym selfe wholye to bee ours in *Ff.* 16.

most large & ample wise that may be) who I say, seing thys wonlde not with all his hart, soule, and minde, loue ỳ Lord againe, and of loue, not only leaue the doing of such things as might displease him, but also be ready and willing to doe what so euer is acceptable in his sight: yea moste gladly and ioyfullye suffer what so euer he wil appoint vs to do for his sake, knowing assuredly that nothing can come vnto vs (no not the diminishing of one heare of our head) wout his good wil, pleasure, and merciful appointment and that he louing vs so wel that he would geue hys sonne him selfe, the holye ghoste, and finally all other thinges in Christe, to vs: will not appoynt any thing vnto vs otherwise then shall bee to the setting forth of his glory, and our euerlasting commoditie. This great aboundaunt bottomles loue and mercye of god, did holy S. Paule depely feele when he made that bold proclamation in the latter ende of the. 8. Chap. to the Rom, saying: who is it, or what is it that shalbee able to seperate vs from the loue of God, which is in Christ Jesu our Lord: Reade the whole Chapter often times I beseech you.

Thus deare hart, you see the eternall loue & fatherly care & prouidence of God towardes you. In respecte whereof I trust you do not onely caste al your care vpon him: but also most louingly obeye him in all his holy ordinaunces, euermore meekely submitting your will vnto his in all and euery thing: knowing that the same wil make all thinges turne to your beste, and that without his pleasure, a poore sparow shall not perysshe in the foulers nette: muche lesse you, or your deare husband, your good Uncle M. Latymer or any of yours. Let this fayth and godlye persuasion, euermore be firme in your hart without doubting or wauering: for sou: it, al that euer you go about is in vaine: yea without this faith in God, you can not please him: you can not commit and betake your self w holy vnto him: you can not truly feare him: you can not loue him in deede: you can not call vpon him or hartely praye vnto him, neither yet prayse him a tyght. Therefore let this be your alone and continnal endeuour, to be confirmed more and more of this, that GOD is your owne moste deare louing father thronghe Christ, that he hath a moste tender care ouer you, and for you, as alwayes he hath hadde and euer wyll haue,

both

both in soule and body for this life & for eternal life, how so euer things haue or shal happē to appeare vnto you. Accor-ding to this your fayth and as you beleue, so shal it be vnto you: and as you thinke god to be vnto you, so shal you feele him. Thinke therfore swetely of ỹ lord & of his goodnes, & thāke him most hartely that euer he would vouch you wor-thy to sustaine the losse of your chefest treasures in earth for his sake, and that he would euer geue you any thing to be-stowe for his loue. And as you prayse the Lord for his great mercyes & manifolde benefites so largely geuen vnto you before many other: so do you faythfully pray vnto him, that he wil continue hys louing kindnes towards you, and kepe you blameles thrōugh loue in Christ, vnto the ende: yea & make you worthye, stronge, and able, to suffer the losse of your owne life for the testimonye of his truth: whiche (as your good Uncle sayde to me once, and your deare husband full often) is the greatest promotion and dignitie that God can bring vs vnto in this life, yea it is an honour which the highest Aungells in heauen be not permitted to haue. And in this your hartye and faythfull prayer, I doe moste hum-blye require you to remembey me a moste miserable wretch, I feare me, not compted worthye to become one of his con-stante witnesses vnto the worlde in such sorte as I woulde fayne be: pray for me my deare hart, pray for me, as I will neuer forgette you nor your blessed childrē so long as I am in this prison of the body. Cōmende me vnto Hewgh Glo-uer, Marmaduke, and to their younger brother and sister. The Lord god comfort and blesse them, and poure his good spirite vpon them, wherewith their good father was plenti-fully endewed. I praye you do my hartye commendations vnto my good brother Augustine and his wife, and I har-tely thanke you for your goodnesse towardes them. Desire them also to praye for me, for now the needefull time doth approche. I prayse God, I am more harty then euer I was, and so I beseche hym to make you all to bee. I haue manye thinges to say more, but I am here constrayned to make an end. Al my doinges come to an ende with extremitie. God graunt that I may enter into his glory through the straite gate, though I struggle & strine, thrusting amonge ỹ preasse with great violence. I beseche you yet once againe, & all my

deare frends in god, to ayde & strengthē me with your praiers, as I wil neuer forget any of you, so long as this wrasteling life of mine doth laste: as knoweth God to whose most merciful defence I do hartely cōmitte you and al yours. The swete blessing of god the father, the sonne, & the holy ghoste be with you all, Amen.

Your dayly and most bounden Orator, John Careles prysoner of the Lorde, pray, praye for me in fayth.

To my good brother M. Iohn Bradford.

THe peace of god in Jesus Christ, the eternal cōfort of his swete spirite, which hath surely sealed you vnto eternall saluation, be with you and strengthen you in your ioyfull iourney towards the celestial Hierusalē (my deare frend and most faythfull brother M. Bradforde) to the setting forth of Gods glory, and to your eternall ioy in Christ, Amen.

Euer since ỳ good M. Philpot shewed me your last letter (my deare hart in ỳ lord) I haue continued in great heuynes & perplexitie: not for any hurt or discōmoditie that I cā perceaue comming towardes you, vnto whom doubtles, death is made life and great felicitie: but for the greate losse that gods church here in England shal sustaine by the taking away of so godly, worthy, and necessary an instrument, as the lord hath made you to be. Oh that my life & a thousand such wretched liues moe might goe for yours. Oh why doth god suffer me & such other Caterpillers to liue, that cā do nothing but consume ỳ almes of ỳ church, and take away you so worthy a workmā & labourer in ỳ Lords vineyard: But woe be to our sinnes & great vnthankfulnes, which is the greatest cause of ỳ taking away of such worthy instruments of god as shold setforth his glory & instruct his people. If we had bene thankful vnto god for the good ministers of his worde, we had not bene so sone depriued both of it and them. The Lord forgeue our great ingratitude and sinnes, & geue vs true repentance & fayth, & holde his hand of mercy ouer vs, for hys dere sōne Christs sake. Take not away al thy true preachers forth of this realme (O lorde) but leaue vs a sede, least England be made like vnto Sodome & Gomore, when thy true Lothes be gone. But what go I about to migle your mirth with my mourning, & your iust ioy & my deserued sorowe: If I loued you in dede, as I haue pretēded, I should surely reioyce

reioyce with you most hartely, & prayse god on your behalfe frō the very bottome of my hart: I should prayse god day & night for your excellēt electiō in & through his great mercy, & should geue him most hūble thankes for your vocation by his gospel & your true knowlege in ꝑ same: I should earnestly praise him for your swete iustificatiō, wherof you are most certain by gods grace & spirite, and should instantly pray vn to him for your glorificatiō which shal shortly ensue: I shold reioyce & be glad to see you so dignifyed by ꝑ crowne of martirdome, and to be appointed to that honour, to testifie hys truth & to seale it with your blood: I should highly extolle the lord who hath geuē you a glorious victory ouer al your enemies, visible & inuisible, & hath geuē you grace & strēgth to finishe the tower that you haue begonne to build. Finallye, if I loued you, I should most hartely reioyce & bee glad to see you deliuered frō this body of sinne and vyle prison of the flesh, and brought into that heauenly tabernacle where you shalbe safely kepte & neuer offend him more. This and much more should I do, if I had a good hart towards god, or you his deare child. But (alas) I am an hypocrite, and do seeke nothing but mine own cōmoditie. I would haue gods euerlastig prouidēce, geue place to my peuish wil & purpose, although it were to ꝑ hinderance of his glory & your swete cōmoditie. God forgeue me my horrible ingratitude, sinnes and offences against hym, and good brother do you forgeue me my great negligence and vnthankfulnes towards you, and hence forth I promise you, I wil put my will to Gods will, and pray that the same may be fulfilled in you, so longe as you be on this earth: and whē you are taken hence, I wil most hartely prayse the Lord for you, so long as I haue my being in this world. Ah my deare harte, now I muste take my leaue of you, and as I thinke, my *vltimum Vale* in this life, but in the life to come I am ryght well assured we shall merely meete together, and that shortly I trust. And in taking of my leaue of you (my deare hart in the lord) I shall delyre you faythfully to remember all the sweete messages that the Lord our good God and moste deare louing father hath sent you by me his most vnworthye seruaunte, whiche as they are moste true, so shall they bee moste truely accomplyshed vppon you eternally: and for the more assurraunce and certificate therof to youre Godlye consci-

ence, he hath cõmaũded me to repete ẏ same vnto you again in his own name & word. Therefore now gene eare & faithful credence. Harken O ye heauens & thou earth gene eare, and beare me witnes at ẏ great day, ẏ I do here faithfully & truly ẏ lords message vnto his deare seruant, his singularly beloued & elect child John Bradford. John Bradford, thou man so specially beloued of god, I pronounce & testifie vnto thee in ẏ word & name of ẏ lord Iehouah, that al thy sinnes whatsoeuer they be, be they neuer so many, so grenous, or so great, be fully & frely pardoned, released, & forgeuen thee, by the mercy of god in Iesus Christ, thine only Lord and swete Sauiour, in whom thou doste vndoubtedly beleue. Christe hath clensed thee with hys bloode, & clothed thee with hys righteousnes, & hath made thee in ẏ sight of god his father, without spot or wrinckle. So that whẽ the tier doth his appointed office, ẏ shalt be receaued (as a swete burnt sacrifice) into heauen, where ẏ shalt ioyfully remaine in gods presẽce for euer, as the true inheritour of his euerlasting kingdome, vnto ẏ which thou wast vndoutedly predestinate & ordayned by ẏ lords vnfallible purpose & decree, before ẏ foundatiõ of ẏ world was layd. And that this is most true ẏ I haue said, I cal the whole Trinitie, the almighty & eternal Maiestie of god the father, the sonne, & the holy ghoste to my recorde at this present: whom I humbly beseech to confirme & stablishe in thee the true and liuely feling of the same, Amen. *Selah.*

Now with a mery hart & a ioyfull spirite, somethyng mixed with lawfull teares, I take my farewell of you, mine owne deare brother in the Lord: who send vs shortly a mery meting in his kingdome, that we may both sing prayses together vnto him & his holy Angels & blessed spirites for euer & euer. Farewel ẏ blessed of the lord, farewell in Christ: depart vnto thy rest in the Lord, & pray for me, for Gods sake.

As I had made an end of this simple letter, I heard some comfort both of good Maister Philpottes seruant & yours: but (alas) I do scarcely beleue them. wel I wil hope in god, and pray al night that god will sende me some comforte to morrow, & if the Lord gene you sparing to morrow, let me heare. iiij. words of comfort frõ you for gods sake. The blessing of god be with you now and for euer, Amen.

Yours for euer in the Lord Iesus, John Careles, liuyng in hope agaynst hope.

To

To a faythfull frende of hys, by whome he had receyued much comforte in hys trouble *and affliction.*

THe peace of God in Jesus Christ, wyth the eternall comfort of hs swete spirite, bee wyth you my deare brother now and euer, Amen. Ah my dere & faithfull brother, what hũble praise & harty thãkes am I bound cõtinually to rẽder vnto god for you, in ỹ he hath made you so worthy and comfortable an instrument vnto me his most vnworthy seruaunt in this tyme of my great conflict, not onely against flesh and blood, but also against the spirituall power of darkenes? In which wrestling though I be very weake, yet haue I (I thanke God most hartely therefore) receiued such strengthe and comforte by your faythfull praiers and most godly and comfortable letters, that I am put in great hope, yea in ful assurance of a glorious victory. Blessed be the tyme that euer I knew you, for God (I perceiue) hathe made you an instrument in the steede of good Maister Bradforde, to supple my soule with the oyle of hys mercy, by powring into the same his most gratious promises: god for Christes sake mollify my hard harte, & geue me grace to beleue them. Oh Lord encrease my faith. I beleue lord: oh helpe my vnbeliefe, that I may tast and feele the certaintie of my saluation, and be throughly persuaded & assured, that thy grace good Lord, is sufficient for me. Oh pray, praye, dere hart pray for me, and as you can, comfort me wt moe such swete letters, that I may somtimes sele a flashe of gods fauourable cõtenaunce in my face, as doutles I did at ỹ reading of your last most cõfortable letter. God verify your saieng, or rather his saieng by you, vpon me for euer: & ỹ same Lord wil I continually beseech, to make you alwais plentifully to feele the fruition of his most gratious fauour, that you may alwaies plentifully poure forth vpon me and all others that haue nede, the consolacions of Jesus christ. Oh that the tyme were now come, that I myght put of this frayle tabernacle of the flesh, in this heauenly securitie and quiet-

This is the cõflict whereby Sathan hath alwais sought to molest and vexe the true childrẽ of god, & to plucke them from the hope of their saluatiõ in Christ. Read psal. 77. 88. 22 31. 38. 69. and concernyng this matter, reade before fol. 152 194. 288. 325. & the whole letter following.

quietnes of conſcience in Jeſus Chriſt. God make you dere brother, and all other hys deare ſeruauntes, to feele the like in your moſt nede. Truly deare hart, J haue vij. moſt godly and comfortable letters of that bleſſed of the lord good maiſter Bradforde, which he wrote only for my comfort. when J ſignified my wofull ſtate vnto hym: and thoughe he haue therein plentifully publiſhed the promiſes of gods mercye vnto me, and ſealed the ſame wyth hys blood, yet had Sathan blynded mine eyes, & put the ſame forthe of my weake and frayle memory, vntil your moſt happy letter came, yea in a moſt happy hower may J ſay. But of this enough vntil an other tyme. J am here cõſtrained to breake of frõ this thyng, which J haue ſcribled in haſt, as this bearer can teſtify. Farewel in Chriſt, farewel J ſay mine owne deare harte in the lord. The Lorde our god bleſſe you, and encreaſe hys good giftes in you, to the ſetting forthe of hys glory, and to your continall comfort in hym, Amen.

this ſtate, to the worldly, and ſuch as haue not taſted of gods ſwete croſſe, ſemeth foliſhnes: but it is not ſtraunge to gods chyldren.

Your daily Oratour and poore brother
Iohn Careles, Pray, pray.

An other letter written to the ſame perſon.

BLeſſed be god the father of all mercy, for the greate comfort and chriſtian conſolation which he hath ſo mercifully miniſtred vnto my poore afflicted hart by your meanes, my moſt dere & faithfull brother. Truely me thynketh your wordes or rather gods wordes by you vttered, haue a wõderful power & efficacy working in my harte at the hearing or readyng of them. Reioyce therfore my deare brother & be thankeful vnto god: for verely he both is & wil be mightely magnified in you, and that diuers and many ways, both to the ſtrengthenyng of thẽ that ſtand in his truth, and alſo to the railyng vp of ſuch as are fallẽ from the ſame. God make me thankefull for you and on your behalfe, for verily great is the goodnes of god towardes me in geuyng me acquaintaunce in faithful loue and amitye wyth you: gods name for euer be prayſed therfore, and he performe all hys mercyfull promiſes vpon you, as J doubt not but he will for his ſake in whome you truſt.

J

I thāke my god most hartely, & also you my good brother, for ỹ you are so careful for me in your faithful prayers, remēbring my iust deserued sorrowes, as though they were your own, & labouring so much to solace ỹ same. Ah my gracious good god, what am I, for whō thou & thy dere childrē should be so careful? Oh swete lorde, forgeue me my great ingratitude and sinne, & graunt that I neuer abuse thy great benefites. Oh let the loue of thyne elect, whiche loue me for thy sake, be a sure signe & token, yea a most firme testimonye & seale to my sinful cōsciēce of thine euerlasting loue and mercy towardes me in Christ: as verely it would and ought to be, if mine infidelity did not let it. Oh circūcise therefore the foreskinne of my harte, that I may with liuely faith behold thy great loue towardes me in al thyne elect, that I may al wayes be thankfull for the same, and loue thee and them agayne most hartely and vnfainedly.

Ah my deare hart, how swetely and how truly, yea howe godlye and howe comfortablye haue you rehersed the swete saying of Salomon concerning prosperitie with true and godly frendes. I wil ioyne ỹ it the sentence which goeth a little before, for doubtles it maye ber well verified on you. *A sure frende (saith the wyse man) will be vnto thee euen as thine owne soule, and deale faythfullye wyth thy household folke. If thou suffer trouble and aduersitie, he is wyth thee and hydeth not hys face frō thee. A faithfull frend is a strōg defence: who so fyndeth such a one fyndeth, a treasure. A faythfull frend hath no peere: the wayght of golde is not to be cōpared to the goodnes of hys faith. A faythfull frende is a medicine of lyfe, and they that feare the lord, shal finde him, &c.* Lo (my dere hart in ỹ lord) here is a liuely image or description of you: for verely such a one haue I al wais found you vnto me, not only sorrowyng for my great sorrow: but also oftētimes making me mery & ioyfull, with such ioyes as the worlde cannot feele. Now let the worlde bragge of hys fained frendeshippe: but I will boast of thys true frendship in god, and esteme it a more treasure then all trāsitory things. And as for my mourning, dere brother, god hath made you to turue it vnto mirth: for god hath put you in ỹ stede of thē to be my cōfort, whom he hathe in his great mercy takē away. I trust hencefoorth to leaue the mourning

for

for my great losse, and to praise god for gayning vnto hymselfe so great glorye by his chosen children. God make me a true mourner of Sion, both for myne owne sinne and wyckednes, and also to see his honour defaced, that I maye bee made meete and apt to heare the ioyfull & comfortable message that your beautiful feete shal bring me. God blesse thee my deare hart and faithful louing brother, and encrease his good gifts of grace in thee, as he hath most happely begon, that you may daily more effectually fele & liuely perceiue the certaintie of gods grace wherin you stand, and firmly to testify the same, to the conuersion or confounding of al gainesaiers, and to the comfort and confirmation of al gods dere children. Amen. Farewel mine owne swete brother, farewel as myne owne harte.

Such mourners shoulde we be continually with this & other gods deare children: and blessed be they that so mourne. Math. 5.

Your owne in Christ
Iohn Careles.

Because he maketh mention in the former letter and other heretofore, of the most godlye and christian conflictes which he had susteyned, we *thought good to adioyne hereto this swete and heauenly exercise followyng, whereby it may appeare what fruite these conflictes wroughte in hys most godly and christian* conscience.

Some men for sodayne ioye do wepe,
And some in sorow syng:
when that they lie in daunger depe,
To put away mournyng.

Betwene them both will I beginne,
Being in ioy and payne:
In sighing to lament my sinne,
But yet reioyce agayne.

My sinfull life doth still increase,
My sorow is the more:

From

From wyckednes I cannot ceasse,
wo is my hart therfore.

Sometimes when I thinke to do wel,
And serue God night and day:
My wycked nature doth rebell,
And leadeth me astray.

As bonde and captiue vnto sinne,
which greueth me full sore:
This miserye do I line in,
wo is my harte therfore.

In dede sometyme I do repent,
and pardon doe obtaine:
But yet (alas) incontinent,
I fall to sinne agayne.

My corrupte nature is so yll,
Offending more and more:
That I displease my Lord god still,
wo is my harte therfore.

wo is my harte, wo is my mynd,
woe is my soule and spirite:
That to my God I am vnkynde,
In whome I shoulde delite.

Hys loue alwayes I should regard,
which towarde me was so pure:
But I wyth synne do him rewarde,
O most vnkynd creature.

The beast, the byrde, the fishe, the soule,
Their maker doe obey:
But I that am a lining soule,
Am farre much worse then they.

For they accordyng to their kinde,
To serue him do not ceasse:

But

But I wyrth ſinfull hert and myade,
Do daily him diſpleaſe.

Thus do I ſore complayne of ſynne,
And with kyng Dauyd wepe:
For I do feele my harte within,
The wrath of God full deepe.

To heauen myne eyes I dare not lift,
Againſt it I haue treſpaſſe:
And in the earth I fynde no ſhifte,
Nor ſuccour that can laſt.

What ſhall I do: ſhall I diſpaire,
And from my Sauiour ſlide:
May god forbid, there is no feare,
Syth Chriſt for me hath dyed.

God became man, and for vs men,
He dyed and roſe againe:
His mercy great we may ſee then,
For euer doth remayne.

Therefore my ſinne I will confeſſe,
To God, and mourning make:
who wil forgeue the ſame doutleſſe,
for hys ſonne Chriſtes ſake.

Yf ſinne in me god ſhould reſpecte,
Then do I know full well,
His iuſtice would me ſone reiecte,
To the deepe pit of hel.

Hys glorious eies cannot abide
The foule and filthy ſmoke:
Wherwith I am on euerye ſyde,
Couered as with a cloke.

But he in Chriſt doth me behold,
In whom he doth delite,

And

And myne offences manyfold,
Through him releaseth quite.

Reputyng me amongest the iust,
Forgeuyng al my sinne:
Therfore my faith, my hope, my trust,
Shall euer be in hym.

O Lord encrease true faith in me,
Thy good spirite to me geue:
That I may grow in loue toward thee,
And euer seeke to liue,

In true obedience of thy will,
And thankefulnes of hart,
And with thy grace so guide me stil,
That I neuer departe

From thy true word and testament,
All the dayes of my life:
Nor frō thy churche most innocent,
Thyne owne true spouse and wife.

But frō that filthy whore of Rome,
Lord kepe me euermore:
As gratiously thou hast yet done,
Thankes be to thee therfore.

And sith thou haste of thy goodnes,
Forgeuen me all my sinne:
Strēgth me, thy truth for to cōfesse,
And boldly die therin.

That as I haue confessed thee,
Before the wicked sort:
thou maiest in thy good time know me
To my ioy and comfort.

My soule returne vnto thy rest,
Thou art wel satisfied:

The Lord hath graunted thy request,
And nothyng thee denied.

Prayse be, God the father of myght,
Praise be to thee O Christ:
Praise be to thee O holy spirite,
Three in one God most hyest.

Continue constant in Christ & Careles.

¶ *A briefe admonition wrytten to Mystres Iane* Glascocke, *in a booke of hers when she came to the pryson to visite hym.*

THere is nothynge that the holye Scripture throughout doth so much cōmend vnto vs, as a true faith & stedfast trust in the promises of gods eternal mercies towardes vs in Jesus Christ. For from the same, as forth of the chiefe fountaine and wellspring of lyfe, doe flowe al kindes of vertues and godly fruites, specially true loue towardes God, in the which we ought purely to serue hym all the daies of our lyfe: and also christian charitie towardes our neighbours, alwell to helpe them at all nedes, as also not to hurt them by any meanes. Therfore pray earnestly for the encrease of faith and liuely felyng of gods mercy: for al things are possible vnto hym that can vndoubtedly beleue. Faithe is the thynge whiche assureth vs of gods mercy, and wherby we vanquishe all the fiery dartes of the deuill: our victory that ouercommeth the worlde: the knyfe that killeth and mortifieth the flesh: and finally that whiche setteth vs at peace with God, and quieteth our consciences alwayes before hym, and maketh vs mery and ioyful vnder the crosse, with many moe things then I can now expresse. Pray therefore for fayth, in fayth. And for the Lordes sake, beware of popery and popish idolatry, the idolle of the wicked Masse, and other Idolatrous seruice. Make not your body, which is a member of Christ, a member of Antichrist.

Re-

remember that we shall receaue al God according to that we do in the body, be it good or euill. Therfore glorifye god in your body, which is dearly bought. Betray not ꝑ truth, lest the Lorde denye you. If God be God, follow him. You cā not serue .ij. Maisters. I write not this as doubting you, but by the way of admonition. God kepe you from al euill.

¶ My Syster dere god gene you grace
With stedfast fayth in Christes name,
Hys gospell styll for to embrace,
And lyue accordyng to the same.
To dye therfore, thinke it no shame,
But hope in god wyth faythfull trust,
And he wyl geue you prayse with fame
when you shall ryse out of thy dust.
For which most swete and ioyful day
To God with fayth your prayer make,
And thynke on me I do you praye,
The which did wryte this for your sake.
And thus to God I you betake
who is your castell and stronge rocke:
He kepe you whether you slepe or wake.
Farewel dere Mystres Jane Glascoke.

If God be with vs, who can be agaynst vs.

¶ Though worldly waues do rage apace,
And wicked wyndes blowe out of frame,
Though Mysfraynes moue forth of their place,
Through the great tempestes of the same:
Yet shall the Lorde styll you defende
Under the shadowe of hys wynges:
He loueth you vnto the ende,
And for your wealth doth worke all thynges.
Therefore in hym put all your trust:
Feare not these boysterous wyndes that blow.
The Lord can lay them when he luste,
And bring the raging waues full lowe.

But your safegard shall syl remayne.
In a strong castell of defence.
God graunt vs well to meete agayne
With myrth and ioye in his presence.

John Careles.

To the afflicted Christian.

O Feare not for death, passe not for bandes,
Onely in God put thy whole trust:
For God will require thy blood at their handes,
And this I doubt knowe that once die thou must.
Onely for Christ thy life if thou gene,
Death is no death but a meane for to lyue,

A letter of Doctor Taylour of Hadley, written to his wife, whiche we haue here placed as it came to our handes, with certayne other letters following.

Deare wife, I pray god be euer with vs through Christ our only Mediatour, Amen.

I thanke you for my cap, I am something proud of it, for it is one steppe frō ꝑ clergy in these dayes. I thank god, my harte is cleane deuided from their proceedings. For I know ꝑ no mā can serue. ij. Maisters, specially if they agree no better thē Christ & Antichrist do. I am glad that Hadley can skil of such packing ware, as was brought thether ꝑ fyrst day of May last past. Christes shepe cā discerne christs voice frō the voyce of straungers, theues or hyrelings. The packe bringer was sory ꝑ he came to late to the funeral market of hys faythfull frend. But here I wil leaue thē both to Gods iudgement, & someting touche ꝑ matter wherof the packer made mentiō on his opening day. At ꝑ first he called ꝑ scripture (as I heare) ful of darke sentences, but in deds it is called of S. Dauid, a candle to our fete, & a light to our pathes. Our Sauiour Christe calleth his word ꝑ light, which euyll doers do flye frō, & hate, lest their dedes should be reproued therby. S. Paul wold haue vs to walke as childrē of light, & in any wise not to cōtinue in ignorāce or darknes. But al we in the world perteyn to. ij. princes: eyther to ꝑ father of light & truth, or els to the prince of darknes & lyes. In these dayes preachers declare euidently of whō they are sent, and ꝑ what spirit they speake, & to what prince they belong: For they cry out againste Gods lightes, sunne, moone, sterres, torches, lampes, lanternes, cressets, & cādels in gods booke ꝑ Bible, prouided of gods great goodnes & mercy, to auoyd al foule darknes, clondes, & mistes or daungerous doubtful waies in this our iourney to our heauēly father, long home, mansiō houses, & derely purchased heritage. Esay gods faithfull messenger sayeth: woe be vnto thē ꝑ call swete sower, good euil, & light darknes. Therfore cōmeth my people into captiuitie, because they haue no vnderstādyng. Our sauiour Christ pronosticeth errours & heresyes to remaine amōg the people, so long as ignorance of ꝑ scriptures remaineth. And ꝑ reby it appeareth to al good cōsciences, what they meane,

This packer is called syr Robert Beacher, a false protestant in kyng Edwardes dayes, & afterward a deadlye enemye to that religion whiche he had professed, and now is become a protestante agayne, & serueth at S. Denys in Lōdon in Fanne church strete, & calleth hym self Harry Bradshawe. Thys pedler cōmyng to the burial of hys frende, and gods great enemye Walter Clarke of Hadley, albeit he came somewhat to late to the market (as he sayd) yet being desyrous to vtter hys ware, opened there his packe ful of most pestilent & poysoned doctrine. Thys was one of thē that so vnmercifully thrust D. Taylours wife & childrē out of the doores, as she her self can testifye.

which defame or accuse gods blessed word being ful of light, as though it were ful of darknes. These oules wold haue al day lightes scraped out of bokes, harts, & churches. Oh lord, turne their hartes & tonges: bowe thē frō the way of darknes, lest they go to ẏ prince of darknes, & be cast into ẏ paradise of vtter darknes, where is weping & gnashing of teeth.

Now, touching ẏ packes of wolle, & packes of cloth, I feare they were, as al other their wares be, transsubstantiate into flockes, euē his very finest packing stuffe against only fayth iustifying, & for the corporal presence of Christes body in the sacramēt, for praying for soules departed, & for auriculer cōfessiō. Abrahams iustification, by faith, by grace, by promise, & not by workes, is plainly set forth both in the Epistle to ẏ Rom. cap. 4 & to the Gala Cap 3. And Abrahams workes of obedience in offring vp his sonne so long after his iustification, must nedes be take as a fruit of a good tree iustifying before men, & not of iustificatiō before god: for thē had mā to glorye in: then did Christ die in vaine. And where as ẏ. 6. chap. of S. Iohn was alleaged, to proue ẏ Christ did gene his body corporally in his supper, euē as he had promised in ẏ said 6. chap. it is most vntrue. For only he gaue his body sacramentally, spiritually & effectually in his supper to the faithfull Apostles, and corporally he gaue it in a bloody sacrifice for the life of ẏ world vpō the crosse once for al. There in his own persō, in his own natural body, he bare al our sines: by whose stripes we were healed, as S. Peter proueth. 1. Pet. 2. & Esay cap 53. In dede, receauing Christs sacramēt accordingly, as it was instituted, we receaue Christes body & Christs blood, euen as I sayd before the Apostles dyd. But the popysh Masse is an other matter. The Masse, as it is now, is but one of Antichristes youngest doughters, in the which ẏ deuill is rather present & receaued, then our Sauiour, the. 2. person in Trinitie, god & man. O Lorde god, heauenly father, for Christes sake, we beseech thee to turne againe England to the right way it was in, in King Edwardes tyme, from thys babilonicall stewyshe spirituall whoredome, conspiracye, tyrranny, detestable enormityes, false doctrine, heresye, hardnesse of hart, and contempte of thy worde & cōmaūdements, frō this euident & opē Idolatry, sacriledge, simony, blasphemy, superstitiō, hypocrisy, transubstātiate Angel of light & day deuil, kingdōe of lies, foule vain schismes, sectes,

sectes, sedition, apostasie, gaye swete poyson, honied and sugered viperous venime, wily wolnishnes, Sathanical subtilte, and abhomination in the sight of God and of all such as put on ẏ true spectakles of holy scripture. I am the more plaine now in this matter, because I feare greatly, ẏ many wil be to much ready to go frō Christ to Antichrist, from the Bible, true gods seruice & religiō, to latine lying legendes, portasles, Masselbokes & superstition. They say their church can not erre in any point, when in dede they be not of gods church, and therefore they can do nothing but erre, euen as they do almoste in all cases of true sayth.

But to come again to ẏ packer, rather thē preacher, he brigeth S. Chrisostomes sentence writing ad populū antiochenum, where he, making acōparisō betwene Christes flesh & Elias cloke cast down to Elizeus whē Elias was takē vp in ẏ fiery chariot, at length he sayth, ẏ Christ ascending vp to heauen, toke his flesh wᵭ him, & also lefte his flesh behind hym in earth. The meaning of it is, he did ascend with his flesh and left a memorial cloke of ẏ same body & flesh, which he calleth his flesh, as he in the sacramentall phrase, calleth bread his body, because it representeth his body: and as in ẏ like maner of sacramentall speche, a Lambe was called ẏ passeouer, the circumcisiō, gods couenant. He toke vp his flesh corporally, & left his flesh in mystery & sacrament spiritually. Or it may be said ẏ he left his flesh vpō earth: that is, his mystical body, his faithful people, whō S. Paul calleth ẏ mēbers of his body, of his flesh, of his bones, Eph. 5. In ẏ. 49. chap. of Gene. there is no word of Christes sacrament, but there is a prophecie of Christs passiō, wherin his sole was bound, ẏ is, his body. And where he speaketh there of grapes & wine, it is as ẏ is spokē of christ in an other place, where he sayth: ego solus torcular calcaui, I alone did treade ẏ wine presse, meaning therby, that christ alone suffered painful passiō for ẏ remissiō of sinnes, & for the consolation of al his faithful souldiours.

It is not true, ẏ the packer said, that Christs infinite power may make his body to be in a thousand places at once, as a loafe to be in a thousand bellies: for thē might christ diuide ẏ partes of his body as a lofe is diuided & so cōsumed, & thē might scripture be false, appoynting Christs body to be but in one place, Act. 3. Phi. 3 He. 1. The Articles of our sayth tel vs

sufficiētly, where Christs body is. It was neuer in .iij. places at once, neyther euer shalbee, neither euer can be corporally & naturally: neyther euer was, is, can, or shalbe eatē so of anye corporal mouthes, as ꝑ Capernaites & papists most erroniously & heretically do iudge. If our sauiour Iesus christ hath no other body natural, thē is made of the substance of bread, & is in a thousād places at once, as I haue oftē sayd in Hadley: we are not yet redemed, neyther shal our bodies rise agayn & be made like vnto his glorious body. We are sure ꝑ our Sauiour Christes body is made of none other substāce, thē of his mother ꝑ blessed Virgin Maryes substāce. we are sure, ꝑ he taketh not ꝑ nature of Angels, much lesse of bread. Only he taketh on him ꝑ sede of Abrahā. Heb 2, in al thyngs like vnto vs, only synne except. And this is a cōfortable doctrine to vs christiās, beleuing stedfastly, as ꝑ true catholike fayth is, ꝑ Christ hath but .ij. natures, perfite god & perfite man. Upō thys rocke Christs church is builded, & the gates of hel shal neuer preuaile agaynste it. Math, 16.

I speak nothig now of auricular cōfessiō & prayig for soules departed, because I do not heare what authors the packer brought in for this purpose. Sure I am, ꝑ he cā bring no authētical & canonical warrant for such his packware. He may say what he wyll of Hebricians & Grecians, & fleshe vnder formes & not aboue formes, or aboue ꝑ borde. He may coniure & cōnay, passe & repasse, euē what he wyl, in such cloudes & mystes. He reproued ꝑ scriptures as ful of darkenes, & yet is full of darkenes hym selfe. He dyd wittily to bring proues out of Jewrye, Turkye and other straunge places for hys rouud white cake, for that such hys pedlary pelfe packe is contrary to the playne symplicitye of Christes supper. He glaunced at priestes mariages. He myght agaynst that haue brought as auncient a Doctor as any he alleaged out of Hebrue, for his Masse or wafer cake, ꝑ is doctor Deuil. 1. Tim. 4.

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they take part & the Prince of darkenes, & Antichrist, with Iezabell. Apo. 2. They will not be called papists, Pharisees, Iewes, Turkes, heretikes, & so forth: but what soeuer they will be called, gods religiō had neuer more euydent aduersaryes, and ỹ in al ỹ chief poyntes of it: no not then, whē our Sauiour Christ whipte such marchauntes out of the tēple, calling them a companye of theues. Mat. 21. God geue them grace to repent. God be thāked ỹ the nobilitye somthyng of late hath spyed & stopped theyr tyranny. Oh vnhappy England. Oh more vngrate people, soner bewitched, thē the foolysh Galathians. We haue nowe none excuse. We haue vndoubtedly sene ỹ true trace of ỹ prophetical, apostolical prymatyue catholike church. We are warned to beware, lest we be led oute of that way, societie, & rule of religiō. Nowe we shal shew what countrey mē we be: whether spirituall & heauēly, or carnal & worldly. We had as true knowlege as euer was in any countrey or in any tyme, synce the beginnyng of the world: god be praysed therfore. If Hadley being so many yeres persuaded in such truth, wil now wyllingly & wittingly forsake the same, & defyle it self wt the cake god, Idolatry, & other Antichristianitie therunto belōging, let it surely loke after many and wonderfull plagues of god shortly. Though an other haue now the benefice, yet as god knoweth, I can not but be carefull for my dere Hadley. And therfore as I could not but speake, after the first abhominable Masse begonne there, I being present, no more I can not but write now being absent, hearing of the wicked prophanation of my late pulpyt, by such a wylye wolfe. Gods loue, mercy, goodnes and fauour hath bene vnspeakeable in teaching vs the ryght way of saluation and iustificatiō. Let vs al haue some zeale, some care, how to serue him according to hys good wyl wrytten. The God of loue and peace be euer in Hadley through Christ our only aduocate, Amen.

Rouland Taylour.

A leter of M. Philpot written to certain of his faithfull frends, as his last farewell a litle before he suffred.

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holy spirit to the glory of God & your eternal saluatiō. Amē.

A man that is passing into farre countreyes, before his departing, committeth such goods as god hath endued him with al, to his deareſt frends, to the end ỹ they might be the better by them if he returne not agayne. Euen so dearly beloued, and ryght worshipfull, my good frendes, I hauing shortlye to passe vnto my heauenly inheritaunce whiche is hidden with Christ, & to our common countrey and eternal dwelling place, which we shal haue & god, neuer to returne before the latter day, in the whiche our soules shall come to iudgement, and receaue their bodyes to be glorifyed, according to their doings: haue thought it my dutye to cōmunicate vnto you something (with whō I haue foūd great humanitie) of the fewe heauenly treasures, with the whiche God among others, hath endued me in Christe, whereby he hath made me his childe, and assuredly the enheritour of ỹ kingdome of heauen, with all those which vnfaynedly loue him, and constantly cleaue to his holy gospell: and that is, by the renouation of his Image, whereunto man was first created lyke vnto god, which is to be in the fauour of God, to know God truly, to liue iustely, to delight feruently in the contēplacion of God, to bee continually happye, to be immortall, voyde of al corruption and sinne: the which blessed Image, through synne is deformed in vs, and in maner loste, sauing that it hath pleased GOD of his mercye (who willeth not the death of a sinner) to restore that Image by grace, throughe knowledge and beliefe of the Gospell, whiche otherwyse in our nature is cleane suppressed & extinguished.

Therefore, we knowing the greate and lamentable losse whiche we doe sustaine in Adam, ought moste earnestly to seeke the recouerye thereof, that we mighte eternallye liue like vnto God in immortalitie and felicitie: the whiche we shall neuer recouer, vnlesse we goe aboute to mortifye our outwarde man all the dayes of our life more and more, and bee renewed in spirite, according to the true knowledge of GOD: the whiche if we bee, then may we bee assured that we haue found that ioye, felicitie, and eternall life, whiche Adam had in paradise, yea and more then that tenne thousand folde, for that it is suche as the eye hath not seene, the eare hath not heard, neither the hart cā cōceaue which christ

hath

hath prepared for vs. This image of god, whosoeuer by faith doth fynd, he hath found the most precious treasure that any man can finde, for he is euen here a citizen of heauen, and in possession of eternal life. Therefore I cómit vnto you principally a dailye care of the renouation of this image, as the chiefest iewel you can desire in this world. And hereof now I am the more moued to put you in remembraunce, because I loue you entierly in the lord, and desyre your fellowshyp, which the iniquity of our tyme will not permit me to enioy here. And for almuche as we haue a better life to come then this present is, an eternall societie ✠ Christ, whiche neyther the malice of tyme, neither the distance of place can dissolue or separate: I exhort you now as one ỹ hath obtained mercy of god in the reparation of hys image in me, to embrace the care therof, with earnest desyre to attayn ỹ same, wherby we shal al haue a perfect fruition of our loue & frendshyp, which alreadye we haue here begon, & with god in heauen shalbee (wythout all doute) made ioyfully perfect.

Let this be a perpetual remembraunce of your poore afflicted frend, which daily loketh through fire, to enter into that eternal life, where he trusteth assuredly to enioy your fellowship, if the image of god be renued in you through ỹ knowledge of Christ, which you haue receyued & do know. Loke whose image the coyne beareth, his it is. Semblably, if your conuersation be after the gospell, verely you are the elect of Christ: but if it be according to ỹ world, his seruants you are whom your lyfe doth expresse. We haue all in Baptisme put on Christ, whom if we endeuour to represẽt, we are in dede the sonnes of God and inheritours wyth Christ. One good rule S. Paule to the Rom. in the xij. chap. doth appoint for ỹ restauration of this our image of God. Fashion not your selues (saith he) vnto thys world, but be ye chaũged in your shape, by the renewyng of your mynde, that ye may prouе what is the will of god, which thing is good, acceptable & perfect. God graũt that this rule may take place with you, & then doutles our companye shall be inseparable wyth all the saynts of God in eternall blesse.

Be you not deceyued by the vayne possessions and vncertayne pleasures of this worlde, whiche serue to none other pur-

purpose, then to blynde your eyes that they might not behold the things which be glorious and permanent for euer. The thynges whiche we see, are mortall: but the thynges which we see not but certainly hope for, be immortall. For all flesh, as the Prophete Esay saythe, is but grasse, and the glory therof as the flower of the fielde. Oh that you whiche haue the possessions of thys world, would so accompt thē, & not sel your eternal inheritance for a messe of porrige, as Esau dyd. God open your eyes that you may see the glory of Christ in the mount wyth Peter, John, and James. Then I doubte not, you would say with Peter. Lord it is good for vs to abyde here: let vs here make our dwelling places. we haue in this world no fyxme mansion, but we seke after that which is to come: the which yf we seke nowe where it maye be found, we shal surely finde it. If we mortify the image of Adam, which through synne raigneth in our flesh, then shal the image of Christ reuiue in vs to our eternall glorye. we are all baptised to die wyth Christe, to the ende we shoulde walke in newnes of lyfe as persons dead to the world, and liuyng to God. And if we dye with hym by crucifieng our concupiscence and lustes, we shall eternally lyue. Infidelitie is ỹ cause of all our misery: which causeth vs to feare mā more then GOD, and to esteme the thynges presente more then the thynges to come. God illighten our eyes that we may vnderstand how precious an inheritaunce Christ hath prepared for suche as hunger and thurst therafter. Then I doubte not we would say wyth Sayncte Paule, I am surely persuaded that neyther deathe nor lyfe, neyther Aungels nor rule, neythee power, neyther thynges present, neyther thynges to come, neyther anye other treasure, or creature, shall separate vs from the lone whych is in Christe Jesus. The Lorde encrease our fayth, and geue vs hys holy spirite to discerne wyth our selues, howe muche we are growen in hys image, and are lyke vnto hym: for howe muche we are vnlyke to the worlde, so muche more are we like vnto god, and so much the more do we approche vnto hym. The lord drawe you by hys holye spirite, and fashion you vnto hys lykenes, that we may eternally lyue together. The meanes

to

to come therevnto, is diligent exercise in gods worde: continuall and faithfull prayer: a desyre and loue to GOD: the feare of God: the contempte of the worlde: and a constant faythe in the knowledge of hys worde, ioyned wyth the workes of righteousnes.

This is the Summe of all our christian religion which we doe professe: which yf we followe, happy are we that euer we were borne. But if we be negligent in thys, it had bene better for vs neuer to haue bene borne: for cursed are they that decline from the Lorde and hys holye commaundementes, and haue their delyghtes in the vanities of thys worlde. Cease not to followe the image of God, and to expresse the same in your selues to the glory of god, and then god wil glorify you for his image sake, which he saith to line in you. We are all weake in transformyng the same in vs at the begynnyng: for our flesshe is cleane contrary to it. But we must not geue ouer by lawfullye striuyng, tyl we maye say wyth Saint Paule, now lyue I, but not I, but Chryste in me. The Lorde graunt that Christ, whiche by the gospell is planted in vs, may be fashioned in our godly conuersation, to the glorye of God, and to the good example of oure brethren, that our temporall lyfe maye be chaunged into eternall lyfe, and oure frendeshyppe in God, eternallye endure, Amen.

This last farewel I send vnto you to be a token of my loue vntil we shal mete in the kingdom of Christ, there to reioyce perfectlye of that godlye fellowshippe whiche here we haue had on the earthe. God hasten that meetyng and delyuer you from the temptation whyche is nowe come vppon the Churche of England, for the tryall of suche as bee faythfull in the Lordes Testamente, to the crowne of theyr glorye yf they be founde faythefull to the ende. Lette vs watche and praye one for another, that these euyll dayes do not ouerwhelme vs, in the whyche our aduersary the Deuyll goeth about lyke a roaryng Lyon seekyng whō he may deuoure. The peace of GOD remayne wyth you for euer. Wrytē in the kinges Bench by one of ỳ poore captiue sheps of Christ, apointed to ỳ slaughter for ỳ testimony of ỳ truth,

where

where he doth ioye, and wyſheth you to ioy, prayſyng God wyth hym, Amen.

Iohn Philpot.

A letter of M. Bradforde, to certayne men whiche mainteined the hereſy of the Pelagians and papiſtes *concernyng mans freewil: whiche vpon occaſions, were then priſoners wyth hym in the Kinges Benche.*

THe good ſpirite of god, which is the ſpirite of truth, and guide to gods children, be with vs all, and leade vs into all truth, Amen.

Hetherto I haue oftentimes reſorted vnto you (my frendes, as I thought) and by all meanes ſought to do you good, euē to mine owne charges and hinderaunce. But now I ſee it happeth otherwiſe: and therfore I am purpoſed, tyll I maye knowe more then I do, to abſent my ſelfe frō you, but not my help: and by theſe letters to ſupply that, which by mouth patiently you cannot abide to heare. You report me to my face that I am a great ſlaunder to the church of God: which maye be two wayes vnderſtand, that is by lyuyng & doctryne. But as for liuing you your ſelues (I thanke god therfore) gaue teſtimonye with me. In doctrine therefore you meane it. Now, in that there be many partes of the doctrine of chriſt, I trow you meane not generally, but perticulerly: for you in generalitie haue diuers tymes geuēyour commendation on my behalfe, both to my face and behynd my backe: for the which I hūbly prayſe my god, through Chriſt. In perticularitie therfore you meane that I am a ſlaunder: which (as farre as I know) is onely in thys to you wardes, that I beleue and affirme the ſaluation of gods children to be ſo certayne, that they ſhall aſſuredly enioy the ſame. You ſaye it hangeth partely vpon our perſeueraunce to the ende: and I ſay it hangeth onely and altogether vppon gods grace in Chriſt, and not vpon our perſeueraunce in any pointe: for then were grace no grace. You will and doe in wordes denye our perſeueraunce to be any cauſe, but yet in dede you

Rom. 11.

doe

do otherwise. For if perseueraunce be not a cause, but onely gods grace in Christ the whole and only cause of saluation: then the cause, that is to say grace remaining, the thing, that is to say saluatiō, cannot but remayne also. Of which thing, if wyth the scriptures you woulde make perseueraunce an effect or fruite, then could you not be offended at the truth: but say as it saithe, that the saluation of gods chyldren is so certayne, that they shall neuer finally perishe, the lorde putting his hand vnder thē, that if they fal, yet they shal not lie stil. For whom he loueth, he leaueth not, but loueth thē vnto the ende: so that perseueraunce is proper to them and dothe discerne them from hypocrites, and such as seme to other & to themselues also sometymes, that they bee gods children. Which if they once were in dede, then as S. Iohn saith, they shold not sinne the sinne to death, neither shold they go out of gods church, but as Paule sayth, shoulde perseuer to the ende. Now to be gods child, is no lesse in al pointes aboue the power of man, then to be mans child, is aboue our own power: but so much it passeth our habilitie in all pointes to be gods child, by how much thys dignitey is greater. Again, once gods childe in deede, and gods childe for euer: that is, finally shall not he that is so, perish eternally, if that god our father be both of good wyll infinite, and also of power accordyngly: and yf the sede of god which remaineth in hys chyldren, can kepe them from synnyng (I meane to deathe) for otherwyse they sinne, and therfore praye dailye: forgeue vs our debtes, &c. Moreouer, gods children be vnder grace, and not vnder the lawe, and therfore sinne shall not dāpne them. For where no law is, there is no trāsgression (transgression I say to fynall damnation) for the new couenaunt of god is, neuer to remember their synnes, but to geue them such hartes & mindes, that as they naturally lust & labour to do that is euil: so theyr inwarde man renewed, striueth to the contrary, and at the length shall preuaile, because he is stronger that is in thē, then he that is in the world. And S. Paule saith, who shall laye any thyng to the charge of gods elect, in that god absolueth them for Christes sake, of whom they are kept: so that it is not possible for them to perish in respect of theyr pastour, who is faithfull ouer gods people.

1. Iohn. 13.
1. Iohn. 3. 5
1. Iohn. 2.
Heb. 3.
1. Iohn. 3
Matth. 6.
Rom. 6
Rom. 4.
1. Iohn. 3
Rom. 8
Iohn. 6. 10
Matth. 24.
Heb. 13
Heb. 3.

This certainty and assuraunce, who so feeleth in himself by the testimony of gods spyrite: in dede and of truth, ỹ same

is

is happy for euer, and cannot but as he hopeth he shall desyre to Christ in his comming, so desire it, and purify himselfe in all puritie (so farre wyll he be from carnall libertye) and as the elect of God, he will endue and apparell himself daily wyth the apparell of the elect, dyeng praier night and day: which is an other propertie of gods children. To this certaintie, all the creatures of god cal vs, concernyng theyr creation and vse. This assurance gods firste commaundement requireth vnder payne of dampnation: the gospell of god and all his promyses: the sacramentes & the substance of them, which is Christ Iesus our Sauiour, doth aboue al thyngs require it of euery one that is baptised and brought into gods charche. Nothing elles dothe GOD so require of vs, as thus to be persuaded of him: for out of it floweth al godlines to god & man. So that it cannot be but they take Sathans part, which go about to let or hynde this certainty in themselues and in others. The whiche thing in that you do in dede, howsoeuer you meane: I cannot but as I haue done often before, admonishe you of it eftesones, that your bloodes may be on your own heads, if you perseuer in your obstinacy, and yf you do it obstinately and not ignorauntly. From the whych I beseche almighty God to deliuer you, Amen. 1. January.

Iohn Bradford

A letter of M. Thomas Whyttel written to a frende of his, declaryng the shamefull *tyranny of bloody Bonner: who lyke a right angell of Sathan, to peruerte hys fayth and driue hym from God,* buffeted him with hys butcherly fystes, and moste cruelly beate hym.

VPon thursday, which was the. x. of Ianuary, the bishop of London sent for me out of the Porters lodge, where I had bene all nyght, lying vppon the earth vpon a pallet: where I had as payneful a nyght of sicknes as euer I had, I prayse god. And when I came before hym, he talked with me many things of the sacrament, so grossly, as is not worthy to be rehearsed. And amongest other thynges, he asked me if I would haue come to Masse that morneng, if he had sent

sent for me. Whereunto I answered that I would haue come to hym at his commaundemente, but to your Maiesse (sayd I) I haue small affection. At which answer he was displeased sore, and sayd I should be fed with bread and water. And as I folowed hym through the great hall, he turned backe and beate me wyth hys fiste, fyrst on the one cheke, and then on the other, as the signe of my bearing did many daies after appeare. And then he sent me into a little salthouse, where I had no straw nor bed, but lay two nightes on a table & slept soundly, I thanke God. Then vpon the Friday nexte after I was brought to my lord, who gaue me many faire wordes, and sayd he would be good to me. And so he goyng to Fulham, cõmitted me to D. Harpesfield, that he and I in that after noone should common together: and drew out certaine articles, whereunto if I would subscribe, I should be dismissed. But D. Harpesfield sent not for me till night, & thẽ persuaded me very sore to forsake my opinions. I answered, I held nothing but the truth, & therfore I could not so light lye turne therefrõ. So I thought I shuld at that time haue had no more adoe: but he had made a certain bil, which the Register pulled out of his bosome, & red it. The bil indede was very easely made, & therfore more dãgerous. For the effect therof was, to detest al errors and heresies against the sacrament of the aulter, and other sacramentes, & to beleue the fayth of the catholike church, and line accordingly.

To this bil I did in dede set to my hãd, being much desired & counselled so to do, & the flesh being alwais desirous to haue liberty, I cõsidered not throughly the inconuenièce ỳ myght come therupõ: & respite I desired to haue had, but earnestly they required me to subscribe. Now when I had so done, I had litle ioy therof. For by & by my mind & conscièce told me by gods word ỳ I had done euil by such a sleight to shake of the swete crosse of Christ: and yet it was not my seeking, as god he knoweth, but altogether came of thẽ. O ỳ crafty subtilty of Satã in his mẽbers. Let euery man ỳ god shal deliuer into their hands, take good hede, & cleaue fast to Christ: for they will leaue no corner of his cõsciẽce vnsought, but wil attempt all grieful and subtile meanes to corrupt him, and make hym to fal both from God and his truthe. But yet let no man despaire of gods help: for Peter did fal & rise again. And Dauid saith, A righteous man though he fal, he shal not be cast

They that saw his face thus miserably arayed, & much worse then he reporteth, can beare Witnes to the truth hereof. S. paule commaundeth that a bishop should be no fyghter or stryker. Tit. 1.

The children of god, when they see their imperfections, frailty, falles, & offences, are many tymes brought to such heauines, doutting, & mistrust of gods mercye towardes them as though he had cleane forsaken them: as you may reade psal. 31. 22. 77. but then wars they most strõg & receiue newe comforts again in Christ: as here you may see in this man of God.

cast away: for the Lord vpholdeth him with hys hand. For I for my part haue felt my infirmities, and yet I haue found gods present helpe & comfort in time of neede, I most humbly thanke hym therfore. The night after I had subscribed, I was sore greued, and for sorrow of cõscience could not slepe. For in the deliueraũce of my body out of boundes, whiche I myght haue had, I could find no ioy nor comforte, but still was in my conscience tormented more and more, being assured by gods spirit & his word, that I through euill counsel & aduisement, had done amisse: and bothe with disquietnes of mynd, and with my other cruel handling, I was very sickly, lying vpõ the ground when the keper came: whõ I desired to praye M. Harpesfield to come to me, and so he dyd. And when he came and the Register with him, I told hym that I was not well at ease, but specially I told him I was greued very much in my conicience & mynd, because I had subscribed, and I sayd that my conscience had so accused me through the iust iudgement of God and hys worde, that I had felt hell in my conscience, and Sathan ready to deuoure me: and therfore I pray you M. Harpesfield said I, lette me haue the byll agayne, for I will not stande to it. So he commaũded it to be fetched, and gaue it me, and suffred me to put out my name: wherof I was right glad when I had so done, although death should followe. And hereby I had experience of gods prouidẽce and mercy towardes me, who trieth his people and suffereth them to fal, but not to be lost. For in the myddes of thys temptation and trouble, he gaue me warning of my fal, & also deliuered me. his name be praised foreuermore. Amẽ. Neyther deuil nor cruel Tyrãne can plucke any of christes shepe out of hys hand. Of the whyth flocke of christes shepe, I trust vndoubtedly I am one, by meanes of his death & bloudshedyng, which shal at the last day stand at hys right hand and receyue wyth other, his blessed benedic tion. And now beyng condẽned to dye, my cõscience & mind, I praise god, is quyet in Christ. & I by his grace am very wel willyng & content to geue ouer thys body to the death for the testimony of hys truth and pure religiõ, agaynste Antichriste and all hys false religion and doctryne. They that report otherwyse of me, speake not truely. And as for Fountayne, I saw him not all thys while.

Thomas Whittle Ministers

An other letter of M. Thomas VVhittell written to a certayne godly woman.

O my deare and louing Sister in Christ, bee not dismayd in this storme of persecution, for Paul calleth the gospel the word of the crosse, because it is neuer truly taught but the crosse and cruell persecution immediatlye and necessarilye doth followe the same, and therefore it is a manifeste token of Gods truth, that hath bene here, and is styl abroade, and that is a cause of the rage and crueltye of Sathan agaynste Christ and hys members, whiche muste bee corrected for their sinnes in thys worlde: their fayth muste bee tryed, that after tryall and patiente suffering, the faythfull maye receaue the crowne of glorye. Feare not therefore my welbeloued, but proceede in the knowledge and feare of GOD, and he will keepe you from all euill. Call vppon hys holy name, and he will strengthen you and assiste you in all your wayes: and if it please hym to lay his crosse vppon you for his Gospells sake, refuse it not, neyther shake it of by vnlawfull meanes, leste you shoulde (as God forbyd) fynde a more grenous crosse, and tormente of conscience, if you shoulde dissemble and denye the knowen veritye, then is any persecution or death of bodye. Oh howe happye are they that suffer persecution for rygh teousnesse sake? Their rewarde is greate in heauen. The momentane afflictions of thys lyfe are not worthy of the glorye that shall bee shewed vppon vs. Oh remember the Godly wemen of the olde testamente and newe, whiche liued in Gods seruice and feare, and therefore are nowe in blisse and cõmended for euer: as namely Judith, Hester, Abigaell, the Mother of the. vij. sonnes, Marye, Elizabeth, Sulanna, Lidia, and Phebe, and others. Set their examples before your eyes, and feare nothing: for Sathan is conquered by our Sauiour Christ: sinne is putte to flyght, and the gate of immortalitie and eternall life is sette wyde open: God graunt we may enter therin through the doore Jesus Christe, Amen.

Thomas Whittel.

Maister Bartlet Grene to certayne of hys frends a litle before his death.

BEtter is the day of death, sayth Salomon, then the day of byrth. Man that is borne of woman, liueth but a short time, and is replenyshed with many miseries: but happy are the dead that die in the Lord. Man of woman is borne in trauell, to liue in misery: Man through Christ, doth die in ioye and liue in felicitie. He is borne to die, and dyeth to liue. Strayght as he commeth into the world, with cryes he detereth his miserable estate: strayghte as he departeth, with songes he prayseth god for euer. Scarce yet in hys cradell, ih deadly enemyes assaultes him: after death no aduersarye maye anoye him. Whilest he is here, he displeaseth god: whē he is dead, he fulfilleth his will. In thys life here he dyeth through sinne: in the life to come, he liueth in righteousnes. Through manye tribulations in earth, is he still purged: with ioye vnspeakeable in heauen, is he made pure for euer. Here he dyeth euerye houre: there he liueth continualy. Here is synne: there is righteousnesse. Here is tyme: there is eternitie. Here is hatred: there is loue. Here is payne: there is pleasure. Here is myserye: there is felicitie. Here is corruption: there is immortalitie. Here we see vanitie: there shall we beholde the Maiestie of God, with triumphant and vnspeakeable ioye in glorye euerlasting. Seeke therfore the thynges that are aboue, where Christe sitteth on the ryghte hand of God the father: vnto whom with the sonne and the holy ghost, be all honour and glorye worlde wythoute end, Amen.

Christe deus, sine te spes est mihe nulla salutis:
Te duce vera sequor, te duce falsa nego.

In Englyshe thus.

O Christ my God, sure hope of health beside thee haue I none:
That truth I loue and falshode hate, thou arte my guyde aloue.

Yours in Christe, Bartlet Grene.

A letter

A letter of Iohn Careles to one Mystres Cotton.

The euerlasting peace of god in Iesus Christ, the eternall comfortes of his most pure, holy, & mightye spirit, with the encrease of fayth & liuely feeling of his swete mercies, be with you dere frend & faythfull louing Sister (good Mystres Cotton) to the ful encrease of your ioye in Christe. now and euermore, Amen.

As from the very bottome of my poore hart, I wish vnto you health both of body & soule, my deare louing Syster in ỹ Lord, so will I neuer cease praying vnto god for ỹ same, according vnto my most bouñdē duty. Howbeit of your body vpō conditiō, but of your soule without any conditiō, being wel assured ỹ the lord for his deare sonnes sake, wil perfectly graūt me ỹ same, so farre forth as shal be most for your profite. And if the health of your body, wil stand wt the wealth of your soule, I am sure I shal haue my peticiō graunted for the health of ỹ same. But if ỹ sickines of your body be for the health of your soule, as I am sure it is, then haue I also my desire graūted, because I aske ỹ same no further thē it may stand with the other. But for the euerlasting health of your soule do I hartely pray without the additiō of any conditiō, for it is the lords good wil I should so do. Therefore I am sure my request is already graunted therin for his sake, who hath redemed ỹ same & his most precious blood, yea in whō you were elected before ỹ foūdacion of the world was layd. This is moste true, & therfore let nothig perswade you to ỹ contrary. Rest vpō this rocke, & be you sure the gates of hel shal not preuaile against you. I know deare hart, ỹ you haue done much good to the poore for Iesus Christs sake, yet beware you do not put any truste or confidence in your good dedes, merits, or deseruings, but only in Iesus christ, which hath geuē you him self wholy to be yours with al his holynes, righteousnes, iustificatiō & redēptiō, & al ỹ euer he may. On the other side he hath takē vpon him self al your sinnes, misery, & infirmitye, & hath made a full satisfaction for them, with the sacrifice of his own body & blood offred once for al. This I know (my good sister) you do constātly cōfesse & beleue as ỹ godly fruite of your christiā fayth doth dayly testify. I trust to be a witnes vnto you at ỹ great day, ỹ your fayth is vnfayned & ful of godly charitie: the lord encrease ỹ same.

I am constrayned here to make an end full sore agaynst my will. My poore prayers shall supply that, whiche my penne doth lacke. The blessing of God be with you nowe and euer. Amen.

Your dayly Oratour, Iohn Careles.

A letter of M. Iohn Rough wrytten a little before hys death, to the Christian congregation in London, whereof he was a minister and Preacher.

THe comfort of the holy ghost make you able to geue consolation to others in these daungerous dayes, when Sathan is let lose to the tryal of the chosen, when it pleaseth our God to sift his wheate from the chaffe. I haue not leasure and time to write the great temptations I haue bene vnder. I speake to Gods glorye; my care was to haue the senses of my soule open to perceaue ꝑ voyce of god, saying: whs that denieth me before men, them wil I denie before my father, & his Angels: and to saue the life corporall is to lose the life eternall: and he that will not suffer with Christe, shall not reigne with him. Therefore (moste tender ones) I haue by Gods spirite geuen ouer the flesh, with the fyghte of my soule, and the spirite hath the victorye. The flesh shall nowe ere it be longe, leaue of to sinne, the spyrite shall reygne eternallye. I haue chosen the death to confyrme the truth by me taughte. What can I doe more? Consider with your selues, that I haue done it for confyrmation of Gods truth. I praye that I maye continue vnto the ende. The great parte of the assaulte is paste. I praise my GOD. I haue in all my assaultes, felte hys presente ayde, I geue hym moste harty thankes therefore. Loke not backe, nor bee ye ashamed of Christes Gospell, nor of the bondes I haue suffered for the same: thereby ye maye bee assured it is the true word of God. The holy ones haue bene sealed with the same marke. It is no tyme for the losse of one man in the battel, for the campe to turne backe.

Up

vp with mens hartes, blowe downe the dawbed walles of hereſyes. Let one take the Banner, an other the Trumpet: I meane, not to make corporall reſiſtance, but praye, and ye ſhall haue Elias defence, and Heliſeus companye, to fight for you: for the cauſe is the lords. Now my brethren, I can write no more, tyme will not ſuffer, and my harte wyth panges of death is aſſaulted: but I am at home wyth my God, yet alyue. Pray for me, and ſalute one an other wyth the holy kyſſe. The peace of God reſte with you all, Amen. From Newgate pryſon, in haſt the day of my condēnation,

Iohn Rough.

A letter of Cutberte Symſon, a Deacon

of the Chriſtian congregation in London, &

burnt in Smythfielde for the veretye of Chriſtes Goſpell, written to his wyfe out of the Colehouſe.

MY dearelye beloued in the Lorde Jeſus Chriſte, I can not wryte as I doe wyſhe vnto you. I beſeche you with my ſoule, ſubmytte your ſelf vnder the mighty hand of our God, truſting in hys mercy, and he will ſurely helpe vs, as ſhalbe moſte vnto hys glorye and oure euerlaſting comforte, being ſure of thys, that he will ſuffer nothing to come vnto vs, but that which ſhalbe moſt profitable for vs. For it is eyther a correction for oure ſynnes, or a tryall of oure fayth, or to ſet forth hys glorye, or for altogether, and therefore muſte needes be well done: for there is nothing that commeth vnto vs by fortune or chaūce, but by our heauenly fathers prouidence. And therfore pray vnto our heauenly father that he wil euer geue vs his grace ſo to conſider it. Let vs geue him moſt harty thankes for theſe hys fatherly corrections: for as many as he loueth, he correcteth. And I beſeech you now, be of good chere, & counte ẏ croſſe of Chriſt greater riches, then al the vaine pleaſures of England. I do not doubt (I praiſe God for it) but that you haue ſupped wᵗ Chriſt at his Maundie, I meane, that you beleue in him, for

Of the exceeding cruell & vnmerciſull Rackings and other tormēts that thys man of God moſt paciently ſuffred, read & ſee in the boke of Martyrs. Fol. 1651.

that is the effect, & thē must you drinke of his cup, I meane his crosse, for that doth the cup signifye vnto vs. Take ỳ cup with a good stomacke in the name of god, & then shal you be sure to haue ỳ good wine Christs blood to your poore thirsty soule. And when you haue the wine, you muste drinke it out of this cup. Learne this whē you come to the Lords supper. Pray continually. In al things gene thankes.

Cuthbert Symson

A letter of VVilliam Coker, then prysoner in Caunterburye and afterwarde burnt, for the testimonye of the truth, wrytten to a frend of hys.

AS your hartye frend in god, and through the mercy of our lord Iesus Christ, as pertaining to the fayth, your brother, I send you greting & most Christiā salutations. For your kindenes, in that you wrote so spedely to me again, I cōmend you, & thanke god for it, though of necessitie (you say) you were partly moned so to do by realō of my bondes in ỳ Lorde. I hartely ioyed by occasiō of your letter, because I vnderstode thereby the state of mine olde frends & godly acquaintance, and how ye al continually labour, as we do, in the Gospel of Christ, which is the worde of saluation to as many as beleue. Wherin we haue this cōfidence through our fayth in the blood of Christ, ỳ thoughe Sathan & his rabble of ministers doe rage neuer so muche with lying & deceaueable power, yea though he shoulde appeare neuer so glorious & Angellike in the sight of ỳ world: yet shal his fiery dartes be quenched & he neuer able to preuaile against vs. For the which testimonye of conscience, I gene thankes vnto god frō the bottome of my hart, & praye alwaies vnto the Lord, that as we haue begonne, euē so we may go forwardes vnto the end, vntil the time ỳ the darknes be cleane put away, and the perfect light shine in oure harts, soules & bodyes in the eternal kingdome with god, where we shal be sure our enemies shal not preuaile against vs,

vs, but then most victoriously be ouercome by that sweete Lambe, the sonne of God. In the meane time, the Lord preserue & keepe vs frō euil. The Lorde make vs stoute in hys cause, & geue vs grace to confesse the truth before thys worysh generation. The Lord graunt we may worke his heauenly will, that when the time shal come, he may receaue vs vnto him self in the glory euerlasting. To whom be prayse & honour for euer and euer, Amen.

Your brother in bondes for the Lordes cause.

VVilliam Coker.

*A letter of Nicholas Shetterden a faith*full Martyr of Iesus Christ, written to hys Mother a little before hys death.



My good Mother, whō I loue with reuerence in the Lorde, according to my dutye, I desire your fauourable blessing, and forgeuenesse of all my misdedes towards you.

Oh my deare Mother, in fewe wordes I wyshe you the same saluation, whiche I hope my selfe to feele, and partly taste of before thys come to you to read, and in the resurrection I verely beleue to haue it more perfectlye in bodye and soule ioyned together for euer: and in that daye GOD graunte you to see my face with ioye: but deare Mother then beware of that greate Idolatrye and blasphemous Masse. O let not that be your GOD, whiche Mice and wormes can deuoure: beholde I call heauen and earth to recorde, that it is no GOD, yea the fyre that consumeth it, and the moystnes that causeth it to moulde. And I take Christs Testament to wytnesse, that it is none of his ordinaunces, but a mere inuention of men, and a snare to catche innocentes bloode, and nowe that GOD hath shewed it vnto you, be warned in tyme. O geue ouer old customes, and become new in the truth. what state soeuer your fathers be in, leaue that to God, & let vs followe the counsel of his word: deare Mother, embrace it with hartye affection: reade it

with obedience: let it be your pastime, and cast of all carnall affections, and loue of worldly thinges: so shall we meete in ioye at the last day, or els I bid you farewell for euermore. Oh, farewell my frendes and louers all: God graunt me to see your faces in ioye, Amen.

From Westgate the. 11. of July. 555.

Nicholas Shetterden, appoynted to be slayne for Christes cause and the mayntenaunce of hys most sounde and true religion.

A letter wrytttn by the Ladye Iane Gray to her Syster the Lady Katheryne, *immediatly before she suffered.*

This booke was a newe Testament in Greke, in the end whereof she had written this letter.

I Haue here sent you (good Syster Katherin) a booke, which although it be not outwardly trymmed with gold, yet inwardly it is more worth then precious stones. It is the booke (deare Syster) of the law of the Lorde: it is his testament and last wyll, which he bequeathed vnto vs wretches: whiche shall lead you to the path of eternall ioy: and if you, with a good mynd do read it, & with an earnest purpose follow it, it shall bring you to an immortal & euerlasting life. It wil teach you to liue, & learne you to die. It shal winne you more thē you shold haue gayned by ỹ possessiō of your woful fathers lands. For, as if god had prospered him you should haue inherited his lands: so if you apply diligently this boke, seking to directe your life after it, you shalbee an inheritour of suche riches, as neither the couetous shal withdraw from you, neither the theke shal steale, neither yet the mothes corrupte. Desire with Dauid (good Sister) to vnderstand ỹ law of ỹ Lord your god. Liue stil to die, ỹ you by death may purchase eternal life. And trust not that ỹ tendernes of your age shal lengthē your life: for as sone, if God cal, goeth the young as ỹ old. And labour alwayes to learne to die. Defye ỹ world, denye ỹ deuil, & despise ỹ flesh, & delight your self only in ỹ Lord. Be penitent for your sinnes, & yet despayre not: be strong in faith, & yet presume

presume not, & desire with S. Paule to be dissolued, & to be with christ, w̄ whō euē in death there is lyfe. Be lyke ỳ good seruaunt, & euen at midnight be waking, lest whē death cōmeth and stealeth vpon you lyke a theefe in the night, you be with the euil seruaunt found slepyng: and least for lacke of oyle, you be found lyke the fyue folyshe women, & like hym that had not on the weddynge garmente, and so be caste out from the mariage. Reioyce in Christ, as I prayse God I do. Folow the steppes of your maister christ, & take vp your crosse: lay your sinnes on his backe & alwais embrace him. And as touchyng my deathe, reioyce as I do (good Sister) that I shalbe deliuered frō this corruptiō, and put on incorruption: for I am assured that I shal for-looſing of a mortal lyfe, winne an immortal life. The which I pray god graunt you: send you of hys grace to lyue in hys feare, and to dye in the true christian faith: from the which (in gods name) I exhort you that you neuer swarue, neither for hope of life, nor for feare of death. For if you wil deny his truthe to lengthen your life, God wil deny you, and yet shorte your daies. And if you wil cleaue vnto him, he wil prolong your dais, to your comforte & his glorye: to the which glory god bring me now and you hereafter, whē it pleaseth him to cal you. Fare you wel (good Sister) and put your only trust in god, who only must helpe you.

Letters

Letters of M. George Marshe, a godly, faythfull, and learned pastour in Christes churche, put to deathe at VVestchester, wyth moste cruell kyndes of tormentes (as you may see in the booke of Martyrs. fol. 1122) for *the constant and faythfull confession of Christes* Gospell.

To the professours of gods worde and true religion in the towne of Langton.

GRace be wyth you, and peace be multiplied in the knowledge of Jesus Christ our Lord, Amen.

I thought it my duty to wryte vnto you, my beloued in ỹ lord at Langton, to stirre vp your harts, & to cal to your remẽbrance the wordes which haue ben told you before, and to exhort you (as that good man and full of the holy ghost Barnabas dyd the Antiochias) that with purpose of hart ye continually cleaue vnto the lord, and that ye stand fast, & be not moued away from the hope of the gospel, wherof (God be thanked) ye haue had plenteous preaching vnto you by your late pastour M. Saunders, & other faythful ministers of Jesus Christ, which now when persecution aryseth because of the word, do not fall away like shrinking children, and forsake the truth, being ashamed of the gospell wherof they haue bene preachers, but are willing and redy for your sakes (which are Christes mistical body) to forsake not onely the chiefe & principal delites of this lyfe, I meane their native countreyes, frendes, liuings &c: but also to fulfill their ministery vnto the vttermost, that is to wyt, with theyr paynful imprisonments & bloodshedings (if nede shal require) to confirme and seale christes gospel, whereof they haue bene ministers: and (as S. Paule saith) they are redy not onely to be cast into prison, but also to be kylled for the name of the lord Jesu. whether these beyng that good salte of the earth, that is, true ministers of gods worde, by whose doctrine

Actes. 11

Luke. 8. Rom. 1

Actes. 12

Matth. 5.

doctrine, being receiued thorough faith, mē are made sanc-
ty vnto god, & which themselues lose not their saltnes now
when they be proued wyth the boisterous stormes of aduer
sity & persecution: or others being that vnsauory salt, which
hath lost his saltnes: that is to wit, those vngodly ministers
which do fal frō ỹ word of god vnto ỹ dreames & traditiōs
of Antichrist: whether of these (I say) be more to be credited
and beleued, let all men iudge.

Wherfore my derely beloued, receiue the word of god with *Iames. 1.*
meekenes that is graffed in you, whiche is able to saue your
soules, and see that ye be not forgetfull hearers, deceyuyng
your selues with Sophistry, but doers of the worde: whom
Christ doth likē to a wise man which buildeth hys house on
a rocke, that whē ỹ great raine descēdeth, & the floudes come *Math. 7.*
and beat vppon that house, it fal not because it is grounded
vpon a rocke: that is to wit, that when Satan & al hys legiō
of deuils, with al their subtile suggestiōs: ỹ world and al the
mighty princes therof, with their crafty cōsels, do furiously *Psalm. 2*
rage againste vs, we faint not, but abyde constant in the
truth being groūded vpō a most sure rocke which is Christ,
& the doctryne of the gospel, against which the gates of hel,
that is the power of Satan, cannot preuaile. And be ye fo- *Math. 16*
lowers of Christ and the apostles, and receiue the worde in
much afflictiō, as the godly Thessalonians dyd: for the true *1. Thes. 1*
followers of Christ & the apostles be they, which receiue the
worde of god. They onely receyue the worde of God, which
both beleue it, and also frame theyr lyues after it, and be rea
dy to suffer all maner of aduersity for the name of the Lorde,
as Christ and all hys Apostles dyd, and as all that wil liue
godly in christ Jesu must do: for there is none other way vn *2. Tim. 3.*
to the kingdome of heauen, but throughe much tribulation. *Actes. 14.*
And if we suffer any thing for the kingdome of heauen and *Math. 5*
for righteousnes sake, we haue the prophets, Christ, the A- *Math. 7*
postels & Martyrs for an ensample to cōfort vs: for they did *Marke. 8.*
al enter into ỹ kingdom of heauen at the straite gate & nar-
row way ỹ leadeth vnto life, which few do find. And vnlesse
we wil be cōtēt to deny our owne selues, & take vp ỹ crosse
of Christ & follow hym, we cannot be his disciples: for if we
deny to suffer with Christ & his saints, it is an euidēt argu- *2. Tim. 2*
ment, ỹ we shal neuer raign wt him. And again, if we cā find
in our harts patiently to suffer persecutions and afflictiōs,

it

it is a sure token of the righteous iudgement of God, that we are counted worthy of the kingdome of God, for which we also suffer. It is verely (saieth the Apostle) a ryghteous thing with God, to recompence tribulation to them that trouble vs, and rest to vs that bee troubled. For after this lyfe, the godly being deliuered from their tribulations and paynes, shall haue a most quiet and ioyfull rest, wheras the wicked and vngodly contrarywise, shalbe tormented for euermore with intollerable & vnspeakable paynes: as christ by the parable of the riche glutton and wretched Lazarus, doth plainely declare and teach. These ought we to haue before our eyes alwayes, that in tyme of aduersitie and persecution (whereof all that will be the children of god, shall be pertakers, and wherwith it hath pleased God to put some of vs in vre already) we may stand stedfast in the Lord, and endure euen vnto the ende, that we may be saued. For vnles we like good warriours of Iesus Christ, will endeuour our selues to please hym, who hath chose vs to be his souldiours, & fyght the good fyght of fayth, euen vnto the ende: we shal not obtaine that crowne of righteousnes, which the Lord that is a ryghteous iudge, shall geue to all them that loue hys comming,

2. Thess. 1

Luke. 16.

Heb. 12

2. Tim. 2.

Let vs therfore receiue with mekenes the word that is graffed in vs, which is able to saue our soules, and ground our selues on the sure rock Christ. For (as the Apostle saith) other foundation can no man lay, besides that which is laid already, which is Iesus Christ. If any man build on thys foundation gold, syluer, precious stones, timber, hay, stubble euery mans worke shal appeare, for the day shall declare it, and it shalbe shewed in the fyre, and the fyre shall try euery mans worke what it is. If any mans worke that he hathe builded vpon, abyde, he shall receyue a rewarde: if any mãs worke burne, he shall suffer losse, but he shalbe safe hymselfe: neuertheless, yet as it were through fyre. By fyre here doth the Apostle vnderstand persecution and trouble. For they which do truly preach and professe the worde of god (which is called the worde of the crosse) shalbe rayled vpon, abhorred, hated, thrust out of company, persecuted and tried in the fornace of aduersitie, as gold and syluer are tried in the fire.

Iames. 1.

1. Cor. 3.

By

By gold, syluer, and precious stones, he vnderstandeth them that in the middes of persecution abide stedfast in the word: by tymber, hay, and stubble, are ment such as in tyme of persecucion do fall away from the truthe, and when Christ doth purge his floze with ꝑ winde of aduersity, these scatter away from the face of the earth like light chaffe, which shalbe burned wyth vnquencheable fire. If they then which do beleue, do in tyme of persecution stande stedfastly in the truth, the builder (I meane the preacher of the word) shal receiue a reward, and the worke shalbe preserued and saued: but if so be that they go backe and swarue when persecution aryseth, the builder shall suffer losse, that is to say, shall loose hys labour & coste: but yet he shalbe saued if he beyng tried in the fire of persecution, do abide fast in the faith. 1. Cor. 1. Math. 5 Luke. 6. Math. 3 Psalme. 1

Wherefore (my beloued) gene diligent hede, that ye, as liuing stones, be builded vpō this sure rocke, and be made a spiritual house & a holye priesthode for to offer vp spiritual sacrifices acceptable vnto god by Iesus Christ. For we are the true tẽple of god, and ꝑ spirit of god dwelleth in vs, if so be that we continue in the doctrine of the gospel. We are also an holy and royal priesthode, for to offer vp spirituall sacrifices and oblations: for the sacrifices of the new testamẽt are spiritual, and of three maners. The first is, the sacrifyce of prayse and thankesgeuyng, which S. Paule doth call the fruites of those lippes which confesse the name of god. The second is mercy towards our neighboures, as the prophet Osee saith: I wil haue mercy and not sacrifice. Reade the 25. chap. of Math. The third is, whē we make our body a quick sacrfice, holy & acceptable vnto God: that is, when we mortify, and kil our fleshly concupiscences and carnall lustes, & so bring our flesh, through the helpe of the spirite, vnder the obedience of Gods holy law. This is a sacrifice to god most acceptable, which the apostle calleth our reasonable serning of God. And let vs be sure that vnlesse we doe nowe at thys present take better hede to our selues, and vse thankefullye the grace of God offred to vs by the gospell preaching these yeares past, wherby we are induced & brought to the knowlege of the truth, vnlesse (I say) we kepe Christ and his holy word, dwellyng by faith in the house and tẽple of our harts 1. Peter. 2. 1. Cor. 3 1. Pet. 2 Heb. 13 Osee. 6 Rom. 12 Ephes. 3

the

Matth.14 the same thyng that Christ threatneth vnto the Iewes, shal happen vnto vs: that is to wytte, the vncleane spirite of ignorance, superstition, idolatry, and infidelitie or vnbeliefe, the mother and head of all vices (which by the grace of god was cast out of vs) bringyng with him seuen other spirites worse then hymself, shal to our vtter destruction, returne again into vs, & so shal we be in a worse case then euer we wer

1. Pet.2 before. For if we after we haue escaped from the fylthines of the world through the knowlege of the lord and sauiour Iesus Christ, be yet tangled therin agayne & ouercome, then is the latter ende worse then the beginning, & it had bene better for vs not to haue knowē the way of ryghteousnes, then after we haue knowen it, to turne from the holy cōmaunde-

Prouer.26 mēt geuē vnto vs: for it happeneth thē vnto vs according to the true prouerbe, the dogge is turned to his vomite agayne, and the sow that was washed to wallowyng in the myre. And thus to continue and persuer in infidelitie, & to kicke against the manifest and knowen truth, and so to dye without repentaunce, and with a dispayre of the mercye of god in Iesu Christ, is to sinne agaynst the holy ghost, which shal not be forgeuen, neither in this worlde, neyther in the worlde to come. For it is not possible (saieth S. Paule) that

Matth.12 they which were once lighted, and haue tasted of the heauen-

Heb.6 ly gyft, and were become partakes of the holy ghost, & haue tasted of the good word of god, & of the power of ỹ world to come: if they fal away, should be renned again by repentāce for asmuch as they haue (as concernyng themselues) crucified the sonne of god againe, makynge a mockynge of hym. Sainct Paules meaning in this place is: that they that beleue truly & vnfainedly gods word, do continue & abide sted fast in the knowē truth. If any therfore fal away frō Christ and his word, it is a plaine tokē that they were but dissemblyng hypocrites, for al their faire faces outwardly, & neuer

Matth.26 beleued truely: as Iudas, Simon Magus, Demas, Hymeneus, Philetus & others wer, which al fel away frō ỹ knowen verity, & made a mocke at Christ, which S. Paule doth cal here, to crucify Christ a newe, because ỹ they turning to their old vomit again, did most blaspemously tread the benefites of christes death & passion vnder their fete. They ỹ are such, cā in no wise be renued by repētance: for their repētance is fleshly, as ỹ repētance of Caine, Saule, and Iudas was,

which

which being without godly cõfort, bredeth desperatiõ vnto death. These are not of the nũber of thelect, & as S. Iohn doth say, they went out frõ vs, but they were not of vs: for if they had bene of vs, they wouide haue remained with vs vnto the ende. Also the apostle saith in an other place, yf we sinne willingly, after ỳ we haue receiued ỳ knowiege of the truth, ther remaineth no more sacrifice for sinne, but a fearful loking for iudgemẽt & violent fyre, which shal deuoure ỳ aduersaries. They sinne willingly, which of a set malyce and purpose do withold the truth in vnrighteousnes & lying, kyckyng against the manifest & open knowen truthe: which although they do perfectly know ỳ in all the worlde there is none other sacrifice for sinne, but only that omnisufficiẽt sacrifice of christes death, yet notwithstanding they will not commit thẽselues wholy vnto it, but rather despise it, allowyng other sacrifices for synne, inuẽted by the imaginatiõ of man, as we see by daily experience: vnto whõ, yf they abide stil in their wickednes and sinne, remaineth a most horrible and dreadful iudgement. This is that synne vnto death, for whych S. Iohn would not that a man should pray.

& 1. Iohn. 2.

Heb. 10

Rom. 1.

Wherfore my derely beloued in Christ, let vs (on whõ the endes of ỳ worlde are come) take diligẽt hede vnto our selues, that now in these last & perilous tymes, in ỳ which the Deuil is come downe, & hath great wrath, because he knoweth his time is but short, & wherof ỳ prophets, Christ & the apostles, haue so much spokẽ & genẽ vs so earnest forewarning, we withold not ỳ truth in vnrighteousnes, beleuing, doing, or speaking any thing against our knowiege & cõscience, or wout faith. For if we do so, for what cause soeuer it be, it is a wilful & obstinate infidelity, & a sinne vnto death: as our Sauiour Christ saieth: if ye beleue not, ye shall die in your sinnes. For vnlesse we hold fast ỳ word of life, both beleuing it, & also bring forth fruit worthy of repẽtance; we shal with ỳ vnprofitable figge tree, which did but cũber ỳ ground, be cut doune, & our talent taken frõ vs, & geuen vnto an other ỳ shal put it to a better vse: & we through our own vnthãkfulnes put frõ the mercy of god, shal neuer be able to pay our debts, ỳ is to say, we shall altogether bee lost and vndone. For the earth that drinketh in the rayne that commeth oft vppon it, and bringeth forth herbes meete for them that dresse it, receyueth blessing of God, But that grounde that

1. Iohn. 5

1. Cor. 10

Apoc. 12

Matth. 24.

Rom. 1

Iohn. 8.

phi. 2.

Matth. 3

Luke. 13

Matth. 18.

Heb. 6.

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beareth thornes and brears, is reproued, and is nygh vnto cursyng, whose ende is to be burned. Neuertheles (dere frendes) we trust to see better of you, and such things as accompany saluation: and that ye being that ground, watered with moistnes of gods word plentuously preached amongs you, wil with a good hart heare the worde of god & kepe it, bringing forthe fruite with patience, and bee none of those forgetfull and hypocritishe hearers, whiche although they heare the worde, yet the Deuil commeth, and catcheth away that which was sowen in the hart: eyther hauyng no roote in themselues, endure but a season, and as sone as tribulation or persecution ariseth, because of the worde, by and by they are offended: either wyth the cares of this worlde and deceitfulnes of riches choke the worde, and so are vnfruitful. Read the parable of the sower, & amonges other things note and marke, that the most parte of the hearers of gods worde are but hypocrites, and heare the word wythout any fruite or profite, yea onely to their greater condemnation: for onely the fourth part of the seede doth bryng forth fruite. Therfore let not vs that be Ministers or professours, and followers of gods worde, be discouraged, thoughe that very fewe do credite and followe the doctrine of the Gospell, and be saued.

Luke.8
Iames.1.
Math.13

Whosoeuer therfore hath eares to heare, let him heare: for whosoeuer hath, to hym shalbe geuen, and he shall haue aboundaunce: but whosoeuer hath not, from hym shalbe taken away that he hath: that is to saye, they that haue a desyre of righteousnes and of the truthe, shalbe more and more illuminated of God. On the contrary parte, they that doe not couet after righteousnes and truth, are more hardened and blynded, though they seeme vnto themselues most wise. For God doth here follow an example of a louyng father, which when he seeth that fatherly loue & correction doth not helpe towardes hys children, vseth an other way: he ceaseth to be beneficial vnto them, and to minister vnto them fatherly correction: he geueth them ouer vnto themselues, suffering them to lyue as they luste themselues. But we trustte to see better of you (my derely beloued) and that ye lyue Godercnites, for feare to lose your worldly substaunce or other de-

Math.13.
Heb.6
Mat.8

lites

lytes of this life, wil not banysh away Christ & his Gospell frō amongst you: but that ye ꝛ all diligēce of mynd wyll receaue ꝯ word of god taught you by such ministers as now when persecuiō arysseth because of ꝯ word, are not ashamed of ꝯ testimony of our lord Jesus, but are contēt to suffer aduersity with the gospel, & therin to suffer trouble as euil doers, euen vnto bondes. And if ye refuse thus to do, your own blood wil be vpon your own heads. And as ye haue hadde plenteous preaching of ꝯ gospell, more thē other haue had: so shal ye be sure if ye repent not, & bryng forth fruites worthy of repentaunce, to be sorer plagued & to receaue greater vengeance at gods hand then others, and the kyngdome of God shalbe taken from you, and be geuen to an other nation, which wil bring forth the fruites therof. *Actes. 14. 2. Tim. 1. 2. Tim. 2. Acts. 18*

Wherfore my dearly beloued in christ, take good heede to your selues & ponder wel in your mindes, how fearefull and horrible a thing it is to fal into the hands of the liuing god. And see ꝯ ye receaue not the word of god in vaine, but continually labour in fayth, and declare your fayth by your good workes, which are infallible witnesses of the true iustifying fayth, which is neuer idle, but worketh by charitye. Geue your selues (I say) continually to al maner of good workes. Amonges the which the chiefest are, to be obedient to ꝯ Magistrates, syth they are the ordinaunce of god, whether they be good or euil, vnlesse they cōmaund Idolatry & vngodlyneſſe, ꝯ is to say, things contrary vnto true religiō: for then ought we to say with Peter, we ought more to obeye God then man. But in any wise we must beware of tumult, insurrection, rebellion, or resistance. The weapon of a christiā mā in thys matter, ought to be the sword of the spirit, which is gods word, & prayer coupled wyth humilitye & due submissiō, wyth readines of hart rather to dye then to doe any vngodlynes. Christ also doth teache vs that all power is of god, yea euē the power of the wicked, which god causeth oftentymes to reygne for our synnes, & disobedience towards hym & hys worde. Whosoeuer then doth resiste any power, doth resiste the ordinance of god, and so purchase to hym self vtter destruction & vndoing. We must also by al meanes, be promoters of vnitie, peace, & concord. We must honour and reuerence princes & al that be in authoritie, & pray for them, and be diligent to set forth their profit & cōmodity. Secōdly, *Gala. 5. Tit. 2. Rom. 13. Act. 5. Eph. 6 Iohn. 19. Iob 34. Rom. 14 1. Pet. 2 Eph. 6.*

beareth thornes and briers, is reproued, and is nygh vnto cursyng, whose ende is to be burned. Neuertheles (dere frendes) we trust to see better of you, and such things as accompany saluation: and that ye being that ground, watered with moistnes of gods word plenteously preached amongs you, wil with a good hart heare the worde of god & kepe it, bringing forthe fruite with patience. and bee none of those forgetfull and hypocritishe hearers, whiche although they heare the worde, yet the Deuil commeth, and catcheth away that which was sowen in the hart: eyther hauyng no roote in themselues, endure but a season, and as sone as tribulation or persecution aryseth, because of the worde, by and by they are offended: either wyth the cares of this worlde and deceitfulnes of riches choke the worde. and so are vnfruitful. Read the parable of the sower, & amonges other thinges note and marke, that the most parte of the hearers of gods worde are but hypocrites, and heare the word wythout any fruite or profite, yea onely to their greater condemnation: for onely the fourth part of the seede doth bryng forth fruite. Therfore let not vs that be Ministers or professours, and followers of gods worde, be discouraged, thoughe that very fewe do credite and followe the doctrine of the Gospell, and be saued.

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Math.13.

Heb.6
Mat.8

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Wherfore my dearly beloued in chriſt, take good heede to your ſelues & ponder wel in your mindes, how feareful and horrible a thing it is to fal into the hands of the liuing god. And ſee ꝧ ye receaue not the word of god in vaine, but continually labour in fayth, and declare your fayth by your good workes, which are infallible witneſſes of the true iuſtifying fayth, which is neuer idle, but worketh by charitye. Geue your ſelues (I ſay) continually to al maner of good workes. Amonges the which the chiefeſt are, to be obedient to ꝧ Magiſtrates, ſyth they are the ordinaunce of god, whether they be good or euil, vnleſſe they cōmaund Idolatry & vngodlyneſſe, ꝧ is to ſay, things contrary vnto true religiō: for then ought we to ſay with Peter, we ought more to obeye God then man. But in any wiſe we muſt beware of tumult, inſurrection, rebellion, or reſiſtance. The weapon of a chriſtiā mā in thys matter, ought to be the ſword of the ſpirit, which is gods word, & prayer coupled wyth humilitye & due ſubmiſſiō, wyth readines of hart rather to dye then to doe any vngodlynes. Chriſt alſo doth teache vs that all power is of god, yea euē the power of the wicked, which god cauſeth oftentymes to reygne for our ſynnes, & diſobedience towards hym & hys worde. whoſoeuer then doth reſiſte any power, doth reſiſte the ordinance of god, and ſo purchaſe to hym ſelf vtter deſtruction & vndoing. We muſt alſo by al meanes, be promoters of vnitie, peace, & concord. We muſt honour and reuerence princes & al that be in authoritie, & pray for them, and be diligent to ſet forth their profit & cōmodity. Secōdly, *Rom.13.* *Act.5.* *Eph.6* *Iohn.19.* *Iob.34.* *Rom.14* *1.Pet.2* *Eph.6.*

1. Tim. 5. we must obey our parentes, or thē that be in their romes, & be carefull for our housholdes, ꝑ they be ꝓuided & fed, not only & bodely foode, but much rather with spirituall fode, which is ꝑ word of god. Thirdly, we must serue our neighbours by al meanes we can, remēbryng well the saying of Christ: what soeuer ye would that mē shold do vnto you, do ye likewyse vnto thē: for this is the law and the Prophets. Fourthly, we must diligently exercyse ꝑ necessary worke of prayer for al estates: knowing ꝑ god therfore hath so much cōmaunded it, & hath made so great promises vnto it, & doth so wel accept it. After these works we must learne to know the crosse, & what affection & mind we must beare towardes our aduersaryes & enemies, what soeuer they be, to suffer al aduersities & euil paciently, to pray for thē that hurt, persecute, & trouble vs. And by thus vsing our selues, we shal obtayne an hope and certainty of our vocation, that we be the elect children of god.

Math. 7
1. Tim. 2
Math. 5.

And thus I cōmēd you brethrē vnto god, & to the word of his grace, which is able to build further, & geue you an enheritance among al thē, which are sanctifyed: beseching you to helpe M. Saūders & me your late pastours, & al thē that be in bondes for the gospels sake, with your prayers to god for vs, ꝑ we may be deliuered frō al thē ꝑ beleue not, & from vnreasonable & froward men, & that thys our imprisonments, & affliction may be to the glory & profite of our christiā breth: en in the world, & that Christ may be magnifyed in oure bodyes, whether it be by death or by lyfe, Amen. Salute frō me al the faythful brethren: and because I write not seueral letters to them, let them eyther read or heare these my letters. The grace of our Lord be with you al, Amen.

2. Pet. 1
Actes. 20.
Rom. 15.
Coloss. 4
Phil. 1.

The. 28. of June, by the vnprofitable seruaunt of Jesus Christ, and now also hys prisoner, George Warshē.

Aēts. 2.

Saue your selues from this vntoward generation, praye, pray, pray: neuer more nede.

To certayne of his dearly beloued frendes, dwelling at Manchester in Lankeshyre.

Grace be with you, and peace from God our father, and from our Lord Jesus Christ, Amen.

After salutations in Christ to you, with thankes for your frendly

frendly remembraunces of me, desiryng and wyshing vnto you, not only in my letters, but also in my dayly prayers, suche consolation in spirit, and taste of heauenlye treasures, that ye maye thereby continuallye woorke in fayth, labour in loue, perseuer in hope, and be pacient in all your tribulations and persecutions, euen vnto the ende and gloryous comming of Christ: these shall be earnestly to exhort and beseech you in Christ, that as ye haue receaued the Lord Iesus, euen so to walke, rooted in hym, and not to be afrayde of anye terrour of your aduersaryes, be they neuer so many and mighty, and you on the other side neuer so fewe and weake: for the battaile is the Lordes. And as in tymes paste, God was with Abraham, Moses, Isaac, Dauid, the Machabees and other, and fought for them, and deliuered all their enemyes into their handes: euen so hath he promised to be with vs also, vnto the worldes ende, and so to assist, strengthen, and helpe vs, that no man shall bee able to withstande vs. For as I was with Moses, so will I bee with thee (sayeth God) and neither leaue thee nor forsake thee. Be stronge and bolde, neither feare nor dread: for the Lorde thy God is with thee, whether so euer thou goest. Nowe, if God be on our side, who cā be agaynst vs? In thys our spirituall warfare, is no man ouercome, vnlesse he trayterously leaue & forsake his Captaine, either cowardly caste awaye his weapons, or willingly yeld him self to hys enemies, either fearfully turne his backe and flye.

Coloss. 2. *Phil 2.* *1. Pet. 3* *Mat. 10* *Luk. 11.* *Math. 28.* *Iosua. 1.* *Rom. 8.*

Be stronge therfore in the Lord (deare brethren) and in the power of hys myght, and put on all the armour of god, that ye may be able to stand stedfast against the craftye assaultes of the deuill. Now what weapons ye muste fight with all, learne of S. Paule, a champion both much exercised, and also moste valiaunt and inuincible. For we muste thinke none other, but that the lyfe of man is a perpetuall warfare vpon earth, as the examples of all godly men, throughout al ages do declare. The valiaunt warriour S. Paule, being deliuered frō the hands of the vngodly, and that so many tymes, & from so many extreme perils and daungers of death, as he him selfe doth witnesse, is fayne to cōmitte hym selfe in the ende to the rough waters of the sea, where he was in greate perill and ieoperdie of his own life: yet was god alwayes (to the greate comforte of all that heare of it) moste readye

Eph. 6. *2. Cor. 11. 12* *Act. 21.* *Act. 12.*

to comfort and succour hym, & gloriously deliuered hym out of al hys troubles: so that no man that did inuade him, could do hym any harme, & in ẏ end he was cõpelled to say: I haue
2. Tim. 4. fynyshed my course, the time of my departyng is at hand, I
Phil. 1. long to be losed & to be wyth christ, which thing is best of al,
Ro. 15. most hartely desiring death. These things be wrytte̅ for our learning & cõfort, & be to vs a sure obligatiõ, that if we submit our selues to god & his holy word, no mã shalbe able to hurt vs, & that he will deliuer vs from al troubles: yea eue̅ frõ death also, vntyll such tyme as we couet & desyre to dye.

Heb. 12. Let vs therfore runne with pacience vnto the battel that is set before vs, & loke vnto Jesus the captayn & fynysher of our fayth, & after his example for the rewards sake that is set out vnto vs, pacientlye beare the crosse & despise ẏ shame: for all that will liue godly in Christ Jesu, shall suffer perse-
2. Tim. 3. cution. Christ is no soner baptised & declared to the world to
Math. 3. 4. be the sonne of god, but Sathã is by & by ready to tẽpt him, which thyng we must loke for also: yea the more we shal encrease in fayth and vertuous liuing, the more strongly will Sathã assault vs, whõ we muste learne after the example of Christ, to fyght agaynst, & ouercome wyth the holy & sacred
Eph. 6. scriptures, & word of God (which is our heauenly armour) &
Math. 4 sword of the spirit. And let the fasting of christ, while he was tempted in the wildernesse, be vnto vs an example of sober liuing, not for the space of fortye dayes (as the papistes doe fondly fansye of their owne brayns) but as long as we are in the wildernes of this wretched lyfe, assaulted of Sathan,
1. Pet. 5. who like a roaring Lyõ walketh about, & ceaseth not seking our vtter destruction: neither cã the seruauntes of god at any time come & stand before god, that is, lead a godly lyfe & walke innocently before god, but Sathan commeth also a-
Iob. 1. 2. mong thẽ: that is, he dayly acuseth, fyndeth faulte, vexeth, persecuteth & troubleth the godly: for it is the nature & propertie of the deuil alwayes to do harme, & to hurt, vnlesse he be forbidden of god: for vnlesse god do permit him, he can do
Math. 8 nothyng at al, no not so much as enter into a fylthy hogge: but we are more of price them many hogges before God, if
Eph. 6. we cleaue vnto hys sonne by fayth. Let vs therfore, knowing Sathans deceites and rancour, walke the more warely, and take vnto vs the shielde of fayth, wherwith we maye bee able to quenche and ouercome all the fierye and deadlye

dartes

dartes of the wicked. Let vs take to vs the helmet of saluacion, and the swoꝛd of the spirite, which is the woꝛd of god, & learne to vse the same accoꝛding to the exãple of our gracio Captain Chꝛist. Let vs fast & pꝛay continually: foꝛ this kynde of deuills goeth not out otherwise (as Chꝛiste doth teathe vs) but by faithfull pꝛayers & fasting, whichh is true abstinence & sobernes of liuing, if we vse ꝯ same accoꝛding to the doctrine of the gospell & woꝛd of God. Fasting is acceptable to god, if it be done withoute hypocrisie: that is to say, if we vse it to this entent, that therby this moꝛtal body & disobedient carcase may be tamed, & bꝛoughte vnder the subiectiõ of the spirit: and againe, if we fast to this intent that we may spare, wherwith to helpe & succour oure pooꝛe nedy bꝛethꝛen. This fast do the true chꝛistians vse al ꝯ daies of their life, although among the common soꝛt of people remaineth yet stil that superstitious kind of fasting, which god so earnestly repꝛoueth by his pꝛophet Esay. Foꝛ as foꝛ true chastening of the body, & abstayning frõ vice, with shewing mercy towardes our nedy neighbours, we wil neither vnderstand noꝛ heare of, but still thinke with the Iewes, that we do god a great pleasure whẽ we fast, & that we then faste whẽ we abstaine frõ one thing, & fill our bellies with an other. And verely in this poynt doth our superstition muche excede the superstition of the Iewes, foꝛ we neuer read that they euer toke it foꝛ a fast to abstayne frõ flesshe and to eate either fysshe oꝛ whyte meate, as they cal it.

Mat. 4.
Math. 17.
Esay. 58

To fastyng & pꝛayer must be ioyned almes, and mercy towards the pooꝛe & nedy. And that our almes may be acceptable vnto god, thꝛee things are chiefly requyꝛed. Fiꝛst, that we gene with a cheꝛefull & ioyful hart, foꝛ the loꝛd loueth a cheꝛefull geuer. Secondly that we gene liberally, putting a syde al nigardship, knowing that he ꝯ soweth litle shal reap little, and he that soweth plentifully, shal reape plentifully. Let euery mã theꝛfoꝛe do accoꝛding as he is able. The poꝛest caitife in ꝯ woꝛld may gene as great & acceptable an almes in the syght of god, as the rychest man in the woꝛld can do. The pooꝛe wydowe that did offer but two mytes, whiche make a farthing, did hyghly please Chꝛist, in so much that he affyꝛmed wyth an othe, ꝯ she of her penury had added moꝛe to the offrings of goꝛs: then al the rych mẽ, which of their su-

2. Cor. 9.
Marke. 12

perfluitie had cast in very much. For if there be first a willing minde, it is accepted, according to ỹ a man hath, & not according to that a mā hath not. Thirdly, we must gene ouer hypocrisie & ostentatiō, not seking the prayse of mē, or our own glory or profite. And althoughe ỹ scriptures in some places make mentiō of a reward to our almes & other good workes: yet ought we not to think ỹ we do merite or deserue any thig: but rather we ought to acknowledge, that god of his meere mercy rewardeth in vs his own giftes. For what hath he ỹ geueth almes, that he hath not receaued? He than ỹ geueth vnto a poore mā any maner of thing, geueth not of his own, but of those goods which he hath receaued of god. what hast ỹ (saith ỹ Apostle) ỹ thou hast not receaued? If ỹ hast receaued it, why reioycest thou, as though ỹ haddest not receaued it?

1. Cor. 4

This sentence ought to be had in remēbrance of al mē: for if we haue nothing but that which we haue receaued, what can we deserue, or what nede we to dispute & reasō of oure own merites? It cōmeth of ỹ free gift of God, ỹ we liue, that we loue god, that we walke in his feare, where is our deseruing then? we must also in this our spirituall warfare arme ourselues wt continual prayer, a very necessary, strong, & inuincible weapon: & after the exāple of Christ, & al other godly men, cry hartely vnto god in fayth, in all our distresses & anguyshes. Let vs goe boldely to the seate of grace, where we shalbe sure to receaue mercy, and fynde grace to helpe in time of nede. For now is pryde and persecution encreased: now is the time of destruction and wrathfull displeasure.

Math. 26. Heb. 4. 1. Mach. 4

Wherfore my dere brethren, be ye feruent in ỹ law of god, & ieoperd ye your liues, if nede shal so require, for the testament of the fathers, & so shall ye receaue great honour, & an euerlasting name. Remēber Abrahā: was not he foūd faythful in temptation, & it was reckned vnto him for ryghteousnesse? Ioseph in time of his trouble kept the cōmaūdemēt, & was made a Lord of Egipt. Phinees was so feruent for the honour of god, that he obtayned the conenaunt of an euerlasting priesthod. Iosua for fulfilling the word of God, was made the captayne of Israell. Caleb bare recorde before the congregation, and receaued an heritage. Dauid also in hys merciful kindnes obtained ỹ throne of an euerlasting kingdome. Elias being zelous and feruent in the law, was take vp

Gene. 22. Gene. 41. Num. 25. Iosua. 1 Num. 14 1. Regū. 24 4. Regū. 2

vp into heauen. Annias, Azarias, & Misaell remayned stedfast in the fayth, and were deliuered out of the fyre. In lyke maner Daniell being vngiltie, was saued frō the mouth of the Lyons. And thus ye maye consyder throughout al ages synce ꝑ world began, that whosoeuer put their trust in god, were not ouercome. Feare not ye then the words of vngodly men: for their glory is but dunge & wormes. To day are they set vp, & to morrowe are they gone: for they are turned into earth, & their memorial cōmeth to nought. wherfore let vs take good hartes vnto vs, & quyte our selues like mē in the law: for if we do the things that are cōmaunded vs in ꝑ law of ꝑ lord our god, we shal obteyn great honour therin. Dan. 3. Dan. 6. Psal. 38.

Beloued in Christe, let vs not faynt because of affliction, wherwith God tryeth al thē that are sealed vnto life euerlasting: for ꝑ only way into ꝑ kyngdome of god, is through much tribulation. For the kingdome of heauen (as god teacheth vs by his Prophet Esdras) is lyke a citie builded and set vpō a broad field, & full of all good things: but the entraunce is narow & sodayne, ful of sorow & trauaile, perils & labours, like as if there were a fyre at ꝑ right hand, & a depe water at the left, and as it were one strayte path betwene thē both, so small that there could but one man go there. If thys citie nowe were geuen to an heyre, and he neuer went through the perilous way, how would he receaue his enheritance? wherfore seing we are in this narowe & strayt way, which leadeth vnto the most ioyful & pleasant citie of euerlasting life, let vs not stagger, either turne back being afraid of the daūgerous & perilous way, but folow our Captayn Jesus Christ in the narow & strayt way, & be affrayd of nothyng, no not euen of death it selfe: for it is he that must lead vs to our iourneyes end, & open vs the dore vnto euerlastig lyfe. Cōsider also the course of thys world, how many there be which for their Maisters sake, or for a litle promotions sake, would aduēture their liues in worldly affayres, as cōmonly in warres, & yet is their reward but light & transitorye, & ours is vnspeakeable, great and euerlasting. They suffer paines to be made Lordes on the earth for a shorte season: howe muche more ought wee to endure lyke paynes (yea peraduenture muche lesse) to bee made kinges in heauen for euer more? Consider also the wycked of Act. 14. 4. Esdr. 7.

this worlde, which for a litle pleasures sake, or to be auenged on their enemies, wil fyght with swordes & weapons, & putte thē selues in daunger of imprisonment & hanging. So much as vertue is better then vyce, & god myghtyer thē the deuil, so much ought we to excel thē in this our spirituall battell. And seing brethrē, it hath pleased God to set me & that most worthy minister of Christ, Iohn Bradford your countreymē, in the forefront of this battel, where for ỹ time, is most daunger: I beseche you all in the bowels of Christ, to helpe vs & al others our felow souldiers stāding in like perilous place, with your prayers to god for vs, that we maye quite our selues like men in the Lord, & geue some exāple of boldnesse & constancie, mingled with pacience in the feare of god, that ye & others our brethren, through our example may be so encouraged and strengthened to followe vs, that ye also may leaue example to your weake brethren in the world to followe you. Amen.

Consider what I say: the Lord gene vs vnderstandyng in all thinges. Brethren the time is short: it remayneth that ye vse this world as though ye vsed it not: for the fashion of this world vanysheth away. Se that ye loue not the world, neither the things that are in the world. But set your affectiō on heauēly things, where Christ sitteth on ỹ right hand of god. Be meke & long suffering: serue & edify one an other ỹ the gift that god hath geuē you. Beware of straūge doctrine: lay aside the old cōuersatiō of gredy lustes, & walke in a new lyfe. Beware of al vncleannes, couetousnes, foolish talking, false doctrine, & dronkennes: reioyce & be thankful towards god, & submit your selues one to an other. Cease frō synne: spend no more time in vice: be sober & apt to pray: be pacient in trouble: loue ech other, & let the glorye of god & profite of your neyghbours be the only marke you shote at in al your doings. Repent ye of the life that is past, & take better hede to your doings hereafter. And aboue al things cleaue ye fast to hym, who was deliuered to death for our sinnes, & rose agayne for our iustification. To whom with the father & the holy ghost be al honour & rule for euer more. Amen.

2. *Tim.* 2
2. *Cor.* 7
1. *Iohn.* 2.

Salute frō me in Christ, al others whiche loue vs in the fayth, and at your discretion make them partakers of these letters: and praye ye all for me and other in bondes for the gospel, that the same god (which by his grace hath called vs

from

from wicked papistrye, vnto true christianitie, and nowe of
loue proueth our patience by persecution) will of his mercy
& fauour in the end gloriously deliuer vs, eyther by death, or
by lyfe, to hys glory, Amē. At Lancaster the. 30. of Aug. 1554.

By me an vnprofitable seruaunt and pri-
soner of Christ, George Marshe.

The copy of a letter wrytten by Steuen Cotton to his brother Iohn cotton, declaryng how he *was beaten of Bonner.*

BRother, in the name of the Lord Iesus, I commend me vnto you, and I do hartely thanke you for your godlye exhortatiō and counsel in your last letter declared to me. And albeit I do perceiue by your letter you are informed, that as we are diuers persons in number, so are we of contrary sectes, conditions and opiniōs, contrary to that good opinion you had of vs at your last being with vs in Newgate: be you most assured (good brother in the Lord Iesus) that we are al of one mind, one faith, one assured hope in our lord Iesus, whome I trust we altogether wyth one spirite, one brotherly loue, do daily call vpon for mercy and forgeuenes of our sinnes, wyth earnest repentance of our former lyues, and by whose precious blood hedyng we truste to be saued onely, and by no other meanes. Wherefore good brother, in the name of the lord, seyng these impudent people whose mindes are altogether bent to wickednes, enuy, vncharitablenes, euill speakyng, doe go aboute to slaunder vs wyth vntruth, beleue them not, neither let their wycked sayings once enter into your minde. And I trust one day to see you again, although now I am in gods prison, which is a ioyful schole to them that loue their lord and god, and to me beyng a simple scholer, most ioyful of al. Good brother, once again I do, in the name of our lord Iesus, exhort you to pray for me, that I may fight strongly in the lordes battail, to be a good souldiour to my captaine Iesus Christ our lord, and desire my Sister also to do the same: and do not ye mourne or lamente for me, but bee ye glad and ioyfull of thys my trou-

trouble. For I trust to be losed out of this dongeon shortly, and to go to euerlasting ioy, which neuer shal haue ende. I heard howe ye were wyth the commissioners for me, and how ye were suspected to be one of our company. I praye you sue no more for me, good brother. But one thing I shal desire you, to be at my departing out of thys lyfe, that you may beare witnes wt me that I shal die, I trust in god, a true christian, & I hope all my cõpanions in the lord our God, & therefore beleue not these euil disposed people, who are the authors of all vntruth. I praye you prouide for me a longe shirt against the day of our deliueräce: for the shirt you gaue me last, I haue geuẽ it to one of my cõpaniõs, who had more neede then I: and as for the money and meate you sent vs, the bishops seruantes deliuered none to vs, neither he whõ you had so great trust in. Brother there is none of them to trust to: for qualis magister, talis seruus. I haue ben twise beatẽ, and threatened to be beaten againe by the bishop hymselfe. I suppose we shal go into the countrey to Fulham, to the bishops house, and there be araigned. I would haue you to harken as much as you can: for when we shal go, it shal be sodainly done. Thus fare ye wel. From the Colehouse thys present Friday.

Your brother Steuen Cotton.

A letter of Richard Rothe burnte at Islington, to certayne condemned at Colchester, & ready to *die for the lordes cause, writen with his own blood.*

O Deare brethren and Sisters, how much haue you to reioyce in god, that he hath geuen you suche fayth to preuail against these bloudthirsty tyrannes thus farre: and no doubt he that hath begon that good worke in you, will fulfil it vnto the ende. O deare hartes in Christ, what a crown of glorye shal ye receyue wyth Christe in the kingdome of god? Oh that it had bene the good wil of god, that I had ben redy to haue gone with you: for I lye in my lordes litle ease in the day, and in the night I lie in the Colehouse, frõ Rafe Allerton, or any other. And we loke euery day whẽ we shal be condẽned: for he sayd ỳ I shold be burned wythin. x. dais

before

before Easter: but I lie styl at the pooles brynke, and euery man goeth in before me: but we abyde patiently the Lords layſure, ẅ many bandes, in fetters & stockes, by ẏ which we haue receyued great ioy in god. And now fare you wel dere brethrē and Sisters in this world: but I truſt to ſee you in ẏ heauen, face to face. O brother Munt, with your wyfe & my deare Sister Rose: oh how bleſſed are you in the Lord, that god hath found you worthy to ſuffer for hys sake: with all the reſt of my dere brethern & Sisters knowen & vnknowen. O be ioyful euen vnto death, feare it not ſaith Chriſt, for I haue ouercommen death. Oh dere hartes, ſeyng that Jeſus Chriſt wil be our helpe, tary ye the lordes layſure. Be ſtrong, let your hartes be of good comfort, & waite you ſtill for the lord. He is at hand, yea the angel of the lord pitcheth his tent round about thē that feare him, and deliuereth thē which way he ſeeth beſt: for our liues are in ẏ lords handes, and they can doo nothing vnto vs before God ſuffer them: therefore gene al thankes to god. Oh my dere hartes nowe ſhal you be clothed wyth long white garments vppon the Mount Sion, wyth the multitude of Saints, and wyth Jeſus Chriſt our ſauiour, which wil neuer forſake vs. Oh bleſſed Virgyns, ye haue played the wiſe Virgins part, in that ye haue taken oyle in your lāpes, that ye may enter with the bridegrome, when he commeth, into the euerlaſting ioy. But as for ẏ folyſh they ſhalbe ſhut out, becauſe they made not themſelues redy to ſuffer wyth Chriſt, neither go about to take vp hys croſſe. Oh how precious ſhall your death be in the ſyght of the Lord: for deare is the death of his ſaints: Farewel mine owne deare harts, and praye. The grace of our lord Jeſus Chriſt be with you al. Amē, Amē. Pray, p. p.

By me Richard Roth, written with myne owne blood.

The copy of a letter written and cast out of the Caſtle of Caunterbury by the priſoners there in bandes for gods word, declaring how the papiſtes went about to famiſh them to death, of the which company fyue were famiſhed amongeſt them alreadȳ.

BE it knowen vnto all men that ſhall rede or heare redde theſe oure letters, that we the poore priſoners of the Caſtle

Castell of Cauntorbury for gods truth, are kept and lye in colde irons, and our keper will not suffer any meate to bee brought to vs to comfort vs. And if any man do bryng anye thing, as bread, butter, chese, or any other foode, the said keper wil charge them that so bring vs any thing, except money or raiment, to cary it with them againe, or els if he do receiue any fode of any for vs, he kepeth it for himselfe, and he & his seruantes do spend it, so that we haue nothing ther of. And thus ỹ keper withholdeth & kepeth away our vitails frō vs, in so muche that there are .iiij. of vs prisoners there for gods truth, famished alredy. And thus is it his mynd to famishe vs al: and we thinke he is apointed of the bishops & priests, and also of the iustices, so to famish vs, & not only vs of ỹ said Castle, but al other prisoners in other prisōs for the lyke cause to be also famished. Notwithstāding we write not these our letters to that entent we myght not aforde to be famished for the lord Jesus sake: but for this cause and entent, that they hauing no law so to famish vs in prison, should not do it priuely, but that ỹ murtherers harts should be openly knowen to all the world, that al men may know of what churche they are, & who is their father.

There were fiue famyshed in that pryson whose names were these: Iohn Clarke, Dunston Chetenden, W. Foster, A. Potkins, Iohn Archer.

Out of the castell of Caunterbury.

A letter of that true paſtour and worthy Martyr D. Ridley: wherin you may ſee the ſingular zeale he had to the glory of God, and the furtherance of hys Goſpell: wrytten to Maiſter Cheke in Kyng Edwardes dayes, & here placed as it came to our hands.



Maiſter Cheke, I wiſh you grace and peace. Syr in Gods cauſe, for Gods ſake, and in his name, I beſech you of your helpe & furtherance towards gods worde. I did talke with you of late what caſe I was in concerning my Chaplens. I haue gotten the good will & graunt to be with me, of three preachers, men of good learning, and (as I am perſwaded) of excellent vertue, whiche are able both with life and learning, to ſet forth Gods worde in London, and in the whole dioceſſe of the ſame, where is moſt nede of al partes in Englande: for from thence goeth example (as you know) into al the reſt of ỹ Kings Maieſties whole Realme. The mens names be theſe, M. Grindall, whom you know to be a man of vertue and learning. M. Bradforde, a man by whom (as I am aſſuredlye enformed) God hath and doth woorke wonders, in ſetting forth of hys woorde. The thirde is a preacher the whiche for detecting and confuting of the Anabaptiſtes and papiſtes in Eſſex both by his preaching and by his writing, is enforced nowe to beare Chriſtes croſſe. The two firſt be Scholers in the Vniuerſitie. The thirde is as poore as either of the other twayne. Nowe, there is fallen a Prebende in Paules called Cantrelles, by the death of one Layton. Thys Prebend is an honeſt mans liuing of. xxtiij. poundes, and better in the Kings bookes. I woulde with all my harte geue it vnto M. Grindall, and ſo I ſhould haue hym continuallye with me and in my dioceſſe, to preache.

But Alas Syr, I am letted by the meanes (I feare me)

of suche as do not feare God. One M. william Thomas, one of the Clarkes to the Counsell, hath in tymes past sette the Counsaile vpon me, to haue me to graunte that Layton might haue alienated the sayde Prebend vnto him and his heires for euer. God was mine ayde and defendour, that I dyd not consent vnto his vngodly enterprise. Yet I was so then handled before the Counsel, that I graũted that whē soeuer it should fall, I shoulde not geue it, before I shoulde make the Kinges Maiestie preuye vnto it and of acknowledge, before ỹ collation of it. Now Layton is departed, and the Prebend is fallen, & certaine of the Counsell (no doubt, by this vngodly mans meanes) haue writtē vnto me, to stay the collatiō. And where as he dispaireth, that euer I would assent that a preachers liuing shoulde be bestowed on hym: he hath procured letters vnto me, subscribed & certaine of the Counselles hands, that now ỹ Kings Maiestie hath determined it vnto ỹ furniture of his highnes stable. Alas Syr, this is a heauy hearing. when papistrye was taught, there was nothing too litle for the teachers. when ỹ Bishop gaue his benefices vnto idiotes, vnlearned, vngodlye, for kindred, for pleasure, for seruice, & other worldly respectes, all was then wel allowed. Now, where a poore liuing is to be geuen vnto an excellent Clarke, a mā knowen & preyed to haue both discretiō & also vertue, & such a one as before god, I do not know a man yet vnplaced & vnprouided for, more meete to set forth gods word in al Englande: when a poore liuing (I say) which is founded for a preacher, is to be geuē vnto such a man, that then an vngodly persō shal procure in this sorte letters to stoppe & lette the same, alas M. Cheke, this seemeth vnto me to be a ryght heauy hearing. Is thys the fruite of the gospel? Speake M. Cheke, speake for gods sake, in gods cause, vnto whom soeuer you thinke you may do any good withall. And if you will not speake, then I beseech you, let these my letters speake vnto M. Gates, to M. wrothe, to M. Cicill, whom all I doe take for men that doe feare God.

It was sayd here constantly, my Lord Chamberlaine to haue bene departed. Syr, though the day be delayed, yet he hath no pardon of long life, & therfore I do beseech his good Lordship, & so many as shall read these letters, if they feare God,

God, to helpe that neither horse, neither yet dogge be suffered to deuour ẏ poore linings appointed & founded by godly ordinance, to the ministers of gods worde. The causes of conscience, which do moue me to speake & write thus, are not only those whiche I declared once in the cause of this Prebend, before ẏ Kings Maiesties Counsell, which now I let passe: but also now ẏ man M. Grindal, vnto whō I would geue this Prebend, doth moue me verye muche: for he is a man knowen to be both of vertue, honestie, discretion, wisedome, & learning. And besides al this, I haue a better opinion of ẏ Kings Maiesties honourable Counsel, thē (although some of them haue subscribed at this their Clarkes craftie & vngodly sute, to such a letter) then (I say) they wil let, & not suffer, after request made vnto them, the lining appoynted & founded for a preacher, to bee bestowed vppon so honest and well a learned man.

Wherfore for gods sake, I beseech you al, helpe that with the fauour of the Counsel, I may haue knowledge of the kings maiesties good pleasure, to geue thys preachers lining vnto M. Grindall. Of late, there haue bene letters directed from the Kinges Maiestie and his honourable Counsell, vnto all the bishops, wherby we be charged & commaūded, both in our own persons, and also to cause our preachers & ministers, especially to crie out against the insatiable serpēt of couetousnesse, whereby is sayd to be suche a gredynes amonges the people, that eche one goeth about to deuour other: and to threaten thē with Gods grenous plagues, both now presently throwē vpon them, and that shalbe likewise in the worlde to come. Syr, what preachers shall I gette to open and set forth suche matters, and so as the Kings Maiestie and the Counsel do commaunde them to be set forth, if either vngodlye men, or vnreasonable beastes bee suffered to pull awaye & deuoure the good and godlye learned preachers linings? Thus I wyshe you in god, euer wel to fare, & to helpe Christes cause, as you would haue helpe of him at your most nede. From Fulham this present, the 23. of Julie, 1551.

Yours in Christe.
Nicholas London

A letter of Cutbert Symſon, to certayne of hys frendes concernyng hys Rackyng and other cruell tormentes which he ſuffred in the Tower.

THe.13. daye of December, I was ſente to the Tower, and on the Thurſdaye after, I was called into the warehouſe before the Conſtable of the Tower and the Recorder of London, Maiſter Cholmeley. They commaunded me to tel them whom I dyd wil to come to the Englyſhe ſeruice. I aunſwered, I woulde declare nothyng. Then was I ſet in an engine of yron for the ſpace of.iij. houres as I iudged. After that they aſked me if I woulde tell them. I aunſweared as before. Then was I loſed and caryed to my lodging agayne. On the Sunndaye after, I was brought into the ſame place agayne before the Lieuetenant being alſo Conſtable, and the Recorder of London, and they examined me. As before I hadde ſayd, I aunſweared. Then the Lieutenaunt ſware by gods I ſhoulde tell. Then dyd they bynde my two forefyngers together, and putte a ſmall arrowe betwixt them, and drew it through ſo faſte that the bloode followed, and the arrowe brake. Then they racked me twyſe. After that was I caryed to my lodging agayne, and tenne dayes after, the Lieuetenaunt aſked me if I woulde not confeſſe that whi he before they had aſked me. I ſayde, I had ſayde as muche as I woulde. Then fyue weekes after he ſent me vnto the byghe prieſt, where I was greatlye aſſaulted, and at whoſe hande I receaued the Popes curſe, for bearyng witneſſe of the reſurrection of Jeſus Chriſte. And thus I commend you vnto God, and to the woorde of his grace, with all them that vnfaynedly call vppon the name of Jeſus, deſiring GOD of his endles mercy through the merites of hys deare ſonne Jeſus Chriſt, to bryng vs al to his euerlaſtyng kingdome, Amen. I prayſe God for hys great mercy ſhewed vpon vs. Syng Oſanna vnto the byghest, with me Cutbert Symſō.

Thys Engine is called Skeuyngtons Giues, wherin the body ſtandeth double, the head being drawē towardes the feete. The forme & maner of theſe Gyues, and of his Rackyng, you may ſee in the booke of Martyrs. Folio. 1631.

God

God forgeue me my sinnes. I alke al the world forgeuenes & I do forgeue al the world: and thus I leaue this worlde, in hope of a ioyfull resurrection.

Cuthert Symson

A briefe admonition wrytten by M. Bradford in a newe testament of a frend of hys.

THis boke is called sermo crucis, the word of the crosse, because the crosse doth alwais accompany it: so that if you wil be a student hereof, you must nedes prepare your self to ỹ crosse, which you began to learne before you learned your Alphabet: and Christ requireth it of euery one that wyll be his disciple, therin not swarning from the common trade of callings or vocations: for no profession or kind of life wanteth hys crosse. So that they are farre ouerseene whyche thynke that the profession of the gospel, whiche the deuyll most enuieth, the world most hateth, & the flesh most repineth at, can be without a crosse. Lette vs therfore pray that god would enable vs to take vp our crosse by denying our selues. E carcere. 18. Februarij. 1553. 1. Cor. 1

Iohn Bradford.

A letter of Maiſter Thomas Leauer beyng then in exile for the teſtimonye of gods goſpell, to M. Bradford priſoner in the tower of London.

THe grace of god be vnto you, wyth my harty commendations.

I haue ſene the places, noted the doctrine and diſcipline, and talked wyth the learned men of *Argentine*, *Baſyll*, *Zurich*, *Berne*, *Lauſan*, *and Geneua*, and I haue had experience in all theſe places, of ſyncere doctryne, godly order, and great learnyng, and eſpecially of ſuche vertuous learning, diligence, and charitie in *Bullinger* at *Zurich*, and in *Caluine* at *Geneua*, as doth much aduaunce gods glory, vnto the edifying of Chriſtes church with the ſame religiō for the which you be now in priſon. And as I dout not but you in readyng of their bookes, haue fōud much godly and comfortable knowledge, ſo I am ſure that they in hearyng of your conſtancy & patiēce, take occaſiō greatly to reioyce, wyth thankes geuing vnto God, whiche doth teſtifye his truth vnto the worlde, not onely by their writyng, but alſo by your ſuffering. The lord therefore, which vſeth thys your ſuffering ioyned wyth godly learnyng, to ſet forth his glory, not onely vnto the comfort of ſimple ſoules in England, but alſo vnto the great reioycing & encouraging of ỹ moſt godly learned men in al coūtreis: wil (as I deſire and truſt) geue you ſuche comforte in conſcience, as ſhall eaſely beare ỹ paines of your impriſonmēt. If you deſire to ſuffer or do that thing whiche mighte teſtifye the truth, aduaunce the glory, & edifye the church of Chriſt, truly you haue your deſire: yea and I enſure you, very many godlye men in diuers places, geue daily thankes vnto god in praier for you.

You know your cauſe is good: your frendes be in fauour, & your aduerſaries in diſpleaſure wyth the almightye god, your heauēly father: your ſufferyng for the truth, ſhall not be vnrewarded: your hope in Chriſt ſhall neuer be confounded. For although your bodies bee kepte within pry-

ſons

sons, yet your testimony vnto the truth, shyneth farre abroad in the world, and your faythfull prayers in charitable vnitie, ioyned wyth many others, be continually presented afore the throne of god. God graunt you grace to finde & vse comfortable meditation of his worde, in diligent obedience vnto hys wyl. Christ be your keper in comfort, Amen.

From Zurich the. 52. of Octob. by yours faithfully in Christ.

Thomas Leaver.

Sap. 3.

They are punished in few things, but in many things shall they be rewarded.

He trieth them as the golde in the fornace, & receiueth them as a burnt offring.

Gratia (sancte pater) tua det, quò infirma ferendæ,
Hec caro victrici nostra sit apta crucì.

Thy holy spirite & grace graunt vs, O father deare, wherby we may be strōg thy crosse alway to beare

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